A COMMENTARY: OR, SERMONS VPON THE SECOND CHAPTER OF THE FIRST Epistle of Saint *Peter*:

WHEREIN METHOD, Sense, Doctrine, and Vse, is, with great *variety of matter, profitably handled*; and sundry heads of Diuinity largely *discussed*.

By NICHOLAS BYFIELD, late Preacher of God's Word at *Isle-worth* in *Middlesex*.

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A COMMENTARY OR SERMONS UPON THE SECOND CHAPTER OF THE FIRST EPISTLE OF SAINT PAUL TO THE CORINTHIANS; WHEREIN METHOD, Sense, Doctrine, and Use, is diligently observed; and Sundry heads of Divinity largely discussed.

TO THE HONOVRABLE KNIGHT, SIR HORATIO VERE, Generall of the English forces in the Low-countries; and to his most worthy Lady, the Lady MARY VERE; all happiness that a poor widow may, in their behalfe, pray for at the Throne of Grace.

My much-honoured Lord and Lady:

AS that speciall *duty* which I my self owe to you both; so that *purpose* which my deare husband had (while hee liued) of dedicating to you this *Commentary* of his

vpon S. *Peters Epiſtle*, bindeth mee (who am left his ſole Executrix, to ſee his Will euery way performed) to ſet out this firſt of his workes publiſhed ſince his death, vnder your Honourable Names. It pleaſed you to take into your Family a childe of his *body*: be further pleaſed (I pray you) to take into your Patronage this childe of his *ſoule*; which, as an *Orphane*, yea, as a *Poſthumus*, in all humility is preſented vnto you. You manifeſted more than ordinary kindnes to my husband while he liued; wee and ours haue oft taſted of the ſweetnes of your bounty: ſo that I ſhould deſerue to be accounted moſt ingratefull, if I ſhould bury ſo many fauours in obliuion, or neglect to prouoke others to loue and good works, by propoſall of your example. Accept, I beſeech you, this poore acknowledgement of thanks; which is moſt due, firſt, to that primary Fountain of all goodnes, Almighty God, for keeping your Lordſhip ſafe in your late imployment in the Palatinate, and for freeing your Ladiſhip from thoſe fears wherunto you could not but be ſubiect, by reaſon of his long abſence; and for giuing

you both, a mutuall and comfortable fruition one of another: And next, to your ſelues, for all thoſe kindneſſes, which, while my husband liued, you did to him and his, and ſince his death you continue to do to ſuch as he hath left behinde him. Now, the good God continue his bleſſed protection ouer you both, and take all that belong vnto you, vnder the wings of his fatherly Prouidence. And ſo I reſt, with the renewall of my ſute, that you would caſt your eyes vpon this Worke of him who much honoured you in his life-time; and is, after his deceaſe, offred to you by

Your humble Oratrix,

ELIZABETH BYFIELD.

To the Christian Reader.

MAny and great are the means which the Lord hath beene pleased, since this latter Spring of the Gospell (begunne aboue an hundred yeeres agoe) to afford vnto his Church, for opening of the mysteries of the Gospell. Neuer since the Apostles times were the Scriptures more truly interpreted, more fully expounded, more distinctly diuided, or more powerfully pressed, then in our Times. The number of those who haue taken good paine in this kinde, is not small. Wee may well put into the Catalogue of them, the Authour of this Commentary vpon the second Chapter of the first Epistle of S. Peter, *Master* Nicholas Byfield *by name; who continued, for the space of twenty yeeres, to take more then ordinary paines in the work of the Lord. Hee had a singular gift in diuing in-*

into the depth of those points which he vndertooke to handle. As the many other Treatises which in his life time he published, doe verifie as much; so, in particular, this Commentarie *here commended vnto thee. In it thou shalt find, besides the Grammatical exposition, Logical resolution, and Theological obseruations, many diuine points copiously handled by way of Common-place; which hath made the booke to arise vnto that bignesse that it hath. In this manner of handling the holy Scriptures, hee hath not gone alone. Many of the main Pillars of the reformed Churches haue beaten out a path before him; as,* Martin Bucer, Peter Martyr, Musculus, Zanchius, Lauater, Perkins, *and sundry others. The large volume of* Peter Martyrs Common-places, *was gathered out of his* Commentaries *on the holy Scriptures. The Church of God hath reaped much good by such copious and distinct handling of heads of Diuinity. Their labours therefore, who take paines therein, are not to bee concealed from the Church. If it had pleased the Lord to haue continued the life, liberty and ability of this his Seruant longer vnto his Church, he had (questionlesse) gon on further in this course which hee so well began: and so*

might

might wee haue had by his paines as compleat a Commentarie on the two Epistles of Saint Peter, as we haue vpon the Epistle of Saint Paul to the Colosians, published by this Author. In his life-time he entred vpon the third Chapter, and went thorow a good part thereof: all which is fairely copied out, and prepared for the presse. But there is so much matter in that which remaineth, as it will make a competent Treatise by it selfe. This I make knowne, not that thou shouldst let this Book alone, till the other be published: for, when it is published, it cannot bee bound vp with this in one volume, by reason of the bignes of both of them. As care hath been had to print this Commentary on the second Chapter, euery way answerable to the former on the first Chapter: so like care shall be had of printing that which remains, answerable to them both; that so you may haue all the labors of this faithfull and painfull Minister of Gods Word, on this part of Scripture, in three euen volumes: which is in a manner as good, as if they were all in one volume. They may, for their matter, be well distinguished into seueral volumes: for, though one continued Scripture be handled in them all, yet the points in euery

of

of them are different. In this respect, there is an Alphabeticall Index in the latter end, that by the help of it, you may the more readily finde out such points as you most desire to reade.

If the Author bee of force to commend a Work the more, this Work may receiue no small commendation from the Author of it: for, hee was a man of a profound iudgement, strong memory, sharp wit, quick inuention, and vnwearied industry. He was in his Ministery very powerful, and that vnto all turns, as we speak. When he had to doo with tender and troubled consciences, he was a Barnabas, a sonne of comfort: but when hee had to doo with impudent and obstinate sinners, hee could make his face hard and strong, and shew himself like to Boanerges, the sonnes of thunder. Graue, sober, and temperate he was in his carriage; and yet, with his intire familiar friend, he could be modestly pleasant. God gaue him a great measure of patience; and hee had in his very body that which tried his patience: for, it appears, that he carried a torturing stone in his bladder fifteen yeers together, and vpward. I haue heard it credibly reported, that fifteen yeers before his death, he was by a skilfull Chi-

rurgion

rurgion ſearched; and that, vpon that ſearch, there was a ſtone found to bee in his bladder: whereupon hee vſed ſuch meanes as were preſcribed to him for his eaſe, and found ſuch help thereby, as he thought, that either the Chirurgion which ſearcht him, was deceiued; or that the meanes which hee vſed, had diſſolued the ſtone. But time, which manifeſteth all things, ſhewed, that neither his Chirurgion was deceiued, nor yet his ſtone diſſolued: for, it continued to growe bigger and bigger, till at length it came to bee of an incredible greatnes. After his death hee was opened, and the ſtone taken out; and being weighed, found to be 33 ounces and more in waight; and in meaſure about the edge, fifteen inches and a halfe; about the length, aboue 13 inches; about the breadth, almoſt thirteen inches: it was of a ſolid ſubſtance; to look vpon, like to a flint. There are many eie-witneſſes beſides my ſelf, who can iuſtifie the truth heerof. A wonderfull work of God it was, that he ſhould bee able to carry ſuch a ſtone in his bladder, and withall to doo the things which he did. He was a cloſe Student, witnes the many Treatiſes which time after time he publiſhed in print. He was alſo a diligent Preacher; for, conſtantly hee preached

ched twice on the Lords Daies: and in Summer, when many of the Gentry and City came to his Pariſh at Iſle-worth, and dwelt there, he ſpent an houre on Wedneſday, and another on Friday, week after week, in expounding the Scripture in his Church: very ſeldome was he hindred by the forementioned ſtone in his bladder. This courſe he kept till about fiue weeks before his death; when the paine came ſo violently vpon him, as it waſted his vitall vigor, yet did it no way weaken his faith: but, as the outward periſhed; ſo was the inward man renewed in him. He earneſtly praid, that the extremity of the pain might not make him vtter or doo any thing vnbeſeeming his vocation and profeſsion: but withall, he aduiſed his friends to conſider, that he was but as other men; and thereupon to iudge charitably of his carriage in that caſe. Many heauenly meditations iſſued from him in that time of his viſitation, vnto the laſt period thereof. Quietly, meekly, and patiently he endured; till that ſureſt Chirurgion of all, Death, had eaſed him of all his pain. In his ſoule he euer liueth: and in his name he will continue to liue ſo long as the Church enioyeth his Works, more laſting than Marble Monuments.

Now,

Now, O bleſſed Sauiour and Head of thy Church, as thou tranſplanteſt ſome of thy Plants out of thy Nurcery, the Church militant; plant others, wee beſeech thee, in their rooms, that thy Church may neuer be vnfurniſhed of able, painfull, faithfull, and powerfull Miniſters.

WILLIAM GOVGE.

To the Reader.

Now, O blessed Sanctuary and Head of thy Church, as thou triumphest some of thy Members out of thy Misery, the Church militant, plant others, here to seek thee, in their troubles, that thy Church may never be unfurnished of able, faithful Pastors, and powerful Advocates.

WILLIAM GOUGE.



AN EXPOSITION

of the Second Chapter of the first Epistle generall of PETER.

1. Pet. 2. 1. 2. 3.

1. *Wherfore laying aside all maliciousnes, and all guile and dissimulation, and envy, and evill speakings:*
2. *As new borne Babes desire the sincere milke of the word, that ye may growe thereby;*
3. *If so be ye have tasted, that the Lord is bountifull.*

The coherence.

FRom the thirteenth verse of the 1. Chapt. to the eighth verse of the third chapter is contained *matter of exhortation*: and the exhortation is either *generall*, or *speciall*: The *generall* exhortatiō concernes all men. Chap. 1. 13. to Chap. 2 13: The *speciall exhortation* concernes onely some men, as

 subiects,

subiects, seruants, wiues, husbands, from chap. 2.13. to chap. 3.8.

The generall exhortation stands of two parts. first the one concernes the *matter of holinesse*: secondly, and the other *the meanes of holinesse*. Of the matter of holinesse in the later part of the former chapter.

In these wordes and those that follow to the thirteenth verse, is contained an exhortation to the right vse of the meanes, by which wee might growe vp in all holinesse, and acceptation with God.

The Analysis of the first part of this chapter.

In the exhortation two things must be distinguished: first, the substance of the exhortation, secondly the conclusion of it. The substance is contained from verse the first to the eleuenth; the conclusion in the eleuenth and twelfth verse.

For the first there are two things, in which if wee be rightly ordered, it cannot bee, but wee must grow wonderfully in grace and holinesse: first, The one is *the word*: secondly, The other is *Christ*. To a right order of ourselues in respect of the word, he exhorts, verses 1.2.3. To a right order of our selues in respect of *Christ*, hee exhortes, verse 4. to 11.

The part of the exhortation, that concernes the word, hath three things. First, what wee must auoid, we must lay aside *Malice, Guile, Hipocrisie, &c.* secondly, what we must doe, wee must *desire the word*, as the child doth the breast: thirdly, Why so; where diuers reasons are imported. First, wee are *babes*: Secondly, we are but as *new born babes*:

Thirdly

Thirdly, the word is *sincere milke*: Fourthly, it wil make vs *growe*: fiftly, haue wee not already *tasted* of the sweetnes of it? verse the third.

That part of the the exhortation that concerns *Christ*, hath likewise three things in it, which I will heer but touch: First, what we must do, verse 4. Secondly, how wee must doe it: verse 5. Thirdly, why so: *viz.* for two reasons. First, the one taken from *the testimonie of Scripture*, which is *alledged* verse the sixt, and *expounded* verse 7.8. Secondly, the other taken from the consideration of *our prerogatiues* we inioy in *Christ*, which are set down, first, *positiuely*, verse 9. Secondly, and *comparatiuely* verse 10. And this is the breef order of the whole first part of this chapter.

The first thing then in the exhortation is about the word: and therein the first thing is about the things, which must be auoided, if we would profit by the word: of which in the first verse.

5. Things to be auoided, if we would profit by the word.

THere are fiue things we should lay aside and be sure wee be free from, when wee come into gods presence to heare his word, or to bee exercised in it: *viz.* *Malice*, *Guile*, *Hypocrisie*, *Enuy*, and *euill speaking*.

Two things distinctly must bee considered in verse first, the sinnes to be auoided: *viz.* those fiue before named. Secondly, the manner of auoiding them; imported in the *metaphoricall* tearme laying aside. In generall diuerse things may be noted.

Generall obseruations.

First, that it is exceeding profitable to gather

The benefit of brief catalogues of sins, or duties, or graces.

speciall catalogues of our sins which we should auoid, to single out such sinnes as we would specially striue against, and doo more specially hurt vs, and hinder good things from vs: I mean not of all sinnes, so much as of special certain choice euils that yet remain in greatest force in vs. We may obserue a great wisdome of the holy Ghost in many places of Scripture, drawing such catalogues according to the state of the people to whom they are giuen: and so it were of excellent vse, if we did gather catalogues of the duties which specially concern vs, or of the graces wee would striue most to excell in, to the intent to keep them daily in our mindes and memories, striuing to force in vs the special holinesse required in them. It were exceeding vsefull to obserue in seueral Scriptures, how the holy Ghost singles out choice directions according to the diuerse states of the people whom they concern.

Secondly, the Minister ought to informe his flock concerning the particular and special faults that hinder the work of his Ministery where hee liues, and accordingly to set himself against those sinnes. It is not enough to reproue sin, but there is a great deal of discretion and judgement to bee expressed in applying himself to the diseases of that people.

Thirdly, the Apostle doth not name heer all the sinnes that hinder the word: but he imports, that in the most places these fiue sinnes heer named doo much raign, and vsually doo marueilously let the course of the word: they are the

fiue

fiue most vsuall sinnes in the auditories of Christians.

Fourthly, it would be considered, how these sinnes doo hinder the word. These sinnes doo hinder the word many waies.

How many waies the sinnes heer-mentioned do hinder the word.

1. These sinnes make wicked men many times to set themselues against the word, and to striue to suppresse the liberty of the word.

2. These sins hinder the word, in that they hinder many times other men from the loue of the word. The word is not glorified, yea, it is euill-spoken of, and why? Do not many men and women say they like not this going to Sermons, &c? for, they see, that such persons can liue in malice and deceit, and enuy one another, &c.

3. These sinnes hinder the Ministers from discerning the work of their Ministery in their hearers. *Paul* cannot see or judge, that the Corinthians are any more than *carnall*, or at the best but *babes in Christ*, because there was so much enuy and strife, and diuision among them, 1. *Cor.* 3. *verse* 1.2.3.

4. These sinnes cause God many times to take the word from men. When the Iews grew so vntoward and enuious at the Gentiles, and to haue such ill tongues in their heads toward their Teachers, what follows? but that the LORD should turn the labor of his seruants from them, and imploy it among the Gentiles, *Acts* 13, *&c.*

5. These sinnes hinder the word, because they hinder the persons in whom they are, from a right disposition to, or vse of the word. Anie

of these sins are like poison lying at the stomach, that infects all the food which comes there.

And therefore for these reasons, and many moe which might be alleadged, we should bring a generall resolution to make conscience of our waies; and to auoide these, and all, and each of these sinnes.

The first then of these sinnes is *Malice*.

Of Malice. Acceptation of the word.

The originall word is diuersly accepted. For sometimes it signifies miserie, or griefe for affliction; and so it is vsed to signifie *the euill of the day*, *Matth. 6. vlt.* Sometimes it is rendred naughtinesse, or wickednesse in generall, and so it importeth vile crimes, or notorious offences, and so it is taken, *Iam. 1. 21. Acts 2. 22.* In this sense it may be taken here: For it is certaine, that if men be guilty of wickednesse, and come in the loue of any sinne, the word is poisoned in them: especially *whoredome and wine take away mens hearts from the word*, Hos. 4. Lastly, it is rendred in diuers places, *malice*: as *1. Cor. 5. 8. Colos. 3. 8.* and so it is here.

Malice then is the first sinne we should bee carefull to auoide: *Malice*, in short, is *anger inueterate*; It is an inward hatred, or grudge harbored in the heart against others, and it may bee knowne by diuers signes: As,

Signes of malice.

1. When a man beares a constant base estimation of another, and inwardly loathes him.

2. When a man hath frequent desires of the hurt of others, and longs for abilitie or opportunitie of reuenge.

3. By inflation: when a man carries himselfe so proudly, and arrogantly, as hee would haue it appeare, that he despiseth others.

4. By the habituall back-biting, iudging, and censuring of others.

5. When a man resolues not to forgiue a wrong done him: By these and the like signes may men trie themselues, whether they be guiltie of *malice*, or no.

Now, there are many reasons, why this sin should be wonderfully hated, and shunned; why wee should carrie a constant malice against the sinne of *Malice*. *Reasons against malice.*

First, if we respect *the causes of this euill*. For *malice* comes, first, from an *ill nature*; it cannot be in a good nature: secondly, It comes from the *Diuell* the first deuiser of this abhominable poison: thirdly, It comes from *anger*, as the next vsuall immediate cause. The infirmities, or wrongs of others may be the occasions, but they cannot be the causes of *malice*. Now we should be ashamed to father any of the former three euills. *From the causes*

Secondly, if we respect *the effects of malice*: and that either *in our selues*, or *in God*. *In our selues*, *malice* will worke, first, a conformity to the nature of the *Diuell*. For it was vsed to be noted, that to be angrie was humane, but to perseuere in anger (which is this malice), was diueliſh: Secondly, It will plead forcibly mans vnregeneration. Malice is noted as a marke of the vnregenerate man: *Tit.* 3.3. 1. *Ioh.* 2.9. Thirdly, If we haue any gifts, it is certain malice is like *leauen*, it will *From the effects.* 1. *In vs.*

sowre them, and spoile the praise, and acceptation of them: 1. *Cor.* 5. 8. Fourthly, It hinders praier and the word. That it hinders praier, is proued, *Iames*, 4. 1. 2. 3. That it hinders the word, this text proues. Fiftly, It bringes a man many times to *wonderfull shame*, and by a iust prouidence of God to open foiles and disgraces. *Prou.* 25. 8. *et.* 26. 26. And many times they *fall into the pit they digged for others*: *Prou.* 26. 27. A malicious person knowes not, what shall bee come of him selfe 1. *Iohn* 2. 11. Now the effects which the malice of man after a sort produceth in God are first to make him to hate vs wonderfully: hee accounts the malicious person, as a *murtherer*, not respecting onely what hee doth, but what hee would doe: 1. *Ioh.* 3. 11. Secondly, Hee will neuer forgiue a man his sinnes because he doth not forgiue his brother: *Math.* 6. 14. Thirdly, The iudgements of God are pulled down vpon him: God may make the malicious, *as the grasse on the howse-top, whereof the mower filleth not his hand, nor they, that goe by, say we blesse you in the name of the Lord*: yea, let mē look to it, lest they be *cast into prison and neuer come out, till they haue payed the vtmost farthing*.

2. *In God.*

Vses.

The vse may be,

First, For humiliation to all such, as finde this vile poison in themselues: they are in a miserable case, and extreamely and dangerously diseased; especially, if men be guiltie of the aggrauation of malice: Malice is euill in anie, and in any measure, and toward any: but it is extreamely euill, first, when men put on a resolution not

Aggrauations of malice.

to

to amend, but confirme themselues in their malicious courses, and will not be intreated or perswaded to peace and loue: Secondly, when men suffer their malice to carrie them into sutes, and quarells and open contentions. Thirdly, when men malice the Godly, and such as feare God, and loue the truth. 1. *Ioh.* 3. 15. Fourthly, when they malice their friends and familiars, the men of their peace. To hate them that loue vs is abhominable, so is that domesticall hatred betweene brethren: *Prou.* 18. 19. and between Man and Wife, Parents and Children, Masters and Seruants. Fiftly, when men hate those that reproue their sins: *Amos* 5. 10. as some do their Ministers. Sixtly, to hide hatred with dissembling lips, and to lay vp deceit in his heart: *Prou.* 26. 24. 25. and 10. 28. Seuenthly, to sowe discord among brethren: this is one of the six things God hates, *Prou.* 6. 19. Eightthly, to conceiue malice against whole states of men, to hate whole Churches and Assemblies that professe the Name of Christ, this is the diuelish malice of Hereticks and Schismaticks: and the beginning of these loathings must be looked to in such as yet haue not proceeded so far as to a separation. If to hate one man be so ill, what is this offence of base estimation, inward loathing, and distempered censuring of the Churches of Christ? Ninthly and lastly, it is one monstrous aggrauation of malice, for a man to reioice in it, boast of it, account it his honour to contend, and ouercome in contending, to triumph in malice.

Note.

Secondly,

Secondly, for instruction: and so we should all learne all remedies and directions to auoide malice. These remedies either concerne malice in our selues, or malice in others: For both, we need rules to direct vs. Now for auoiding malice in our selues, these rules are of excellent vse.

Remedies for malice.

1. In our selues.

First, Watch thine owne heart, for pride, and enuie, and passion: For from hence flowes all contention and hatred: *Prou.* 13. 10.

Secondly, Auoide three sorts of men, and thou maist be free from malice.

The first is the *tale-bearer. Where no wood is, the fire goeth out: and where there is no tale-bearer, strife ceaseth.* Prou. 26.20.

The second is *the scorner*: for, *Cast out the scorner, and contention ceaseth.* Prou. 22.10.

The third is the *contentious man*, the froward person, the man of imaginations, he that is apt vpon euerie trifle to snuffe, and contest. For *as coales are to burning coales, so is a contentious man to kindle strife*: Prou. 26. 21.

Thirdly, Doest thou mislike any thing in thy brother? goe to him, and *reproue him plainly*, neuer *hate him in thy heart*, but tell him of it plainly. Manie times a godly reproofe, cures both the reprouer, and the reproued.

Note.

Fourthly, Will not all this helpe? then goe in secret, and humble thy selfe before God for that vilenesse, that cleaues to thy heart: Many praiers and confessions before God, wil make a great alteration in thy soule, it will purge out this leauen wonderfully.

Fiftly,

Fiftly, Meditation of two things in Christ: his Passion, and his Second comming. In his *Passion*, consider a man infinitely iust, suffering for the vniust, and from the vniust: Neuer so much innocencie, neuer so great wrongs, neuer worse enemies; yet see, he can forgiue euen vpon the Crosse, when they tooke his life from him. In his *Second comming*, consider first, that then there wil be an end of all wrongs, thou shalt neuer be molested more. Secondly, That an exquisite reuenge shall then be executed vpon all that do thee wrong, if they repent not. Thirdly, a retribution shall be giuen to thee in glorie for all the indignities thou hast patiently endured in this world. And thus of malice in thy selfe.

2. *In others.*

For malice in others, it must bee considered two wayes: First, how thou must doe to cause it to cease, when it is conceiued against thee alreadie: Secondly, how thou maist auoide it still, if thou liue free from it.

For the first, if anie bodie hate thee, obserue these rules:

1. Render not euill for euill to any man, at anie time: *Rom.* 12. 17.

2. If thou haue anie way done wrong, seek to be reconciled: *Matth.* 5.

3. If the contention be secret, complaine to no bodie, but goe and debate the matter with thy neighbour himselfe, and discouer not thy secret to any other: *Prou.* 25. 4.

4. Be courteous and patient, and tender hearted, and readie to doe anie good to them, speaking

speaking no euill of them without a calling: *Rom.* 12. 17. *Eph.* 4. 3. *Tit.* 7. 2.

To keepe thee from other mens malice obserue these rules.

First, Keepe thee from other mens strife: meddle not with the strife, that belongs not to thee: *Prou.* 26. 17.

Secondly, Wrong no man, but follow that which is good, both among your selues, and toward all men: 1. *Thess.* 5. 14.

Thirdly, Striue to shew all meeknes, and softnes to all men: *Titus.* 3. 2. *Iam.* 3. 13. 17.

Guile.]

Of Guile. The acceptation of the word.

The second sin to be auoided is Guile.

The word heer rendred Guile is diuersly accepted in scripture. Sometime it is taken in good sense, and so there is a *iustifiable Guile*: so, *Paul caught the Corinthians by craft*, he wonne them by his discretion and godly policy. 2. *Cor.* 12. 6. So, *Samuel*, by a godly policy, giuing it out that he came to sacrifice, did safely performe his cheefe busines of anointing *Dauid.* 1. *Sam.* 16. and so did *Paul* deale cunningly, when in the broile hee cried out he was a *Pharisie*. But most vsually this word is taken in ill sense, and so sometimes it is all one with hypocrisy: as *Hosh.* 11. 12. *Psal.* 17. 2. But so it is not taken heer by all likelihood, because hypocrisies are mentioned in the next words: sometimes it signifieth frawd and falshood in opinions: either in the matter, when the doctrine is strange and false: and so the false *Apostles* were *deceitfull workmen*, when they put in that

that for good stuffe, which was counterfeit and diuelish, 2. *Cor.* 11.13. Or when good doctrine is *handled corruptly and deceitefully* for wicked ends, 2. *Cor.* 4.2. 1. *Thes.* 2.3. Sometimes it signifieth deceite in words, and so *flattery* is Guile, *Psal.* 12.2,3. And *lying* is Guile, *Mich.* 6.12. *Zeph.* 3.13. And so is all false Testimonie. Somtimes it signifieth deceite in workes; and so *false weights and balances*, and all fradulent dealing, and cousenage in buying and selling is Guile, *Mich.* 6. 10. 11. So there is Guile in Tything, *Malach.* 1. *vlt.* And so all lying in waite to seeke occasion against others, and all subtle dealing to oppresse others, is Guile: *Psal.* 105. 2. *Cor* 11.12,13. *Math.* 26.4. *Mark.* 14.1. and such Guile was in them that would *make a man sinne in the word*, *Isaiah.* 29. *Briberie* also is Guile, *Iob.* 15 *vlt.*

Now if any aske me why this sinne should bee auoided in them that desire to profit by the word;

Ob.

I answere, It is to be auoided as it is a sinne that much dishonors God and the profession of godlinesse: It is a shamefull offence in any that would seeme to loue the word; but more particularly *the sinnes of deceite* are a great impediment in hearing the word: For, first the guile of false opinions and strange doctrine is like a poison to the sincere milk of the word, and to be eschewed of all that follow the Truth. *Eph.* 4.14.15. *Heb.* 13.7 Secondly, a heart accustomd to deceit & subtlety, cannot be a plaine and *honest heart*: and, without a plaine, honest, and good heart, men can ne-

Sol.

Why Guile is to be auoided.

uer

uer receiue, with any fruitfulneſſe, the ſeede of eternall life. *Luke* 8. Thirdly hee that is falſe to men, will neuer be true to God, he that will lie to men, will lie to God: Alſo hee that is not faithfull with men, will *compaſſe God about with deceit*, *Hoſh.* 11. 12. *He will neuer be faithfull in the true treaſure, that is vniuſt in outward things. Luke* 16. Fourthly, it is a ſinne that God, in a ſpeciall manner, hates, *Pſal.* 5. 7. Fiftly, the ſinnes of deceit vſually attend vpon ſome Idoll in the hearts of men, which hath ſuch command ouer the deceitfull perſon, that hee cannot attend to the word of God, or not haue leaſure to practiſe it; he is ſo maſtered by this particular corruption, *Ierem.* 9.

Vſe 1. The vſe of this may be threefold.

For Humiliation to all deceitfull perſons, that vſe lying, fraud, ſubtlety and guilefull dealing in their trades and callings, and courſe of dealing, and conuerſation with men; they ſhall neuer proſper in ſpirituall things. The Ordinances of God are blaſted to them: Morouer, there are two conſiderations which ſhould wonderfully affright ſuch as are accuſtomed to lying & deceit.

The miſerie of deceitfull perſons.

Firſt, It is certaine they are wicked men, and haue not the feare of God before their eyes: they are the children of the Diuell, and enemies of Righteouſneſſe; as theſe places fearefully ſhew, *Pſalme* 36. 1, 3. *&* 10. 7. *Rom.* 3. 13. *&* 1. 29. *Acts* 13. 10.

Secondly, the curſe of God is vpon them; God *will weigh them* in the balance, *Iob.* 31. 5.

They

They *are an abhomination to the Lord*, Prou. 11.1. & 20.23. The Lord *will surely visit, and his soule will be auenged on such persons*, Ierem. 8. 26, 27, 29. They shall be destroyed, *Psalme* 52. 4. *They shall not liue out halfe their daies*, Psal. 55. *vlt.*

And as this is terrible to all deceiuers, so especially to such as are guilty of the aggrauations of the sinne. As,

The aggrauations of the sin of deceit.

1. When deceit is couered with *smooth words*, and a flattering stile, *Ierem.* 9. 8. *Prou.* 26. 24, *&c.*

1. The manner of deceiuing.

2. When men delight in it, and take a contemplatiue kinde of pleasure in their guilefull projects; as the voluptuous person doth in his lust: When *mens bellies prepare deceit*, *Iob.* 15. *vlt.* not their heads, but their bellies, *Psalme* 52. 2, 4.

3. When men make a trade of it, giue their tongues to euill, and will frame deceit. *Psal.* 50. 19. *Bend their Tongues to lies*, and *teach their tongues to speake lies, and weary themselues to commit iniquitie*, Ierem. 9. 5.

4. When men thinke all time spent about Gods seruice too long; they would *haue the Sabbaths ouer*, that they might practise deceit, *Amos.* 8. 5.

5. When men *Sweare deceitfully*, *Psal.* 24. 4.

6. When men *boast of it*, *Psal.* 52. 1, 3.

2. The persons vpon whom it is practised.

And as deceit is aggrauated by the manner, so may it be by the persons vpon whom it is practised: and so it is an aggrauation to deceiue *ones neighbour* and *ones brother*, Ier. 9. 5: and so it is to de-

deceiue the harmlesse, and *quiet of the Land*, Psal. 35.20. And as by the persons, so by the time: It is an aggrauation, when men *imagine deceit* (as the Prophet *Dauid* saith) *all the day long*, Psal. 38.12.

3. *The time.*

Now, if the former terrors belong to deceitfull persons in the generall, how much more to them that are guilty of deceit with all these or any of these aggrauations.

Ob. 1.

Some one might heer say, We feel the sweetnes of it: we growe rich by it; and we see many men in the world wexed great by the same courses: and if wee should not lie and deceiue, wee might giue-ouer our trades, &c.

Sol. *Of the misery of such as thriue by deceit.*

For answer heerunto; Let all such knowe, that though it be true, that some men are *wext great* and rich by such courses, yea, though they *bee fat and shine*, yet *the Lord will visit them, and his soule will be auenged vpon them*, Ier. 5.28.29: For, *wealth gotten by vanity shall be diminished*, Pro. 13.11: and the *tabernacles of bribery and deceit shall bee desolate*, Mich. 6. 10. to the 16. All such as *conceiue with guile* (by that time they haue reckoned their moneths aright, though they growe neuer so big) *shall bring forth nothing but winde and vanity*, Iob 15. vlt. *What shall be giuen thee*, or what shall bee done vnto thee, *O thou lying and deceitfull tongue? thou shalt be smitten* with some strange and strong hand of God, as *with the arrows of the mighty*: so as thy stroke shall be incurable and deadly, and thy destruction shall be *as with the coals of Iuniper*, that is, both fierce in respect of thy self, and pleasing in respect of others. For, men are wonderfully

Note.

well

well pleased, when they obserue, that ill-gotten goods doo not prosper. This hand of God smels like the burning of Iuniper.

Some others might say, We are seruants, and we must ly, and defraud others to satisfie our masters. *Ob. 2.*

The Prophet *Zephany* reports, that *the Lord wil punish* all those very *seruants that fill their masters houses with violence and deceit*; the seruants (I say) as well as their masters. *Sol.* *Seruants must not vse lying & deceit to please their masters.*

But, might some others say, My courses are so secret, that my deceit shall neuer be found out. *Ob. 3.*

Let such men learn, that the *Lord* found out this sinne in Ephraim, *Hosh.* 11. and will punish it, *though Ephraim said he was growne rich, and in all his labours they should finde none iniquity in him, that were sinne.* He thought himself sure enough for being discouered: and therefore he would contest vehemently, and cry out vpon such dishonesty in men, as to vse false words and waights: besides, it is worthy to bee obserued, that God many times doth not onely discouer these secret fraudulent courses, but discouers them openly; so as their *wickednes is shewed before the whole congregation*, Pro. 26. 26. *Sol.* *Of secret cosenage.*

But, others may say, In other things I am just, and besides I am forward in religion: and therefore this offense is not so great. *Ob. 4.*

Shall I account thee pure, saith the Lord, *with wicked balances?* Mich. 6. 12. as if hee would say, All the shewes of religion in the world wil not serue the turn, if sins of deceit raign in a mans dealing. *Sol.*

Vse 2.

And therefore the consideration of all this should in the second place instruct vs, and that three waies:

First, to look to our owne carriage; and, as *we desire to liue long, and to see good daies, to refrain our tongues from euill, and our lips that they speak no guile*, in all our dealing to detest lying and deceit, *Psal.* 34.13; and so to liue, as we may be alwaies ready to put our selues vpon *Iobs* triall, *Iob* 31.4.5.

Secondly, to lay to heart the consideration of the horrible inundations of deceit, that hath ouerflowed all states and callings of men: and so it should work in vs both *lamentation* and *supplication* before the Lord. For lamentation, we may take vp all the ould complaints of the Prophets: Our times haue reacht to the measure of iniquity then reproued; or rather, men now *ouerpasse the deeds of those wicked men: wickednes is in the middest of vs: deceit and guile depart not from our streets*, Psal.55.11. *Treasures of wickednes are in the house of the wicked; wicked balances, the bagge of deceitfull waights and scant measures (which are an abhomination to the Lord*, and for which he threatneth vengeance) euery where to be found, *Mich.*6.10.11. *Men lay wait, as they that set snares:* they set traps *to catch*, not beasts or fowle, but *men. As a cage is full of birds: so are mens houses full of deceit* and deceiuers. It is now the vsuall course for men to wex great and rich withall, *Ier* 5.26 27: yea, this sinne so spreadeth, that we may truely say, *From the least of them to the greatest of them they are giuen to deceit, and will deal falsly*, Ier.6.13. *Euery brother will supplant*

The iniquity of the time.

supplant, and euery neighbour will walk with lies and slanders. They will deceiue one another, and not speak the truth. A man can dwell no where, but his *habitation is in the midst of deceit:* and therefore certainly God hath a resolution to stretch out his hand still by publike iudgements. How can it be, but God must visit and be auenged for these great abominations? *What should hee else doo, but melt his people in the common fornace of great iudgements* for such common sins? *Ier.* 9.3. to 10. And as it should teach vs *lamentation*, so it should teach vs *supplication* too; euen to go to God: and that in two respects. First, to implore his help and mercy for the Church: that he would be pleased to spare his people, and keep them from the infection of these vile sins; and, if it may stand with his good pleasure, to work a repentance in mens hearts that are guilty of these crimes: and withall to beseech him for our selues, to keep vs, that we fall not into the hands of deceiuers (for, as it is *a sin to deceiue, so is it a misery to be deceiued*, Psa. 12. 1.2, &c.) and to giue vs *wisdome to beware of men*, Ier. 9.4. Mat. 10.17. *and to deliuer vs from the men of deceit*, Psal. 43.1.

Thirdly, it should teach vs (seeing the world is so full of guile, and that it is so hatefull a sin) therefore to honor and esteeme such as we finde to be true hearted; *Plaine men* with *Iacob*, without tricks and subtletie, and *true Israelites* with *Nathaniel*, in *whose hearts and mouths is no guile*: Wee should I say loue them, delight in them, and stick to them, neuer to forsake them, but to ac-

count them the very Ornaments of the World, and great lights in this great and generall darkeneſſe, and to account our ſelues wonderfull rich and happy in their fellowſhip and friendſhip.

Vſe 3. Againſt equiuocation.

Thirdly, this prohibition of Guile may informe vs, and by intimation ſhew vs the hatefulneſſe of the doctrine of the Papiſts, and practice in the point of *equiuocation*, contrary to the expreſſe Scripture; that forbids all lying and deceiuing of others, and commands vs to *ſpeake truth*, and that *euery one* (Prieſt and people) and that *to his neighbour*: how much more to the Magiſtrate? *Epheſ.*4.25. And *Iob* ſheweth that wee ought not *to talke deceitfully*, no not *for God*, to ſpeake for him what is not right, *Iob.*13.7.

Vſe 4.

Laſtly, this may be implicitly a ſingular and ſecret conſolation to honeſt and vpright harted men, that hate this hatefull ſinne of Guile; that ſpeake the truth in their hearts, and make Conſcience of their words, I meane thoſe true *Nathanaels*, of whom Chriſt ſpeakes: And for the better imprinting of this vſe, I will ſhew you two things. Firſt, the ſignes and markes of a man without Guile, euen of a true Iſraelite. Secondly, the encouragement and comforts that belong to ſuch men, &c.

The ſignes of a man without guile.

For the firſt, A true *Nathanael* hath theſe prayſes and eſpeciall markes:

1. He ſhunnes *Guile in his Spirit* as well as in his words or workes: *Pſal.*32.2. What hee accounts vile to ſpeake, hee accounts vile to thinke.

2. His

2. *His prayse is of God, and not of men*: Rom. 2.26. He more striues to doe good, then to get credit and applause; and if God accept him, he cares not though all the world deride him.

3. When he confesseth his fault to God, he will *not hide his sinne*, but confesseth all his sins; that is, all sorts of sinnes, and his sinne without extenuation, or excuse, *Psal.*32.2.5.

4. If he offend, it is of ignorance, and hee will not receiue doctrine of truth; and, if he bee shewed the truth, he quietly yeelds, and giues glory to God, *Ioh.* 1.46,47,48.

5. He is a plaine man, and speakes the truth in his heart: What hee saith, hee saith without fraud or dissembling, he saith it from his heart; his heart and his words agree; hee hateth lying, and all deceite: *Psal.* 15.2. *Zeph.* 3.13. though he might gaine neuer so much, yet wil he practise no vntruth.

6. He is a constant man, iust of his word, he *will performe his promise, though it be to his owne hindrance*, Psalm.15.4. He will not denie the truth though it be to his extreme danger.

Such men as these, haue many encouragements to hold on their courses. It was a chiefe prayse of Christ, that he was *without Guile*, 1. *Pet.* 2.7. and so was it in the Martyres and Saints, *Reuel.*14.15. It is one of the signes and markes of Gods houshould seruants, *Psal.* 15.2. Of a true Conuert, *Zeph.*3.13. These men are *faithfull with the Saints, and rule with God*, Hosh.11.12. Such as these will abide the Balance (to be weighed) and

Incouragements to such men.

God will acknowledge their integritie, *Iob.* 31.5. The wealth of these men gotten by labour and iust dealing, shall increase, when riches gotten by vanitie shall diminish, *Prou.* 13.11. And *those lips of Truth shall be stablished for euer*, when lying tongues shall be but for a moment, *Prou.* 12.19.

And thus much of Guile.

Note, that he saies all malice and all Guile.

Only before I passe further, it is worthy the noting that he saies of these two first sinnes, that *all Malice*, and *all Guile*, must be laid aside: which imports, that, howsoeuer some other infirmities be in the Godly, yet they should be found farre from all Malice and Guile; not a iot of either of them should be found in them: Malice must be in them in no kinde, nor in no measure, neither secret nor open Malice, neither grudge nor desire of reuenge, neither at home nor abroad, neither in ciuill things, nor in matters of Religion, neither in any of the aggrauations, nor in the least drop of it: And the like may be said of Guile. It were a shamefull thing, that any kinde of Guile should be found in a Christian, in any of his dealings, at any time, with any sort of men, or in any measure. For, if but a drop of Malice, or Guile, be left in vs, It may breake out againe, and our hearts proue like a festered sore. *Malice is like leauen, a little of it will sowre the whole lumpe.* It is like *Poyson*, a drop may spoyle vs. It is like a *coale of fire* within, it wants nothing but the Diuell to blow it, and then into what a flame may it kindle? And therefore wee should all looke to our hearts, to see that we be free from Malice;

and

and looke to our waies, that we be guiltie of no kinde of Guile: Such as are reconciled, should note this point to see to it, that they keepe not the least drop of the poysonfull grudge in their hearts. It is not enough that they say daily, they will forgiue, or can receiue the Sacrament. For, if they cannot respect them with a free heart, without reseruation, they are still infected with the disease of Malice.

Hypocrisie.]

The third sinne to be auoided is Hypocrisie. Concerning Hypocrisie, I propound two things to be considered. First, how many waies men commit Hypocrisie: Secondly, what reasons there are to dissuade vs from Hypocrisie.

How many waies men commit Hypocrisie.

For the first, the Scriptures discouer many waies of the practice of Hypocrisie: In the 23 of *Matthew*, our Sauiour notes eight wayes of being guilty of Hypocrisie.

1. To *say* and not *doe*: vers. 3.

2. To require much of others, and pleade for great things to be done by others, and not at all do it our selues, as we prescribe it to others, *verse* 4.

3. To doe what we doe *to be seene of men*, vers. 5. This is at large opened, *Matth.* 6. 1. to the middle of the chapter.

4. To affect greatnesse in the respects and entertainments of others, *v.* 6. to 12.

5. To do duties of Religion of purpose to hide some foule sin. *v.* 14.

6. To be curious and strict in small mat-

ters, and neglect the greater duties, *verses* 23,24.

7. To be carefull to auoid outward faults, and to make no Conscience of the inward foulnesse of the heart, *verses* 25,27.

8. To commend and magnifie the godly absent, or of former ages; and to hate and abuse the godly present, and of our owne times, *v.*29. to 36.

There are diuers other Hypocritical practices noted in other Scripture: as,

9. To serue God outwardly, and yet our hearts to be carried away with vile distractions, *Esay.*28.13. This is a chiefe Hypocrisie to be auoided, in such as come to the word.

10. To pray only in the time of sicknes or danger, when we are forced to it, and to shew no loue of prayer or delight in God, in time of prosperity or deliuerance, *Iob.*27.8,9.

11. To iudge others seuerely for smaller faults, and to bee guilty themselues of greater crimes, *Math.*7.5.

12. To bee iust ouermuch; I meane, to make sins where God makes none, *Luke* 13.15.

13. To be conuinced in his owne Conscience, and yet not confesse it, nor yeelde, though they know the Truth, *Luke* 12. 56, 57, *&c.*

Thus of the diuers waies of Hypocrisie.

Motiues against Hypocrisie. The effects of Hypocrisie, both priuatiue and positiue.

There are many reasons to declare the hatefulnesse of this sinne of Hypocrisie: I will instance only in the reasons from the effects.

The effects of Hypocrisie are eyther, first, to others:

others: Or, ſecondly to the Hypocrite himſelfe.

Firſt, to others the Hypocrite is a continuall ſnare: He walkes in a net, that conuerſeth with an Hypocrite, *Iob.* 34.30.

Secondly, to himſelfe the effects of Hypocriſie in the Hypocrite, are both *priuatiue* and *poſitiue*. The *priuatiue* effects which the Scripture inſtanceth in, are chiefly three. The firſt is, that the Hypocrite loſeth all his ſeruice of God; *In vaine* do Hypocrites *worſhip God*, Math. 15. Secondly, he infecteth all his gifts and prayſes: Hypocriſie is like *leauen*, Luke 12. 1. It ſowreth all gifts and graces; a little of it will marre all his prayſes and gifts whatſoeuer for the acceptation and vſe of them. Thirdly, he *loſeth* all *reward* of his good workes, *Math.* 6. 1. An Hypocrite may doe good workes, though hee neuer doth them well; and for the good he doth, may haue his reward with men, but this is all; for, from God he ſhall haue no reward.

The *Poſitiue* effects of Hypocriſie, may be referred to two heads: For ſome effects *may* fall vpon him; and ſome effects *muſt* and *will* befall him.

What may befall him.

The effects that *may* follow his Hypocriſie are three: For, firſt, he is apt to be ſeduced by euill Spirits, and *the doctrine of Diuels*: An Hypocrite is in the greateſt danger of moſt men to bee ſeduced into vile opinions, 1. *Tim.* 4. 1. 2. Secondly, he may fall into *a ſpirit of ſlumber*: his conſcience may be *ſeared with an hot iron*. Thirdly, hee

may

may fall into most wofull terrors: such a fearfulnesse may surprise the hypocrite, that God may be to him *as deuouring fire*, and as *euerlasting burnings*, Esay 33.14. Iob 18.14.

What will befall them.

The effects that *will* certainly fall vpon the hypocrite, are these which follow:

1. Iudgement in his owne conscience. He goes about as a condemned man: for, hee is alwaies *condemned in himself.*

2. The discouery of all his villany: for, *there is nothing hid in his intents* and dealings, but all shall be laid open, *Luke* 12.1.2.

3. The miscarrying of his hope. *The hope of the hypocrite shall perish*, Iob 8.11. to 16; and that with these aggrauations: that his hope will perish, first, *easily*; secondly, *speedily*; thirdly, *vnrecouerably. Easily*; for, God can destroy his hope as easily, as the maid can sweep down *the house of the spider* with her besome: *Speedily*; for, it will *wither while it seems rooted, and is yet green before any other herb*: yea, though it growe vp, yet it is like *grasse on the house-top: Vnrecouerably*; for, his hopes being but *as the house of the spider*, they will be dashed down for euer; and *though he would leane to his house, and take hould of it, yet his hopes shall perish for euer*: and when this day comes, his *hopes shall bee as the giuing vp of the ghost.*

4. *Strange punishments* in his death and condemnation. And therefore when our Sauiour Christ would expresse a speciall terrour in the plagues of especiall sinners, he saith, They shall *haue their portion with hypocrites and workers of iniquity,*

quity, Matthew 24. and the last verse. Iob 27.8.

And these effects wil appear the more terrible, if we consider, that the Scriptures take off all their objections of hypocrites; to shew, that they bee left naked to the fury of God: for, all this will come vpon them;

The obiection of hypocrites removed.

Though they be many in number, *Iob* 15.34.

Though they be rich, *Iob* 27.8.

Though they triumph in all jollity now, *Iob.* 20.5.

Though they be yong, or widows, or fatherlesse, *Esay* 9.17.

Though they cry at their later end, *Iob* 27.9.

Though they doo many good deeds, *Mat.* 6.

Though their wickednes be yet hidden, *Luke* 12.1.2.

Vses.

The vse may be, first, for information; secondly, for instruction; and thirdly, for consolation.

For information.

First, for information: and so it may shew vs,

First, what to think of the great shewes of holines & mortification made in the Church of Rome. Their fastings, and their prohibition of marriage, vows of chastity, and wilfull poverty, haue *a shew of wisdome* and piety, *in not sparing the flesh*: but, the holy Ghost tels vs, that all this is but *hypocrisie*, 2. *Tim.* 4.1.2.3.4. *Col.* 2. *vlt.*

Note.

2. How miserable the estate of multitudes of our owne people is, by these signes wee may perceiue, that the plague is wondefully spread in Israel. There are whole *congregations of hypocrites*, that is, of men that say and doo not, that come neer to God with their lips, and their heart is far from

from him, that seldome or neuer pray but when they be sick; that regard not the inward foulnesse of their hearts, so their liues bee either ciuill, or euill but in secret, *Iob.* 15.34. *Isay.* 9.17.

For instruction.

Secondly, for instruction; and so it should teach vs all to *beware of this leauen of Hypocrisie*, Luke 12.11. and if we would be thought to haue the true *Wisedome from aboue*, then let vs shew it by our fruits, that they may be *without Hypocrisie*, Iam. 3.17. And for the better enforcing of this vse, I will put you in minde of two things: First, the sorts of Hypocrisie, you are most in danger of: Secondly, the remedies or preseruatiues against Hypocrisie.

The sorts of Hypocrisie we are most in danger of.

The sorts are chiefly these.

1. The distraction in Gods worship, which is a most wofull fault, and most common: This was it was shewed before that so angred God, *Isaiah*, 28.13.

2. Secondly, the omission of priuate worship, I meane to make a shew of Religion and the loue of God, and yet neglect reading of the Scriptures, prayers, conference and secret communion with God: This as was shewed will prouoke God to stop his eare at our crie, because we do not pray at all times. *Iob.* 27.8,9.

3. Neglect of mortification of inward sins, and secret faults, taking liberty, so it be but sin in the heart or in secret. This will vndoe thee for euer, if thou looke not to it in time.

4. Affectation of praise and credit with men, to do our workes to be seene of men.

Now

Now, there are diuers rules to be obserued, if we would not bee poysoned with the raigne of Hypocrisie.

Preseruatiues against hypocrisie.

1. Keepe thy selfe in Gods presence, forget not God; Remember alwaies that his eyes are vpon thee: Thus *Dauid set the Lord alwaies before him*, Psalm 16.8. And this God commandeth *Abraham* to doe, if he will bee vpright, *Gen.* 17.1.

2. Thou must pray much and often to God *to create a right Spirit in thee*: For, by nature, we haue all double and Hypocriticall harts, *Psal.* 5.10.

3. *Keepe thy heart with all diligence*, watching daily & resisting distractions, wauering thoughts and forgetfulnesse. And to this end, mortifie the first beginnings of this sinne in thy heart, mourne for it as soone as thou discernest it, and judge thy selfe seriously before God. *Iam.* 4.8. *Math.* 23.26.

4. In all matters of well doing bee as secret as may bee, *Matthew 6.* both in Mercie, Prayer, Fasting, Reading and the like.

5. Be watchfull ouer thy owne waies, and see to this point, That thou be as carefull of all duties of Godlinesse, in prosperitie as in aduersitie, in health as in sicknesse, *Iob* 27.9, 10.

6. Conuerse with such as in whom thou discernest true *Spirits without Guile*, and shun the company of open and known Hypocrites.

7. Be not rash, and easy to condemne other men for Hypocrites, onely because they crosse thy opinions, or humors, or will, or practice.

Note.

tice. It is often obserued, that rash censurers, that vsually lash others as Hypocrites, fall at length into some vile kinde of Hypocrisie themselues.

Ob.

But may we not call an Hypocrite an Hypocrite?

Sol.

About censuring other men for Hypocrisie.

Hypocrites are not all of one sort. Some are close Hypocrites: some are open. The open Hypocrite thou maist shew thy dislike of his courses, and auoide him: But the close Hypocrite thou canst not discerne, or not certainely; and if thou follow thine owne coniectures, thou maist somtimes condemne a dear childe of God, and approue a detestable Hypocrite.

Quest.

But how may the open Hypocrite be discerned?

Ans.

How an open Hypocrite may be discerned.

By diuers signes.

First, by an ordinary and *vsuall affectation* of the prayse of men, in doing good duties. When a man constantly sets himselfe out to the shew, it is an apparant marke of a false heart. Marke, that I say *an vsuall affectation.*

Secondly, if a man make a shew of the meanes of godlinesse, or liking the meanes of godlinesse, or of the persons that are godly; and yet it bee manifest that *he hates to be reformed*, liues in known grosse faults; and being rebuked by the word, or seruants of God, will not reforme, but carrieth a grudge at the parties that laboured his reformation: This is an euident marke of an Hypocrite. Now to judge these is no offence.

Thirdly, It is a signe of an Hypocrite, when a man

man will be godly, and restrayned, and zealous in some companies, and in other company take liberty for grosse prophanenesse.

Lastly, he that will be rid of Hypocrisie, must looke to himselfe, to keepe himself free from the causes of it, and take heede that he be not bewitched in those things that haue bred hypocrisie in other men.

Ob. Sol.

What makes an Hypocrite.

What is it can make a man an Hypocrite?

First, sometimes feare will deceiue, as in time of trouble or persecution, men, to auoide dangers, will play the Hypocrites, *Luke* 12.1,2,3,4,5.

Secondly, sometimes desire to get credit, and to bee well thought on (especially when it is mixt with enuie at the respects of others) drives some men headlong into Hypocriticall courses, *Math.* 6.

Thirdly, sometimes men are emboldned vnto Hypocrisie, by a secret perswasion, that Christ will deferre his comming, and they shall not of a long time be brought to account, *Matthew* 24. 48, 50.

Fourthly, men fall into Hypocrisie for gaine, to hide their wicked and deceitfull courses: So the Pharises, *Math.* 23.14. 1 *Tim.* 4.2,7.

Fiftly, forgetfulnesse of God is a great cause of Hypocrisie, and the raigne of it in many hearts, *Iob* 8,13.

Sixtly, Lust, and some vile wickednesse, drives many men and women into Hypocrisie, 2 *Tim.* 3.

These things we must take heede of, and preserue

serue our selues from them, if euer we would not be wretched hypocrites before God.

Vse 3. Thirdly, heer is also consolation to all the godly whom God hath kept vpright, and free from this damned vice (I mean, from the raign of it: for, there is no man but hath some dregs of hypocrisie in him).

Quest. But how may a man knowe that hee is not an hypocrite?

Ans. By many signes.

How a man may knowe that he is not an hypocrite.

First, when a man had rather bee good, than seem so.

Secondly, when a man makes God his secret place, striues & desires secrecie to worship God, *Matthew 6.*

Thirdly, when a man loues no sin, but would fain be rid of euery sin, and so hath respect to all Gods commandements.

Fourthly, when a man confesseth his hypocrisie, and mourns for it, and striues against it.

Fiftly, when a man accuseth himself for it to others whose respects he most desires.

Sixtly, when a man keeps his heart close to the substance of godlinesse, and labours to bee built vp without distraction in the main things needfull for his saluation, and is not carried to spend his time most about vnnecessary or impertinent cares or studies, *1. Tim. 4. 2. 7. 8.*

Seuenthly, when a man is as carefull to serue God in prosperity, as well as aduersity, *Iob 27. 9.*

Eightly, when a man delights in the Almighmighty, and loues all the means by which he findeth

deth any communion with God, *Iob* 29.9.

Ninthly, when a man, from the hatred of hypocrisie, is stirred vp against hypocrites, cannot abide them, nor will conuerse with them, *Iob* 17. *verse* 8.

Lastly, *Iob* comforts himselfe, that hee was no hypocrite, by three arguments.

1. He would trust in God, though hee did slay him.

2. Hee would reprooue his waies in Gods sight.

3. He sought Gods presence, and set himself alwaies before him: none of which an hypocrite could doo, *Iob* 13.15 16.

Thus much of *Hypocrisie.*

Enuy.]

The fourth sin to be auoided is *Enuy.*

Enuy is nothing else but a vexation or inward displeasure conceiued at the good of another: *viz.* either anothers credit, gifts, preferment, profit, successe, or the like.

This sinne, though in the world it bee little thought of, yet in it self is a most fearfull vice; and should be so accounted of by christians, for many reasons.

The hatefulnesse of the sin of enuy.

First, if we consider the *subiect persons* in whom it vsually is. It is found most in *naturall men*, Tit. 3.3; yea, in *silly men*, Iob 5.2. This was the sinne of *Cain*, Gen. 4; yea, of the *diuell* himself. The main sin of the diuell was the enuy of mans happinesse. It raigned in the diuelish Gentiles, *Rom.* 1.29.

Secondly, if we consider the *cause of it*, it is for the most part the *daughter of pride*, Galat. 5. 26; sometimes, of *couetousnes*, Pro. 28. 22; and often, of some egregious vile transgression, such as in *Rom.* 1. 29: but euer it is the filthy *fruit of the flesh*, Gal. 5. 25.

Thirdly, if wee consider the vile *effects* of it, which are many: for,

1. It hath done many mischiefs, for which it is infamous. It sould *Ioseph* into Egypt, *Genes.* 37: and, which should euer make it abhorred of vs, it kild the Son of God, *Mat.* 27. 8.

2. It deforms our natures: it makes a man suspicious, malitious, contentious: it makes vs to prouoke, backbite, and practise euill against our neighbours. It is ill for our sight: for, the enuious man hath alwaies *an euill eye*, and a cast-down countenance with *Cain* also many times.

3. It begins euen death and hell, while a man is aliue. It *kils the silly one*, Iob 5. 2. It destroieth the contentment of his life, and burns him with a kinde of fire vnquenchable. It feeds vpon the enuious man, like the moth or worm, by degrees: and it hasteneth mischief in the enuious man, because it makes the person enuied more glorious; and, besides, it is a vice that drieth a man from among men, in respect of comfortable society: for, it was long since aduised, *Eat not the bread of him that hath an euill eye*, Pro. 23. 6: and no man by his good will, if he can be free, wil conuerse with such as he perceiues to be enuious.

Fourthly, this place manifestly imports, that it

it is a notable hindrance to the profit of the word, and so no doubt it is to praier and all piety, as euidently it is a let of charity; vnlesse it bee, that men in hypocrisie to disgrace others, will for enuy doo some good: as they preacht Christ for enuy in the Apostles time, *Phil.* 1.15.

Vses. The vse should be threefold.

First, for instruction, to teach vs to follow the aduice heer giuen, in putting away *Enuy*, and clensing our hearts of it: and to this end, think much of the reasons against it, and withall remember by confession & godly sorrow to clense thy heart carefully of it. For, those things help wonderfully in the putting of it away.

Secondly, this may serue for great reproof of many that profesſe the fear of God, who daily shame themselues by discouering this vice in themselues. This was it the Apostle complained of in the Corinthians; and shewed, that it is a vice which not onely houlds down a Christian from growing, but it makes him look *like a carnall man*, 1. Cor. 3.3.

Thirdly, for consolation, if we finde our selues freed from this vice. And wee may knowe, that we are not enuious,

Signes of a man free from enuie.

1. If we loue the good things in others, and can rejoice in their prosperity, and mourn for their miseries.

2. If we be vile in our owne eies, and lowly minded.

3. If wee enjoy contentation in our owne estate, and are well pleased to bee that which

GOD will haue vs to bee.

4. If *in giuing honour wee* can hartily *go one before another.*

Thus much of *Enuy.*

Euill speaking.]

This is the fift sinne to be auoided.

If we would profit by Gods word, wee must look to our owne words, &c.

Euill speaking, generally taken, comprehends all the faults of the tongue in speaking: and so it is true, that a man can neuer be soundly profited by the word till he makes conscience of euil words, as well as euill works. But I think it is taken more restrainedly heer.

There are many kindes of euill speaking that are to be auoided. Lying is euill speaking: and it is true, that he who is false to man, will neuer be true to God. But I think, Lying is not heer meant.

Flattering is euill speaking: for, he that praiseth his *friend with a loud voice, it shall bee counted to him as a curse.* It is a curse, to be troubled with a flatterer: and it is a kinde of cursed speaking, To flatter. But I think, this is not meant heer neither.

But I think, the sinnes heer meant are, Backbiting, judging, slandering, and complaining one of another, and all bitternesse of speech between man and man. These hinder charity, and prouoke God, and let the growth of piety in the harts and liues of men. And therefore these kindes of euill speaking should be detested of Christians, and altogether laid aside.

These sins as they are hatefull in themselues, and

and in the least degree, or in any kinde: so Euill speaking is made more vile in the aggrauations of it. It is euill to speake euill any way, or of any: But it is much more vile,

The aggrauation of Euill speaking.

First, when we *speak euill of the absent*, that cannot defend them selues: Backbiting is a hatefull degree of euill speaking, 2. *Cor.* 12.10. *Psal.* 140.11.

Secondly, when wee *speake euill of such, as God hath humbled*, or afflicted: *Leuit.* 19.14. *Obad.* 12. *Prou.* 26.28.

Thirdly, when wee shall *speake euill of such, as are in authoritie.* Eccles. 10.vlt. Iud. 8. Leuit. 19.

Fourthly, when we *speak euill of the godly*, especially before the wicked, or for things indifferent, or without cause: *Iames* 4.9. *Rom.* 14. *Psal.* 31.18. or for lesser failings: *Math.* 7.1.2. but especially their good conuersation: 1. *Pet.* 3.16.

Fiftly, When wee *speake euill of our* professed *friends: Psal.* 5.6.13. *Lament.* 1.2.

Sixtly, when wee *speak euill of Gods messengers*, taxing their persons: as, their cariage, especially when they labour, & take paines, watching ouer vs for our goods: *Ierem.* 26.8.9. & 18.18. *Amos* 5.10. 2. *Cor.* 3.6.16. 1. *Tim.* 4.10. *Ierem.* 15.10. 1. *Cor.* 4.3.5.

Seuenthly, when we *speake euill of father & mother*, or such as are neerely knit vnto vs: so it is also monstrous vncomely to see *the wife speak euil of the husband*, or contrariwise: *Prou.* 20.20. *Leuit.* 20.9. *Mich.* 7.6.

Eightthly, when we *speak euill of godlines*, euen of the good way of God, *calling sweet sowre, and*

good euil, Esay, 5,20. scorning Gods Sabbaths, and deriding sanctification, and reformation of life, 1.*Cor*.15 32.33. *Acts*, 19.9. especially, when wee doe it out of an inward hatred of holy duries: Let such take heed *of despighting the spirit of grace*: Heb.10.29.

Ninthly, when men *speake euill of God himselfe*: as doth the swearer, and for-swearer, the murmurer, and such as reason *Atheistically*, against the nature, counsells, or prouidence of God: *Comm*.3. *Psal*.73.9.

And as euill speaking may bee aggranated by the persons against whom: so may it bee by *the manner*: For if it bee euill to speake euill in any fashion, then is it much more euill,

First, to raile: 1.*Cor*.6.10. *mouth full of cursing*: Psalme,10,7.Rom.3.14.

Secondly, to complaine in all places for slight occasions, or trespasses.

Thirdly, to *hide hatred, with lying lips*: Psalme, 62.4.Prou.10.18.Psal.41.6.

Fourthly, to *goe about to carry tales*, and slanders, *Leuit*.19.

Fiftly, to speake euill of others, when wee are guilty of the same offences our selues, or greater. *Rom*.2.1.2.3.*Math*.7.1.3.

Sixtly, to *reueale secrets*, this *is slander*: Pro. 11.13.

Neither are men free from this vice, or guilt, when they are whisperers, and doe it secretly, and as many doe with charge that they speake not of it againe, yet them selues in the very next com-

company will tel it out againe: 2. *Cor.* 12. 20. Nor when they ioine with their euill speaking the acknowledgement of their praises of whom they speak. For many times their [*but*] tendes to a greater defamation, and by praising them they only saue them selues from blame, and intend thereby to enforce their defamation the more. Nor is it an extenuation, when they reuile their inferiors: For, Masters *must not threaten their seruants*, Eph. 6. 9. nor *parents must not prouoke their children to wrath*: Eph. 6. 4. nor *husbands be bitter to their wiues*: Col. 3. 9. Nor great men may Lord it ouer their poor tenants, or people: *Prou.* 13, 8. Nor men, that excell in gifts, *bee masterly* in their wordes to their inferiors in gifts: *Iames*, 3. 1. Nor when men *reuile being reuiled*: For, this is also prohibited vnto *Christians*. 1. *Pet.* 3. 9.

Reasons to dissuade from Euill speaking.

There are also many reasons, why wee should put away euill speaking.

First, from commaundement. Men are streightly charged by God to *refrain their tongues from euill*: Psal. 34. and not to *speak euill one of another*: Iames, 4. 9. *to speak euill of no man*: Tit. 3. 1. *nor to render reuiling for reuiling*. 1. Pet. 3. 9 *we must blesse, and not curse*: Rom. 12. 14.

Secondly, from the consideration of our own persons, and estates in Christ. We are *called to blessing*, and are the *heirs of blessing*: and therefore it is monstrous vncomely for vs, that are free borne, to vse such seruile and base language 1. *Pet* 3. 9.

Thirdly, from example. *Michael the Archangell, when hee contended with the Diuell, durst not*

bring against him any railing accusation: Iude 9. The Apostle sheweth their practice herein: *being persecuted they suffer it: being reuiled, they bless* 1 Cor. 4. 12. When *Shemei* cursed *Dauid*, and called him a son of *Beliall*, and a bloody man, hee saied: *Let him curse, because the Lord hath said vnto him, curse Dauid, It may bee the Lord will looke vpon my affliction, and the Lord will requite mee good for his cursing this day.* Thus hee bore it, though he continued cursing, and cast stones, and dust at him: 2. *Sam.* 16. 8. 10. 11. 12. 13. But aboue all wee should learne this of our Sauiour Christ, *In whome was found no guile, in his mouth, who, when hee was reuiled, reuiled not againe, when hee suffered, hee threatned not, but committed him selfe to him, that iudgeth righteously*: 1. Pet. 2. 23.

Fourthly, from the causes of it. Bitter speaking comes from *a bitter root* of a cursed disposition in our natures: *Heb.* 12. 14. 15. It proceedes sometimes from *enuy* at the good of others, sometimes from *malice* and secret grudge, sometimes from *guile* and fraudulent purposes, sometimes from *Hypocrisy* also: For, he that is much in indging other men, is seeldome without great store of Hypocrisy in his hart. Well therefore is this sinne put last in the *Catalogue*, as that, which may bee engendred of any of the former.

Note.

Fiftly, from the effects; Effects I say both of *restraining* it, and *committing* it. If wee did restraine iudging, reuiling, backbiting, and all bitternes, How happy would our liues bee; How comfortable would our conuersation bee: Wee should

ſhould *liue long and ſee good daies*: Pſalme, 34.12. Beſides: it is a wonderfull praiſe of the gifts of God, and ſigne of a large meaſure of grace, to auoid euill ſpeaking: *He is a perfect man, that ſinneth not in theſe* cuſtomary ſinnes of *the tongue*, Iames, 3.2. and it is alwaies *a mans Honor to ceaſe from ſtrife*, Prou. 20.3.

The effects of committing it are many and fowle: and that both to others, & to them ſelues.

Firſt, to others and ſo firſt it *greeues the ſpirit of God, by which wee are ſealed to the day of redemption.* For, a bitter ſpirit is a wonderfull croſſe to that meek ſpirit of Chriſt Ieſus. *Eph.* 3.31. ſecondly, it is a ſingular iniury to men, at whom wee caſt our bitter wordes. For wee trouble their peace and work much diſquietnes: and beſides, when men contend by euill wordes, it can hardly be auoided, but *many will bee defiled*, yea many beſides them ſelues as they are ſeuerally inclined to either party, *Heb.* 12.14.15. Thirdly, and it is certaine in Gods account, and in mens too, thou wert as good ſhoot *arrowes* at them, as bitter wordes, and runne them in with *ſwords*, or cut them with *ſharpe razors*, as mangle their names and credits, with thy cenſures, or ſlanders, or reproaches.

Secondly, to them ſelues. They bring much hurt to them ſelues, that accuſtome them ſelues to ill language in any of theſe kindes. For, they make them ſelues guilty of a world of *wickednes*. *Iames*, 3.9. Firſt, they wrong the law of God. For he *that iudgeth his brother, condemneth the law*: Iam. 4.9.

4.9. Secondly, they *transgresse against the lawgiuer*, whose proper office is to iudge the waies of all men. *Iames*, 4.10. Thirdly, they discouer also their owne folly and weaknes. For, it *is a mans honor to cease from strife, but euery foole will bee meddling*: Prou.20.3. Fourthly, they shame the profession of Religion. For, *this is thank worthy, if a man suffer euill for well doing* 1.Pet. 2.19. But what a shame is it, when *thou suffrest as a busy body in other mens matters*: 1.Pet.4.15. Fiftly, besides it is certaine, *Euil wordes corrupt good manners*: thou losest so much of thy honesty, and piety, as thou admittest of euill in thy tongue: 1.Cor.15.33. *And if you bite and deuoure one another, take heed you bee not consumed one of another*: Gal.5.15. And if thou iudge, thou shalt bee iudged. Hee that is giuen much to censuring, seldome or neuer scapes great censures him selfe: *Math.*7. Sixtly, Besides, also, these courses will *encrease vnto greater condemnation*: God may bee prouoked to take thee in hand, and thou maiest be in danger to be plagued for it for euer in Hell, *Iam.*3.1. Seuenthly, and if this euill vice growe in thee, thou art fit to be cast out of the Communion of Saints: men are charged to auoid thee, and not to eat with thee, 1.*Cor.*5.11. And though that censure be not executed by the Church alwaies, yet God many times makes such persons so lothsome, that euery body auoids them as much as they can. Eightthly, further, this very effect heer mentioned should perswade much with vs. It is a sinne that greatly hindereth the profit of the word:

word: bitter-tongued persons neuer grow much in religion. For, it is required, that we should *receiue the word with meeknes, and lay aside all superfluity of maliciousnes*; such as this euill speaking in these kindes is, *Iam.* 1.21. Lastly, as *men loue cursing, so it shall come vnto them: and as they loue not blessing, so it shall be far from them*, Psal. 109.17.

The vse should be both for Humiliation, and for Instruction.

First, for Humiliation. It may greatly abase many Christians that are extreamly guilty of this sinne. How hath this wickednesse preuailed in many places! The way of peace few men haue knowne: there is almost no meekenes, but lying and flattering, and censuring, and rayling, and slandering, and reproach vpon reproach, and back-biting euery where: Yea, what are the families of the most, but as so many kennels of Curres, such snarling, and biting, and prouoking one another? Husbands bitter to their Wiues; Wiues contentions, like a continuall dropping; Masters threatning their Seruants, and Seruants answering again and cursing their Masters. How are the liues of the most, destitute of contentment, and their states of prosperitie, euen by reason of this sinne?

But, let all that feare God, learne from henceforth to make more conscience of their words, and refraine their lips from euill.

Quest. But what should a man doe to keepe himself free from this vice, or that this fountaine of euill speaking may be dried vp?

Ans.

Rules against euill speaking.

Anſ. He that would reſtraine himſelfe from being guilty of back-biting, iudging, reuiling, or any kinde of euill ſpeaking, muſt obſerue ſuch rules as theſe.

Firſt, He muſt learne to ſpeake well to God, and of godlineſſe: if we did ſtudy that holy language of ſpeaking to God by prayer, we would be eaſily fitted for the gouernment of our tongs toward men: we ſpeak ill to men, becauſe we pray but ill to God.

Secondly, he muſt lay this rule vpon himſelfe, and watch to the performance of it, he muſt *ſtudie to be quiet, and meddle with his owne buſineſſe*, and not meddle with the ſtrife that belongs not to him; reſoluing, that he will neuer *ſuffer, as a buſie bodie* in other mens matters. 1. *Theſ.* 4. 1. *Pet.* 4. 15.

Thirdly, hee muſt keepe a Catalogue of his owne faults continually in his minde: when we are ſo apt to taxe others, it is becauſe wee forget our owne wickedneſſe.

Fourthly, his *words muſt be few*: for, in a multitude of words there cannot want ſinne, and vſually this ſinne is neuer abſent.

Fiftly, he muſt not allow himſelfe libertie to thinke euill. A ſuſpicious perſon will ſpeake euill.

Sixtly, he muſt pray to God to ſet a watch before the doors of his lippes.

Seuenthly, he muſt auoide vaine and prouoking companie. It may be obſerued often, that when men get into idle companie (which perhaps

haps they like not) the very complement of discourſing extracteth euill ſpeaking to fill vp the time; eſpecially, he muſt auoide the company of cenſurers: for, their ill language, though at firſt diſliked, is inſenſibly learned.

Eightly, he muſt eſpecially ſtriue to get meeknesſe, and to be ſoft, and ſhew his meeknesſe to all men. *Tit.* 3.1.2.

Ninthly, if he haue this way offended, then let him follow that counſell, *Let his owne words grieue him*, Pſal.56.5; that is, let him humble himſelfe ſeriouſly for it before God by harty repentance: this ſin is ſeldome mended, becauſe it is ſeldome repented of.

Queſt. But what ſhould I doo to auoid euill ſpeaking in others?

What we ſhould do to auoid euill ſpeaking in others.

Anſ. Firſt, liue honeſtly & *without offenſe*: and then though men be neuer ſo *crooked* and *peruerſe*, yet either they will be ſilent, or *in the day of Gods viſitation they will glorifie God*, Phil.2.15. 1. Pet. 2. verſe 13.

Secondly, if men will yet reuile, learn of *Dauid* and Chriſt, and the godly, to be patient, and *not reuile again*, but rather *bleſſe* them, 1. *Pet.* 3. 5. and 2.23. 1.Cor.4.12.

Thirdly, if men be ſtill vnreaſonable and abſurde, *betake thy ſelf to praier*: and then either God will turn their hearts, or quiet thine, *Pſal.* 104 2.3.4.

Fourthly, *thou muſt not giue thy heart to all that men ſay*; but be ſometimes *as a deaf man that hears not, and as a dumb man in whoſe mouth are no words of*

of reproof, Eccles. 7. 23. 24. Psalm 38. 13. 14.

Fiftly, if yet thou be pursued, then remember this comfort, *The curse that is causeleſſe ſhall not com*, Pro. 26. 2: and though they curse, yet God will blesse, *Psal.* 109. 28. God will *turn their cursing into a blessing, and he will curse them that curse thee*, Numb. 24. 9.: and if thy reproaches bee for the cause of religion and righteousnes, *blessed art thou* that art accounted worthy to suffer for it: For, *Great is thy reward in heauen*, Mat. 5. 11. Acts 5. 41. Thou hast cause to rejoice in such contumelies, 2, *Cor.* 12. 10.

Hitherto of the catalogue of sinnes to be auoided. The manner heer follows to be considered of: and that may bee noted from the word *laying aside*, and from the manner of expressing the sins.

Out of all, there are briefly fiue things may be noted.

5: Generall doctrines.

First, that by nature we are all inclined to and clogged with these sinnes: for, that the word *laied-aside* imports. For, it shewes, that by nature they hang vpon vs, *Tit.* 3. 3: which should teach vs to watch our hearts against these sinnes, seeing they are so naturall to vs; and to pursue the reformation of them with so much the more constancy and diligence, by how much it is the more hard to shake off what is naturall to vs. Secondly, it should teach vs to forbeare intemperate words and carriage toward others, in whom wee discern these sinnes so far, as they are infirmities: but rather wee should bee soft, and shewe all meeknes to all men; considering, that wee our selues

ſelues alſo were infected with the ſame faults.

Secondly, that the naturall man is daily guilty of theſe ſinnes, and vſeth them as if they were neceſſary to his well-being. He cannot be without them: he wears them as his garments, or betakes himſelf to them as to his weapons: hee thinks he is adorned by them. This is imported by the metaphor: Hee thinks, if hee did not eaſe himſelf by hypocriſie, the ſeruice of God would deſtroy his contentment. If he did not vſe guile, he ſhould neuer thriue. If he did not vſe violent ſpeeches, he ſhould bee deſpiſed: and ſo of the reſt. This may ſerue to put a difference betwixt the wicked and the godly in the guiltineſſe of theſe ſinnes: for, a godly man may by frailty bee tainted with ſome of theſe; but then he doth not account them neceſſary, or place contentment in them, or daily fal into them; he diſlikes them, and would fain be rid of them: whereas the wicked think their liues naked without them. Note.

Thirdly, that true grace and reſpect of the word of God muſt put off and baniſh all theſe things. He that would haue comfort in his conuerſion, or bring ſound affections to the word, muſt take a courſe to mend theſe faults, *Eph.* 4.22. *Col.* 3.8. This ſhould be for great reproof of ſuch Chriſtians as ſhame their profeſſion of godlineſs by not ſhaking off theſe faults; and, beſides, greatly darken the comfort of their calling, by walking ſo carnally heerin, 1. *Cor.* 3.1.2.3.

Fourthly, for the manner, how theſe ſinnes are to bee auoided in ſpeciall: Heer are diuerſe things

things to be noted. The metaphor imports, that we must lay these things aside, as the Porter laies aside his heauy burden; or as the Rebell laies aside his Armes and weapons; or as the weary Pilgrim laies aside his foule and troublesome long garments; or as the captiue Maid, when she was to be maried, laid aside the garments of her captiuity, *Deut.* 21.13. Now we thus lay them aside chiefly two waies:

First, by confessing them, and mourning for them, *Heb.* 12.

Secondly, by renouncing and forsaking the practice of them: but then we must further note, that they must be so laid aside, as they bee neuer taken vp again. Wee must not lay them aside as we ordinarily doo our garments, to wear them again the next day or the next week. Besides, it is heer to bee obserued, that these sinnes are not rooted out in a moment. A Christian is long laying them aside. He doth speak of the present endeauour: It must bee an euery-daies work, To judge our selues for them, and resist them, till the power of them be broken. Lastly, we may hence note, that we should giue-ouer the practice, but not the remembrance of our former sinnes. For he sayth, *Laying aside*; not burying them, or renting to pieces, or the like phrase, which might import the vtter forgetting of them. To remember our faultinesse in these things, will keep vs humble, and make vs more innocent and free from them, and more compassionate ouer others.

Fiftly,

Fiftly, note the extent in setting down the sins to bee auoided: whence obserue two things.

1. First, that he saith *all malice*, *all guile*, and *all euill* speaking; to note, that a Christian should not beare with himselfe in the least measure of failing in any of these: For a little of this leauen will sowre the whole lumpe, and a small root of any of these will growe vp to a great deale of trouble and infection.

2. Secondly, In that hee saith *Hypocrisies*, and *Enuies* in the plurall number, and so euill speakings: To note, that wee should search our harts so, as not to tolerate in our selues any kind of these euills. It is not enough to bee free from some kindes of Hypocrisy, but we must bee free from all: and our *sincerity shewes it selfe heerein, that seeing we* cannot be wholly rid of Hypocrisy, yet wee will hate it, and striue against euery part, and kinde of it.

Verse 2. *As new borne babes desire the sincere milk of the word, that ye may grow thereby.*

HItherto of the things to be auoided: Now followes the second thing, and that is, what wee must doe, that wee may profit by the word, namely that wee must get tender and constant affections to the word, if wee would euer grow by it in knowledge and grace: and this is set out metaphorically by the comparison of appetite and desire in new born babes vnto milk. The mea-

ning is, that *Christians*, that would profit, must be like children in their affections to the word: they must loue it, and long for it, and delight in it, and haue their hartes set vpon it, as affectionately, as children doe naturally thirst after the brest: This is a point of singular vse, and such, as all of vs ought to take notice of, to get our harts rightly framed, and firmed heerein. The disease of the most hearers lieth in the defect of this: and the happines of such, as doe thriue apace in godlines, is to bee ascribed to this affectionate loue of the word.

There be three things about these desires for matter of obseruation, must bee distinctly noted: The first concernes the necessity of this desire: The second, the vtility: And the third, the true nature of this holy desire.

For the first: It is euident from hence, that all that come to the word, It is indispensably required, that they come with appetite: men must bring affection, and desire after the word, if they would euer grow by it. If wee would euer drink freely of the water of life, we must be such as thirst after it: *Reuel.* 21. 6. If wee would haue God to feed with milk and wine, wee must bee such, as haue a true thirst after it. *Isaiah.* 55. 1. If wee would not haue all successe blasted in vs, we must take heed of loathing the meanes, that is, despising prophecie: 1. *Thes.* 5. 21.

For the second: It is likewise euident from hence, that though wee haue many wants, and ignorances, and weaknesses, yet if wee haue

haue affection to the word, wee shall neuer bee destitute of some happy successe in the vse of it. The former places assure gods blessing and confirme it, that God will not bee wanting to any, that hath this appetite: It is all that God stands vpon. Euery one, that thirsteth may come, and buy and eate, and drink aboundantly: *Isaiah.* 55. 1.2,3. Let vs bee carefull of the condition: to desire the word, as the child doth the milk; and God will not faile to giue the successe, wee shall growe by it.

Now for the third point. It is heer to bee carefully noted what kinde of desire of the word is that, to which this promise is annexed: The true desire after the word hath cheefly foure distinct thinges in it.

First, Estimation of the word aboue all other outward things. When wee can account it a great blessednes to bee chosen of God to this priuiledge to approch vnto him in the courts of his house. *Psal.* 65. 4. *Psal.* 119.127.128. When wee can say with *Dauid*, Oh how amiable are thy tabernacles, and think it better to bee a dore keeper in Gods house, then to dwell in the tents of wickednes: *Psal.* 84. 1.10. When wee esteem the directions, and comforts of Gods word aboue gold and siluer: *Psal.* 119.127. and with *Paul* account all things but lost in comparison of the excellent knowledge of *Christ*, which may bee heer had. *Philip.* 3.9.

Secondly, Longing and appetite after it, as true and certaine, as the very appetite of a childe

is to the breſt: This is expreſſed by the ſimilitudes of panting, thirſting, and watching after the word in diuers ſcriptures: and when this longing is more vehement, it is ſet out by the paſſion of fainting for it, and of the breaking of the ſoule for it: *Pſal.*42.1.et 84.2.et 119.20.40. et 131.

Thirdly, Satisfaction and contentment, when wee ſpeed well in the word: As the child is quieted, and ſleepeth in the reſt and vertue of the milk it hath receiued: *Dauid*, ſaith his ſoule was ſatisfied, as with marrow: *Pſal.*63.1.5. and is graunted of all the godly and choſen ones, *Pſa.* 65.4. When it is ſweet like hony to our taſt. *Pſal.* 119.103.

Fourthly, *Conſtancy* & the renewing of affection. A childes appetite is renewed euery day, though it ſeem to be full for the preſent, and ſuch is the true deſire of the godly. It is not a deſire for a fit, but is renewed daily, as the appetite to our appointed food is: *Iob*,23. Hee that hath this deſire may be found daily waiting at the gates of wiſdome: *Prou.*8.34.

Vſe 1. The vſe of all may bee cheefly threefold: For,

For triall. Firſt it may ſerue for triall: wee ſhould euery one examine our ſelues, whether wee haue this true deſire after the word, or no. For, if wee find this, wee are ſure to proſper: and if we find it not, wee are nothing but ſtaruelings in matter of godlineſs.

Queſtion. But how may wee know, whether wee

wee haue this estimation, longing after, and constant affection to the word?

Answer. It may be knowne diuers waies; especially if our affections bee grown to any good ripeness, and tenderness, in the measure of them: For it may be euidently discerned.

How we may discerne our desire and affection after the word.

First, If wee seek the blessing of the word of God, as a cheefe happiness, wee would desire of him in his specially mercy to giue it vnto vs. *Psa.* 119.68.132.155.144. and so by the constancy of praier we may also discerne the constancy of our appetite.

Secondly, If wee can be diligent, and content to take any paines, or bee at any cost, that wee may be prouided of this food, that perisheth not. *Ioh.*6.27.

Thirdly, If wee can hoord and hide vp the word in our hartes, as worldly men would doe their treasures, *Psalme* 119.11. Ioying in it as much, as in all riches, *Psalme* 119.14.162. especially, if wee can batten and wex fat by the contentments of it; as carnall men doe, when they liue at harts ease. *Psalme* 119.70.

Fourthly, If it will still our crying: that is, If it will comfort vs, and quiet our harts in all distresses: *Psal.* 119.50.143.92. so as nothing shall offend vs. *verse.* 165.

Fiftly, If we make haste and come willingly at the time of assembling: *Psalm.* 110.3. But especially, if we make haste, and not delay in practising, what we learn thence: *Psal.* 119.60.

Sixtly, If we be thankfull to God, and abound

in the free will offrings of our mouthes for the good we get by the word: *Psal.* 119. 7. 108. 164. 171.

Seauenthly, If we can bee truly greeued, and say with *Dauid*, Sorow takes hould on vs, because the wicked keep not gods lawe 119. 159.

Eightthly, If we delight to talk of gods word, and to speak of his wondrous works discouered in his word. *Psal.* 119. 27. 172. *&c.*

These things and the like are in them that haue their affections tender, and striuing in them: Now whereas many of gods children may haue true desire to the word, and yet not find euidently some of these signes: therfore I will giue other signes of true affection to the word, though ther be not alwaies such delight in it, as they desire. The lesser measure of true appetite to the word may bee discerned by some of these signes, that follow.

Note.

First, it is a signe, that we doe hartily loue the word, when wee can from our harts loue and blesse them, that doe loue the word, accounting them happy for their very loue to the word: *Psal.* 119. 1. 12.

Other signes of true desire.

Secondly, T is a signe of desire after the word, when we can stick to the word, and the constant frequenting of it, notwithstanding the scornes and shame of the world: *Psal.* 119, 31, 46, 141. It is a sure testimony of our loue to the gospell, when we can forsake father and mother, brother and sister, house and land for the Gospells sake: *Mark.* 10. 29.

Thirdly,

Thirdly, It is a signe of loue to the word, and of desire after it, when we can mourn for the famine of the word, as a bitter crosse. *Psal.* 42.3.4.

Fourthly, Yea, when men haue the word, and yet finde not comfort in it, it is a signe of their true affection, when they long for those comforts with heauines of heart, and account themselues in an vncomfortable distresse, yea bitter distresse, till the Lord returne to them in his *person* in the power of the meanes. *Psal.* 119.82.83.123.131.

Fiftly, It is a signe we loue the word, when such as feare god, are glad of vs: it is a signe, that the godly doe discerne appetite in vs, though we doe not, when they are tenderly affected toward vs. *Psal.* 119.74.

Sixtly, We may know our affection to the word, by our willingnes to be ruled by it: If wee can make the word our Counseller, it is sure we we doe delight in it, whatsoeuer we conceiue of our selues. *Psal.* 119.24.

Lastly, To striue against our dulnes constantly, and to pray to be quickned, is a good signe, that we haue some desire to the word. One may loue gods precepts, and yet need to be quickned. *Psal.* 119.159.

Vse 2. Secondly, this doctrine of desire, and appetite after the word may much humble the most of vs; some being altogether void of all desire after it, more then for fashion sake: and the better sort haue their appetites either dull, or decayed.

Quest. Whence comes it that people haue no

more affection to the word, or that men are so cloied with the word?

Impediments to true desire externall.

Anſ. The lets of appetite and affection to the word may be conſidered two wayes:

Firſt, as they are without vs.

Secondly, as they are within vs.

Without vs, the cauſe of want of affection is ſometimes in the Miniſter: ſometimes in the Diuell: ſometimes in the company men ſort withall: and ſometimes in God himſelfe.

1. In Miniſters there are two things, which maruelouſly hinder the admiration, and deſire after the word. The firſt is, the manner of their teaching, when they teach vnskilfully, deceitfully, vainglorioufly, negligently, or coldly. When there is not a maieſty, and purity, and life in the Teacher, it is no wonder if there be no affection in the people. 2. *Cor.* 4. 2. 1. *Theſſal.* 2. 2, 3, 4, 6, 8. 1. *Cor.* 2. 4. 2. *Tim.* 2. 15. The ſecond is their ill liues. What made the people in *Elies* time ſo loath the ſeruice of God, but the wicked liues of *Hophni* and *Phineas.* 1. *Sam.* 3. Miniſters muſt teach by example as well as by doctrine, if they will not be deſpiſed. 1. *Tim.* 4. 12.

2. The Diuell, that god of this world, doth mightily labour in this point to keepe men from affecting the Goſpell. If he cannot hinder men from hearing, then his next worke is by all poſſible indeuours to blinde their minds, and marre their taſtes, that they may not perceiue nor regard the glorious things of God in Chriſt. 2. *Cor.* 4. 4.

3. Euill company is a wonderfull impediment, it causeth perpetually hardnes of hart, and careleſnes: it keepes the hearts of the wicked men in a continuall habituall deadnes, and the beſt men ſeldome light into prophane company but they get ſome degree of dulnes, and deadnes of affections by it. *Pro.*9.6. *Pſa.*119.115.

4. God himſelfe being prouoked by mans extreame wilfulnes in ſinning, giues them ouer to a ſpirit of ſlumber, and curſeth their very bleſſings; yea, reſtraineth ſometimes the very gifts of his ſeruants, thar ſo he may execute his iudgements vpon a rebellious people. The Lord hideth his ſtatutes from them, and with-holding his ſpirit, keeps back the life of the word in their harts. *Eſay* 6.10. yea many times to ſcourge the vnthankfulnes, and vnprofitablenes, of his own people, he doth for a time hide his teſtimonies from them. *Pſal.*119.19.

Thus much of the lets without vs.

The internall lets muſt be conſidered. Firſt, In the wicked. Secondly, In the godly.

The cauſe of this hartleſnes and want of affection in the wicked, is,

Inward lets in wicked men.

Firſt, their ignorance, they know not either the word, or the worth of the word, or their own need of it.

Secondly, their prophaneneſs & irreligiouſness They liue without God, or without Chriſt in the world, they make no conſcience of their waies. They forget their later end; they minde not the good of their ſoules, but only earthly things: they neuer

neuer tasted of the bountifulnes of the Lord, but were altogether corrupt, and strangers from the life of God, only greedy in sinning.

Thirdly, Atheisme. There is in the harts of all wicked men in some degree abominable conceits concerning God and his word. They either doubt, whether the scriptures be the true word of god: or els they are strongly carried to resolue, ther is no profit in the knowledge of gods waies, or in seruing the almighty. *Iob.*21.14. *Malac.*3.15.

Fourthly, Cares of life: The loue of the profits, or pleasures of this life, choak the word, and the power of it, as is apparant by these places. *Math.*13. *Luke*,14. *Psal.*119,36,37,&c.

Fiftly, In some either whoredome or wine: for these two sinns together, or either of them take away mens harts, they are voide of all due consideration, and of all affection to gods word: They are senseles creatures. *Hosh.*4.

Thus of the cheef letts in the wicked.

Letts of affection in the godly.

The letts of affection in the godly are diuers.

First, Sometimes it is their worldlines, their too much minding and plodding about the things of this life, or their excessiue burthening of their heads about their calling. They haue too much to doe, or they haue too much care; care, I say, that is, distrustfull and carking care. *Psal.* 119.36.

Secondly, Sometimes it is want of comfortable felowshippe in the Gospell. Affection, that is alone, is seldome constant in the same degree. There is much quickning and comfort and incitation

tation in a constant, and tender, and profitable society with such as loue the word, *Psalm* 119. verse 63.

Thirdly, sometimes it is some secret sinne that gets too much dominion ouer them. As affection may stand with meer frailties and infirmities: So, on the other side, if any sinne once get head, and men yeeld to it, and agree to obey it, their affections to the word presently dy within them, *Psal.* 119. 133: yea, if this sinne bee but in the thoughts, and bee yeelded to and delighted in, and that constantly they seek the pleasure of contemplatiue wickednes, and do not resist it by praying against it, euen vain thoughts may dead the affections, and poison them, *Psal.* 119. 113.

Fourthly, sometimes it is neglect of mortification. The soule will gather aboundance of humors, as well the body: and therefore Christians should not go too long, especially if they feele a kinde of fulnesse to growe vpon them; but take a purge, that is, seriously and secretly set time apart to humble themselues before God, purging out their most secretest corruptions with all harty confession before God.

Fiftly, sometimes it is want of practice or want of an orderly disposing of their waies in godlinesse. If they rest onely in hearing, their affections cannot last long sincere: and, besides, the most Christians burden their owne harts for very want of order, and that they go not distinctly about the works of godlinesse, but rake together a great heap of doctrine which they knowe not what

what to doo withall, *Psal.*50.*vlt.*

Sixtly, sometimes again it is occasioned by inordinate feeding: when Christians begin to affect nouelties, and seek to themselues a heap of teachers, they scape not long without fulnesse, and the fits of loathing, 2.*Tim.*4.3.

Seuenthly, sometimes very idlenes is the hindrance. The want of a particular calling to imploy themselues in the six daies, breeds a generall kinde of wearinesse and satiety; which extends the heart of it, not onely to the times of priuate duties in the working daies, but to the very Sabbath also. They cannot work at Gods work with any great delight, that had no more minde to their owne work.

Eightthly, sometimes it is neglect of preparation and praier, before we come to the word.

Ninthly, sometimes it is a violent kinde of ignorance and vnbeleef, when a Christian knowes not his right to the word, and wil not be perswaded of the fatherly loue and presence of God in his ordinance. If Preachers must say, I haue beleeued, therefore I will speak: so must Hearers say, I haue beleeued, therefore I will hear. They should knowe, that they are welcome to Christ, and may eat and drink, *Cant.*5.1. and that their heritage lieth in the word, *Psal.*119.

Tenthly, sometimes it is a very disease in the body; as, melancholy, or some other: which doth so oppresse the heart, that it doth not take delight in any thing. But of this more in the next Vse.

Lastly,

Lastly, any of the sinnes mentioned in the former verse, will hinder affection: Malice, Hypocrisie, or Enuy, or any of the rest.

Vse 3. The third vse may bee for instruction, to teach vs to striue for affection to the word, and to prouide to order our selues, so as wee bee not wanting in the direction of the Apostle: and so two sorts are to be taught, that is, such as want appetite; and such as haue it, that they may keep it aright.

Quest. What must such doo as finde either want of appetite, or decay of it?

Ans. Such as would get sound affections to the word, must doo six things.

Meanes to get true desires to the word.

First, they must refrain their feet from euery euill way. It is impossible to get sound affections, without sound reformation of life, *Psalm* 119.

Secondly, they must pray for it: they must beseech the Lord to quicken them, *Psal.* 119. 37, and to inlarge their hearts, verse 32. especially to giue them vnderstanding, verse 34. and to open their eies to see the wonderfull things of his law, verse 18.

Thirdly, they must chuse an effectuall Ministery to liue vnder it, such as is executed with power and demonstration to the conscience, 2. *Cor.* 4. 2.

Fourthly, they must remember the Sabbath day: and that they doo, when they empty their heads and hearts of all cares of life which might choak the word; diligently dooing their owne works on the six daies, and finishing them, that they

they may bee free for the Lords work on the seuenth day. The cares of life choke the word, *Matthew* 13.

Fiftly, they must conuerse much, if it be possible, with affectionate Christians. For, as iron sharpneth iron: so doth the exemplary affection of the tender-hearted whet-on the dull spirits of others.

Sixtly, they must purge often. They must bee frequent in the duties of humiliation, by solemn fasting, and praier, and sound confession; striuing, when they feel fulnesse to growe vpon them, to disburden their hearts, and to quicken their spirits more forcibly to the loue of Gods name and word.

Quest. But what must such doo as haue gotten some affections to the word, that they neyther lose them, nor be vnprofitable in them?

Rules for the preseruing of good desires.

Ans. They must look to diuerse things.

First, they must hate vain thoughts, take heed of those secret vanities of imagination, and that delightfull contemplation of euill in the minde, *Psalm* 119.113.

Secondly, they must try all things, and keep that which is good. They must hear with judgement, and make speciall account of such parcels of doctrine as do most fit their particular needs; labouring by all means, that such truths run not out, 1. *Thes.* 5.21.

Thirdly, they must take heed of itching eares. For, where mens desires are still carried after new men, they are in great danger of fulnesse, or

of

of declining; and, which is worse, of being carried about with diuerse doctrines, and at length to be a prey to deceitfull mockers.

Fourthly, they must preserue by all means the fear and trembling at Gods presence, and humiliation of minde. For, so long as wee can dread the presence of God in his ordinances, we are in no danger of losing our loue to the word, *Psalm* 119.120.

Lastly, in *Esay* 55.1.2.3. wee may note diuerse things that GOD requires in such as haue the same thirst.

1. They must come to means.

2. They must buy and bargain with God by praier and vows.

3. They must eat, that is, they must apply it to themselues.

4. They must bee instructed against merit in themselues, and bring faith to beleeue success, though they deserue it not: they must buy without money.

5. They must harken diligently.

6. They must eat that which is good: that is, they must apply effectually that doctrine they feel to haue life in it.

7. Their soules must delight in fatnes: that is, they must be specially thankfull and cheerfull, when God doth enliue his promises, and sweeten his words to their tastes.

8. They must, after all this, incline their ear, and come to God. They must make conscience to striue against dulnes and distractions, and seek

seek God in his word still, or els their affections may decay: and then if they doe this, they shall liue and enioy the sure mercies of *Dauid* by a perpetuall couenant.

Question. But what shall such godly persons as are afflicted with *melancholy* do in this case of affections?

Answer. They must attend these things:

Rules for such as be afflicted with melancholy.

First, they must be perswaded to see the disease in the body which extends the oppression of it to the very affections.

Secondly, they must remember times that are past, and iudge of their estate by what it was before.

Thirdly, they may be infallibly assured, that they are in a right way, because they desire to liue vprightly, and to forsake the corruptions that are in the world.

Fourthly, they must know, that it is a greater glory in faith to beleeue now, when they feele not, then to beleeue when the hart abounded with ioy.

Fiftly, They may iudge of their affection to the word by their preparation before they com, and by their only liking of such as loue the word, and by their constant frequenting of it, and by their sorrow for their dulnes, and vnprofitablenes.

Hitherto of the duty, to which hee exhorteth: The motiues follow, and they are fowre:

The Motiues.

First, ye are new borne babes:

Secondly, the word is sincere milk:

Thirdly,

Thirdly, ye may thereby growe.

Fourthly, ye haue tasted the sweetnes of the bounty of God in his word already.

The first reason tels what they are: The second, what the word is: The third, what they shall be: The fourth, what the word hath been.

As new borne babes.]

These words are taken in diuers senses. For properly they signify infants, while they are tender and vnweaned from the breast: Sometimes they signify vnable men, and such as haue no firnes for their callings: so *Isai.* 3.4. Sometimes they signify such as be weake in faith and in the gifts of the spirit, whether they be newly regenerated or lying in sinne 1. *Cor.* 3.1. *Heb.* 5.13. and so it is taken heer.

And so the words are a reason to induce them to an affectionate desire after the word, Inasmuch as they are so weak, they can no better liue without the word, then the child in nature can liue without milk.

Diuers things may be from hence noted.

First, that grace is wrought in Christians by degrees. Christ is reuealed in vs by foure degrees. First, as a child, or little babe new formed and borne: Secondly, as a yong man in more strength, and vigour, and comelinesse, and actiuenesse: Thirdly, as a father, or old man settled with long experience: these three are in this life, and mentioned 1. *Ioh.* 2.14. Now the fourth is, when Christ shall appear in vs as the Antient of daies, like God himself in a maruelous glorious resem-

blance of the holineſs, and properties of God: And this ſhall bee in another world. The vſe ſhould bee both for thankfulnes, if Chriſt bee formed in vs to any degree, and to incite our induſtry in all the meanes appointed of God, ſeeing wee receiue gifts by degrees, and not all at once.

Secondly, that true grace may ſtand with many weakneſſes. A childe doth truly liue, and yet it is very ignorant, & infirm, & wey ward, & fit for little or no imploiment: ſuch may Chriſtians be for a time, ſuch were the very diſciples of Chriſt for a time: ſuch were the *Corinthians*, 1. Cor. 3. 1. and the *Hebrewes*, *Heb.* 5. 13. The vſe ſhould bee to reſtraine cenſuring of others, becauſe of their infirmities, to haue no grace at all: Whereas we ſhould rather bear with them, and beleeue all things, *Rom.* 15. 2. 1. *Cor.* 13. 5. And beſides, thoſe that are diſtreſſed in minde ſhould comfort themſelues with this, they may bee full of weakneſſes, and very vnprofitable, and yet haue the true life of Chriſt in them.

Thirdly, that the moſt Chriſtians are but new borne babes, infants in grace, not only ſuch as are newly conuerted, but ſuch as haue ſpent a longer time in the profeſſion of godlineſs: The Apoſtle heer takes it for granted, that all they to whom hee writes were little better, or ſtronger: and ſo it is vſuall in all times and places.

Queſtion. How comes it to paſſe, that the moſt Chriſtians liue ſtill but as weak ones and babes in Chriſt? eſpecially why thriue they not accor-

according to their time of their age in Christ?

Answer. In nature a child gets out of his childhood, as his yeares grow vpon him, but in religion and grace it is not so: It is not time brings any of necessity out of the cradle of Religion. Now the cause why the most are but babes, and that after a long time, may bee such or some of these.

The causes why the most are but babes in religion.

First, some as soone as they are borne, are destitute of the breast, haue no nurse, are taken away from the meanes, and depriued of the powerfull preaching of the word, which did beget them vnto God. This comes to passe somtimes by the violence of others, or by the afflicting hand of God vpon their bodies, or somtimes by their own carlesnes, that for worldly respects remoue to places where they haue not the meanes to build them vp.

Secondly, some are infected with some bitter root of passion, or enuy, or malice, which was left behind in their repentance, not fully subdued, and this holdes them so down, that they cannot thriue, but are stocked in godlinesse; that after many yeeres, they shew little bigger or better, then they were in knowledge or grace: 1.*Cor.*3.1.2.3.1.*Pet.*2.1.2.*Eph.*4.15.16.1.*Pet.*3.7.

Thirdly, others at their first setting out are intangled with doubtfull disputations, and caried about with odde opinions, or strange doctrines, and so insnared with controuersies about words, or things of lesse value; that misplacing their zeale, and mis-led in their knowledge, they

thriue little or nothing in the maine ſubſtance of godlineſs, but need bee taught the very principles, *Ro.*14.1. *Heb.*13.7.2. *Pet.*3.17. eſpecially when they be apt to receiue *Scandal*, and admit offence: ſuch were the beleeuing *Iewes* the moſt of them.

Fourthly, ſome are meerely held back by their worldlineſs: they relapſe to ſuch exceſſiue cares of life, and ſo deuoure vp their time about earthly things, that they cannot profit nor proſper in better things.

Fifthly, many thriue not, or not ſenſibly, being hindred by the ill company, which either voluntarily or neceſſarily they are plunged into, and cheefely for want of fellowſhip in the Goſpel with ſuch as might be patterns to them in knowledge, and the practice of faith, and piety.

Sixtly, ſpirituall lazineſs and idleneſs is the cauſe why many grow not. They will take no paines: but after they haue repented, and beleeued in ſome meaſure, *Heb.*5.13. and be gotten a little whole of the woundes they were diſeaſed withall in their conuerſion, they fall into a kinde of ſecurity, and reſt in the outward and formall vſe of the meanes, and neglect many precious things, which from day to day they are moued and counſelled to by the word, and ſpirit of God: And this diſeaſe is the worſe, when it is ioyned with ſpirituall pride, and that vile conceitednes, which is ſeen to come daily in many.

Seuenthly, ſome Chriſtians after calling are inſnared, and deceiued by the methodes of Sathan, and ſo liue in ſome ſecret ſin againſt their own know-

knowledge. In fauour of which they forbeare the harty regard, and vse of Gods ordinances, and so dangerously expose themselues to the raigne of hypocrisie. These are wonderfully stocked, and grow worse and not better.

These are the reasons, why Christians thriue not: and who almost is it whose case some one of these seuen is not? Let vs euery one examine our selues: for a thousand to one we are kept back by some one of these. It were singular wisdome to note which it is, and to striue to amend, that we may not be such staruelings in godlines stil. Note.

The point then is cleer, that most Christians are but as new borne babes. Now what vse should wee make of it.

First, It may serue to humble many of vs, that haue had time enough, and abundance of meanes and helpes to haue beene like teachers, and yet haue euen now neede to be taught the principles againe. To vs belongs iustly that reproof in the fift to the *Hebrews*, 13.

Secondly, many duties must bee vrged vpon vs, if we graunt our selues to be but as new borne babes. For,

1. We must therfore be teachable & tractable, obeying them that haue the ouersight of vs, bearing their words of admonition, and louing them with a singular loue.

2. We must therefore be the more willing to beare the chastizements of God, that father of our spirits. For if we haue had the fathers of our flesh, which in our young yeeres haue corrected *Speciall duties of such as be but new born babes.*

and that often for our profit, to subdue the faults in vs, which that age did breed, and sometimes, when they corrected for their owne pleasures, more than for our profit: How much more should we subiect our selues to the corrections of God, that finde in vs, being but babes so much peruersnes, so much negligence, such head-strong passions, such frequent disobedience: and the rather because he neuer corrects vs for his pleasure onely, but for our profit, that he might make vs more holy and more fruitfull, and more meek, as the Apostle shewes. *Hebrews* 12.

3. We must therfore stick more affectionately, and constantly to the word, and suffer our soules to be daily fedde with this sincere milk of the word; without which it is no more possible for vs to grow in grace, then a weake child can doe in nature without milk and food.

4. Yea the consideration of our estate, that we are but children, should beget in vs a desire to expresse those praises spiritually, which that infant estate in nature doth resemble. For,

Speciall praises in children by nature to be expressed by vs.

1. Children in nature are without malice, they may fal out one with another, but they cary no malice, they are quickly friends againe: so should we much more. 1 *Cor.* 14,20.

2. Children liue without care, they are neuer troubled for what they shall eate, or what they shall put on for the time to come: so should we doe, as our sauiour Christ shewes. *Math.* 6.

3. Children are not lifted vp with pride for the great things they are borne vnto, nor doth the childe

childe of a Prince ſcorne the fellowſhip of the childe of a begger, but can play with him, and make himſelf equal to him: ſo ſhold it be with vs, we ſhould be void of great thoughts of heart, and not be lifted vp in our ſelues, or deſpiſe others; but make our ſelues equall to them of the lower ſort, eſpecially ſeeing there is no difference in our birth. They are borne againe by the ſame immortall ſeed that wee are, which our Sauiour Chriſt is peremptory in, *Math.* 18. 3.

Thus much of the third point.

4. A fourth thing may bee here noted, and that concerns the priuiledge of weak Chriſtians, *viz.* that they are eſteemed of God, and not depriued of his fauour or care for them becauſe they are weak.

Priuiledges of weake Chriſtians.

1. Parents loue their little children, as well as their elder children: ſo doth God.

2. Parents prouide meanes to bring vp their little children, ſo doth God: They ſhall haue ſincere milk to make them growe.

3. Parents prouide ſuch as ſhall tend their children, and little ones: ſo doth God, hee hath committed them to the charge of Chriſt, ſo as the leaſt grace in them ſhall be preſerued, though it were but like a bruiſed reed, or the ſmoking week of a candle. *Math.* 11.

4. Parents beare with the naturall weaknes of their children, without leſſning their fondnes to them: ſo doth God with infinite indulgence. *Pſalm.* 103.

5. Parents will not endure it to let them be

wronged, or hurt, and much more wo shall be vnto them, that offend one of Gods little ones, *Math.* 18.

6. Parents prouide portions & inheritances for their little children: so doth GOD acknowledge them for his heires, yea heires with Christ his eldest son, *Rom.* 8.17.

A fift point that may be noted from hence, is, that onely conuerted Christians can desire the sincere milk of the word with true affection: wicked men can no more affectionately desire the word, than a dead childe or no childe can do the breast.

Quest. But, haue wicked men no desire after the word?

How far wicked men may desire after the word.

Ans. They may haue: but onely it is for the most part in two cases. First, when they desire to hear the word onely for mens wittes or eloquence, or the like carnall ends: and so they desire not the sincere milk of the word. Secondly, in the case of a temporary faith; where the delight and desire after the word is not constant, like the appetite of a childe to the breast: for, they wil fall away in the time of temptation; and all their desires proue but as the morning deaw.

Desire the sincere milk of the word.]

Hitherto of the first reason taken from the consideration of their present estate, and need of the word. The second reason is taken from the consideration of the nature of the word which they should desire. It is *sincere, pure: there is no deceit, no mixture in it.* And it is *milk*: it is wonderfull apt

apt for nouriſhment.

Ther are two things then heer ſaid of the word in praiſe of it: Firſt, that it is *milk*; ſecondly, that it is *ſincere*.

Milk.] This is a metaphor. Sometimes by milk is meant a man that is godly caſt into affliction; by which, God ſtrains all the moats of corruption from him, while his heart is poured out like milk with grief and fear. Thus *Iob* ſaith of himſelf, GOD had ſtrained him out like milk, *Iob* 10. verſe 10. Sometimes by milk is meant the rudiments of religion, the principles and grounds of Catechiſm: and ſo it differeth from ſtrong meat: ſo it is taken, *Heb.* 5. 12. 1. *Cor.* 3. 2. Sometimes it ſignifieth the word of God in generall, which is giuen to the Church for nouriſhment of their ſoules to eternall life: and ſo it is taken heer; as, in *Eſay* 55. 1. the word is called both milk, and wine, and water; and, in other places, hony. It is hony, for the ſweetnes of it. It is wine, for the power it hath to reuiue and refreſh the ſpirit of man, and make his heart glad. It is water, for cooling and quenching of his ſpirituall thirſt: and it is milk for nouriſhment. It doth more for nurſing vp mans ſoule, than the milk of the breaſt can for the bodies of infants.

The conſideration whereof ſhould work in vs the deſire to which the Apoſtle heer exhorteth: and withall wee ſhould bring with vs faith to beleeue, that Gods word ſhall turn to our nouriſhment. Shall wee truſt nature for the goodnes of milk? and ſhall we not truſt God for the efficacy of

of his word, when hee tels vs it will nourish like milk: And the rather should wee make our recourse with gladnes to the word, because it is so cheap a food: wee may buy this milk without money; that is, without merits: onely, *if wee will hear, our soules shall liue*, Esay 55.2.4; yea, let vs for euer be thankfull to God for his word, in this respect. Was it so great a blessing, that GOD brought the Israelites to a land that flowed with milk and hony, for their bodies? for the greatnes of which blessing, God doth so often put them in minde of it: How great then is the maruellous goodnes of God, that hath made vs to liue in these times of the Gospell, when the Land flowes with this spirituall milk and hony! Let vs labour to bee thankfull, and bring forth fruits worthy the bounty of God; least the Lord send the men of the East to dwell in these palaces, and to eat our milk, and we be cast out, as it was said in the Letter, *Ezech.* 25.4.

Note.

Oh that wee could see our happinesse in these daies of saluation! This is that milk of the Gentiles prophecied of, which wee enjoy, and suck now from the breasts of Kings, liuing vnder christian Magistrates that command the preaching of this sincere word of God, *Esay* 60.16.

Sincere.] The word may be said to bee sincere in two respects. First, in it self: secondly, in effect. In it self it is sincere, because it is without error, without sinne, and there is no deceit in it at all, *Pro.* 8.7.8. *Psalm* 19.8.9: and because it hath no composition in it, but is the very pure word

word of God, as it came from God himself at first. There is not a word in it, but it was written by men inspired immediatly by the holy Ghost, 2. *Pet.* 1. *vlt.* And as it is in it self, so it is by effect. It makes men sincere. It makes crooked things straight. It purgeth out hypocrisie and all leauen out of the mindes and hearts of men It both teacheth and worketh in the godly a spirit without guile, *Psalm* 19.8.9.

The Vse may be both for Instruction and Reproof. For Instruction both to the people and to Ministers.

To the people: and so men should heer learn,

First, to loue the word, and long after it for this very reason, because it is so pure and sincere, so void of harm or danger: so did *Dauid*, Psalm 119.146.

Secondly, when we finde our natures crooked and corrupt, and deceitfull, and tending to hypocrisie, we should bring our hearts to the word to be mended. For, this you see is a property of the word, It will make men sincere, *Psal.* 19.8.9. and 119. *John* 17.20: and as any men haue more betaken themselues to the word, the more sincere they haue alwaies growne.

Thirdly, to receiue the word with full assurance: wee may trust vpon it: it cannot deceiue vs: what wee finde for comfort or directions in Scripture, we may build vpon it. Neuer man was disappointed of his expectation, that trusted vpon the word of God: but in God they haue euer praised his word, 2. *Pet.* 1.20. *Psal.* 56.10. and 10.6.

Fourth-

Fourthly, as the Ministery of Gods seruants doth more declare the sincerity of the word, so we should bee more in loue with it: wee should like praier, preaching; I mean, not witlesse and vnlearned preaching, but such preaching as maketh demonstration to the conscience, out of the pure word of God, in things that concerne the good of the soules of men, and the glory of God. The word doth euer profit men most, when it is most sincere, that men onely speak the words of God.

Fiftly, to stick to the word of God, without going to the right hand or the left. There can be no sinne but what is condemned in the word: nor can there be duty not commanded therein: nor can there be matter of faith not propounded therein. Oh how happy were wee if wee could stick to the ould foundation, euen the sincere word of God, and not adde nor diminish! The hatefulnesse of departing from the word on the left hand, is in most places discouered. But Oh the deceitfulnes of mens hearts, and the wretched proneneſse of men to sinne, by finding out many inuentions! Men runne out, and that very fast on the right hand: we haue new opinions & strange fansies coined euery day. Little doo the better sort of people (many of them) think of traditions on the right hand. Their faith is led into bondage, when they can yield no better reason, than It is such a mans judgement, or else hee thinketh so himself: or the reasons brought are vrged without any demonstration from the

Note.

word

word of God, and Scripture. Happy, aboue the most Churches vnder heauen, were this nation, if this point were vnderstood and carefully obserued, if wee could stick to our first grounds in parting from the Church of Rome; *viz.* to admit no opinions, nor charge our conscience with more obligations, but out of the word of God.

Ministers also may learn from hence, what and how to preach. That is the best preaching which is eminent for two things: First, that tends to beget sincerity, cleernes of judgement, distinct euidence of assurance, and strict holinesse of life in the hearers; secondly, that shines in the natiue lustre of the word, in it self without mixture, when men knowe no matter, no stile, no wisdom cõparable to that which may be had in the word.

This also may serue for reproof,

First, of such Ministers as preach not sincerely: and such are they that preach for corrupt ends, though they preach true doctrine, *Phil.* 1. 17; and they that preach obscurely & carelesly, and striue not to set out the glory of the truths they propound; and they that are like leud Vintners, which mix the word with the errors of their owne brains, or with the traditions of men, or with a manifest strife to bring in mans wisdome to Gods word; more desiring to shewe their owne wittes and learning, than the glory of the scriptures, 2. *Cor.* 4. 2. and 1. *Cor.* 1. 17, and 2. 4. 5. 13.

2. Of the people, for that great want of appetite to gods pure word, and the plain preaching of it.

Thus of the second reason. The third is taken from

from the effect, and the profit, which wil follow: *viz.* they ſhall growe thereby.

That ye may growe thereby.]

This point of the growth of a Chriſtian is of ſingular vſe, and meet to bee fully and particularly opened: and therefore I will obſerue fiue things concerning it more eſpecially.

Firſt, that we ought to growe in grace.

Secondly, in what things wee ſhould labour to grow and abound.

Thirdly, what are the rules to bee obſerued, that we might growe.

Fourthly, the ſignes of growth.

Fiftly, the vſes of the whole.

Firſt, for the firſt: Chriſtians are bound not onely to get grace, but they muſt labour to encreaſe in the gifts they haue receiued: It is not enough to begin the work of God, but wee muſt labour to abound in it, and increaſe in well doing, we muſt goe on, and finiſh the meaſure of the work required of vs. Theſe places euidently proue, that God lookes for growth at our hands. 2. *Pet.*3.18.1.*Cor.*15.58.1.*Theſ.*4.1. *Prou.*4.18.1. *Cor.*14.12.

Diuers kindes of growth.

Secondly, for the ſecond: before I number particulars, I might tell you of diuers kindes of growth, or increaſe in the kingdome of Chriſt. Chriſt himſelfe is ſaid to increaſe, *Ioh.*3.20. The word is ſaid to growe, *Act.6.* and in other places: and Chriſtians are ſaid to growe: & ſo either firſt ioyntly in the myſticall body, *Eph.*4.16.*Col.*2.19. or ſecondly, ſeuerally euery one by himſelfe.

Chriſt

Christ was said to increase not onely in stature, and the declaration of his gifts: *Luke* 2.40. but also in the glory of his kingdome, and the aduancing of his dominion amongst men. The word grew, when the number of faithfull labourers was increased, and when the light of the truth was more glorified, and receiued by the people. Christians are said to grow cheefly in two respects. First, in the number of beleeuers, when there are daily added to the church: Secondly, in the power and practice of their gifts, and this last is heer intended. The word rendred *Thereby*, might be read either in him: or in it: or, as it is, thereby. In him, that is in Christ. In it, that is in the word: or thereby, that is by the word: This last is intended heer in all probability: Now then to the point. There are certaine things wherein a Christian should striue to grow: It is true wee should grow in euery good gift and work, but if wee mark the scriptures, these things in particular are especially to bee laboured after as being things that doe wonderfully honour God, and credit the Gospell, and bring a singular encrease of happines to a Christian mans life, and it is wonderful profitable to keep a Catalogue of these particulars stil before vs, that we may euery day be put in mind of what we should especially labour after.

In what graces Christians ought especially to growe.

These are the things then we should distinctly labour to grow in.

First, wee should labour to grow in wisdom: Gods people should appear to bee a wise people aboue

boue all the people of the earth. Christ grew in wisdome: *Luke* 2.40. Now wisdome hath two things in it. First, *knowledge: and* secondly, *discretion.* In both these we should grow: For knowledge, the word of God should dwell plentiously in vs, *Col.*3.16. and wee should encrease in the knowledge of God, *Col.*1.10. and for discretion, wee should abound in knowledge; yea and saith the Apostle in all iudgement too: *Phil.*1.10.

Secondly, wee should grow in faith. That, which is lacking to our faith, must be made vp: 1.*Thes.*3.10. and we should still bee praying with the Apostles, *Lord increase our faith,* Luke 17.5. 2.*Thes.*1.11. Now there be two things distinctly, which wee should grow-in about faith: *viz.* First, assurance; and secondly, the exercise of it. For assurance, wee should hereunto giue all diligence, that wee might get the full assurance of faith and hope to the end: wee should neuer bee quiet till it bee established, and rooted, and soundly grounded in our particular assurance of Gods fauour in Iesus Christ, and our owne eternall saluation: *Heb.*6.11.*Col.*2.6.7. And for the exercise of faith: wee should striue to learn euery day to liue by faith in all the occasions of our life; spending the remainder of our liues in the faith of the Sonne of God, holding fast our confidence, and not withdrawing our selues *Heb.*10.*Gal.*2.20. Yea wee should striue to bee examples one to another in our faith in GOD, 1.*Tim.*4.12.

Thirdly, wee should abound in loue one to another

another, and towards all men: This the Apoſtle praies earneſtly for, and this we ſhould ſhew by all diligence, in preſeruing peace and vnitie amongſt our ſelues: ſo as there ſhould be but one heart & minde amongſt vs. To this end bearing, and forbearing, & ſupporting one another, we ſhould grow alſo in the tendernes and hartines of our affections one after another, longing one for another, and delighting one in another, yea our loue ſholud grow euen in ſeeking to enlarge our acquaintance with ſuch, as feare God, but eſpecially in the labour of our loue to doe good to ſuch as feare God ſhould we grow, &c.

Philip. 1.10. 1 *Theſ.* 3.12.

Philip. 2.1,3. *Epheſ.* 4.3.4.

Fourthly, we ſhould grow in mercy, and that both in the bowels of pity, and in the abundance of the fruits of mercy, *Col.* 3.12. 2. *Cor.* 8.2, 7. and 9.11. *Iames* 3.18.

Fiftly, we ſhould grow in patience, and meeknes, and lowlines of minde. Patience ſhould haue his perfect work, and it wonderfully would become vs, if we could increaſe in the image of Ieſus Chriſt for meeknes and lowlines. To be free from paſſions and pride, oh, how it would adorne vs! It is that one grace Chriſt ſo much vrgeth vpon vs, and was moſt eminent in himſelfe, *Math.* 11.29. *Iames* 1.4.

Sixtly, We ſhould grow in praier, and the gifts that concerne our communion with God, wee ſhould labour to be mighty and powerfull in prayer, able to wraſtle with God himſelfe. and ouercome him, as *Iacob* did: and to this end wee ſhould pray alwaies, and learne to pray all manne

ner of praiers in all things, making our requests knowne to God with supplication, especially we should striue to abound in thanksgiuing to God, in all things giuing thanks. This is the greatest honor we can doe to God, 1. *Thes.* 5. 18, 19. *Philip.* 4. 7. *Psal.* 50. 23. *Col.* 1. 11. *Ephes.* 6. 18. 2 *Cor.* 4. 15.

Seuenthly, We should grow in the contempt of the world, and the lesser estimation of the things of this life, we should striue more & more to expresse a mortified conuersation, vsing the world, as if we vsed it not, setting our affections on the things that are aboue, and hauing our conuersation in heauen, confessing our selues to bee strangers and pilgrims, and with all eagernesse embracing the praises of a better life, *Hebrewes* 11. 13. *Philip.* 3. 20. in nothing being carefull, *Philip.* 4. 6. hastning to the comming of Iesus Christ, 2. *Pet.* 3. 11.

Eightthly, We should exceedingly striue to grow in the holy, & reuerēt vse of gods ordinances, striuing to come with more feare, and sence of the glorious presence of God. This is a wonderfull hard lesson, and little heeded of the most. Oh that we could get it, to serue the Lord with feare, and to reioyce, but yet with trembling! Oh blessed is the man, that can feare alwaies, and work out his saluation with feare and trembling.

Ninthly, There is another gift we should grow in, and it is maruelously necessary, and comely, and yet extremely neglected, and that is vtterance, of which the Apostle makes mention in his short Catalogue, 2. *Cor.* 8. 7. vtterance (I say) to be able

able to ſpeake one to another with profit and power in the things of the kingdom of God. This is an admirable grace: and ſuch as attaine it and grow in it, how precious are they amongſt the Saints!

Tenthly, In that, 2. *Cor.* 8. 7. you may ſee two other things we ſhould increaſe in. The one is, in all diligence: we ſhould more and more euery day caſt about, how we might take more paines to doe good, and be more profitable to others: and for our owne ſoules, we ſhould increaſe our paines.

Eleuenthly, The other grace we ſhould grow in, there mentioned, is the loue to our teachers: as God abounds towards vs in the profit of their paines, ſo we ſhould grow in affection to them, till we get that ſingular loue of them, which the Apoſtle ſpeaketh of, 1. *Theſ.* 5.

Twelfthly, Now ther is one thing more, which being added, would make vs wonderful compleat Chriſtians, glorious ſhining lights in the world, that hold forth the life and power of the word, in the midſt of crooked & peruerſe multitudes of men; and that is contentation: Oh the gaine of godlines, if we were ſettled and contented with that we haue, and could learne of the Apoſtle in all eſtates to be content! To haue the skill to want, and to abound, and yet by Chriſt to doe all things: This would finiſh the glory of the whole frame of godlines, and be like a crown to all other gifts and graces, 1. *Tim.* 6. 6, 7. *Philip.* 4. 11, 12, 18.

Now for the third point, namely, the rules to

Rules to helpe our growth.

be obserued, That we may grow. They may be referred to these heads:

First, We must be diligent and conuersant in searching the writings of the Prophets and Apostles, in the name of Iesus Christ, as the chief cornerstone, and then the promise is, that our harts shall be so sweetned, and seasoned with these diuine knowledges, that God himselfe shall be with vs, and dwell in our hearts as a holy temple, and we grow more and more in acquaintance with God, *Eph.*2.20,21.

Secondly, We must bring so much sincerity to the grace of Christ, and the vse of the meanes, as to resolue to seek growth in all things, as well as one, setting our hearts wholy vpon the kingdom of God; we must not goe about godlines with a diuided heart, we must grow vp in all things, or else in none: we shall not prosper, if we be falsehearted in any part of Gods seruice, *Eph.*2.15.

Thirdly, We must in all things depend vpon God, and seeke to him by daily prayers for a blessing vpon our desires, and the meanes, and our endeuours. For else *Paul* may plant, and *Apollo* may water, but it is God, that must giue the increase, 1 *Cor.*3.6.

Fourthly, We must be carefull to imploy the gifts we haue, and to practise, as fast as we heare. For to him, that hath for vse, shall be giuen: but from him, that hath gifts, & wil not vse them, shall be taken away that which he hath, *Math.*13.11.

Fiftly, We must get an humble heart, and preserue in vs the sence of our owne vilenesse, and a lowly

lowly minde, and conceit of our selues, accusing our euery-daies euill waies before the Lord. For Gods promise is to giue more grace to the humble, *Iames.4.7.*

Sixtly, It is a great occasion of increase, when a man doth Gods work, with as much cheerefulnes as he can. God loueth a cheerfull giuer, and will make all grace abound to them, that striue to liue to be his seruants, 2. *Cor.9.7.8.*

Seuenthly, You must pray, that your masters, or if you will, ministers may haue their harts enlarged, and made far, and that they may come vnto you and conuert you with abundance of the blessings of the Gospel. For if there be famine, or scarcity, and barrennes in Gods House, you will not thriue well at home, *Rom,15.29.*

Eightthly, We must take heed of al such things as hinder our growth, as namely:

Impediments of growth.

1. Hypocrisie, When men aduance a profession of Religion onely for carnall ends, and seeke more the praise of men then of God. These mens hearts will be fearfully blasted.

2. Errors in opinion of strange doctrines, 2. *Pet.3.17,18. Hebrews,13,&c.*

3. Spirituall pride. 2. *Cor.12.6,7.* For God giues grace to the humble, *Iam.4.7.*

4. Headstrong affections, as the passions of anger, or the like: these pull men back, and hinder the growth maruelously, 1 *Cor.3.2,3. Eph.4.30.31.*

5. Liuing in places, where we haue not powerfull meanes for our soules, *Eph 4.13.* For

where vision failes, they perish, must needs faint, and be starued in the famine of the word.

6. Discord with such as feare God. For if wee grow, wee must grow vp in loue, holding communion with the body of Christ, *Eph.* 4. 15.16.

7. Domesticall vnquietnes, and disorder: For that will hinder not onely prayer, 1 *Pet.* 3.7, but all other parts of piety.

8. Worldlinesse. This was the sinne did vndoe *Demas.*

9. Sinister iudgement of our own practices in godlinesse when we are either iust ouermuch, that is, think too highly of what we do; or wicked ouer-much, that is, thinke too vilely of the grace of God in vs, or the good wee doe: both these hinder Christians extreamely.

10. The loue of any particular sinne. For if once we dally with any corruption, grace is dulled, and the spirit of grace greeued and vexed in vs.

Now for the fourth point: we may know whether we grow or no, by diuerse signes.

Signes of growth.

First, if we be planted neere the riuers of water, if the Lord make vs happy in liuing in such places where the means of grace aboundes, and the ordinances of God florish in their life and power, *Psal* 1.3, *Eph.* 4.13: Else if a good tree be planted in a dry heath far from water or raine, no maruell if it grow not. And when the Lord doth make the meanes plentifull, hee doth vsually make his grace plentifull in so many as are ordaind to life.

Secondly,

Secondly, and especially if we be conscionable in the vse of the means: if wee measure to God in sincerity, in hearing, praying, reading, and receiuing the Sacraments, &c. there may be no doubt, but God wil measure to vs in the plenty of his blessings: if wee suck the milk of the word with desire, we shall growe. Wee need no more doubt whether our soules growe in grace if we can bring constant affections to the means, than wee would whether the bodies of our children would growe, if they haue good nurses, and doo suck the breasts well.

Thirdly, grace growes in vs, as humility doth grow: God wil giue more grace to the humble, *Iam* 4.8. And look how we thriue and continue in true humility, so we thriue in grace: and contrariwise, as pride and conceitednes growes in vs, so doth true grace wither. And the like may be said of meeknes, which is a grace that orders the affections, as humility doth the minde.

Fourthly, we may try our growth by our loue to the godly, the members of the mysticall body: for, the body of Christ increaseth in the edification of it self through loue. As the loue of Gods children groweth or decaies in vs: so doth grace growe or decay, *Eph.* 4.15.16. This loue is the bond of perfectnes, *Col.* 3.13.

Fiftly, we must try our confidence in God, and the assurance of our faith. For, as grace growes: so doo we growe more established and settled in God, and the hope of his kingdome. This is to abide in Christ: and thus to trust in the LORD,

hath a promise of such a blessing, as that man shal not wither, *Ier.*17.7,8.

Sixtly, we may discern our growth by the decay of taste in sinne and the world. As the violence of temptation, and the admiration of the pleasures and profits of this life, go out of vs: by the same degrees doth the holy Ghost get the victory, and the Spirit settles the possession of grace in vs,&c.

Seuenthly, wee may discern it by our teachableneſſe, and honouring of prophecying, when our Teachers according to their lines may bee inlarged, and liue without suspicion or censure: when we can beleeue them, and rest in their testimony aboue the whole world, 2.*Cor.* 10. 15. 2.*Thes.*1.10.

Eightthly, wee may easily discern it by our constancy and frequency in good works, either of piety, or mercy, or righteousnes, either at home or abroad. For, to such as haue for vse, it is certain more is giuen, *Mat.*13.11.

Ninthly, wee may knowe it by the frequency of our communion with God. If the Lord daily dwell in vs, or with vs, and reueal himself to vs by the signes of his presence, there is no doubt to be made of our growing. The heart of a christian is Gods Temple: and you may bee sure, all prospers well in the Temple, when the cloud sits there, or often appears there, *Eph.*2.20,21.

Vse. The vse of this whole doctrine concerning growth, may serue, first, for humiliation: and so in many things.

First,

First, our hearts should smite vs for our ignorance. There are many things of excellent fruit and praise, which we haue not at all laboured in; diuers of the twelue things before.

Vnprofitableness of life aggrauated in many respects.

Secondly, for our deadnes of heart, and vnprofitablenesse of life, which is aggrauated against vs,

1. When God giues vs much means.

2. When wee are insensible, or at least incorrigible; knowe all is not well, and feel our selues to be lashed, and yet mend not.

3. When wee are slothfull and weary, wil not stirre vp our selues, nor receiue direction for the making vp of what is lacking to our faith, or to any other gifts; especially when wee are weyward, and will go about, rather than bee at the triall of direction or asking the way, *Ier.* 31.21.

3. Much more to such as are so farre from growing, that they fall away, and decline; loose their first loue, and what they haue wrought, begin in the Spirit, and end in the flesh. This much vexeth God, and is extremely dangerous to the parties, *Esay* 1.4. *Ier.* 7.24. and 15.6. 2. *Pet.* 2.20. But, that this may not either pearce too farre, or fall too deadly or flat vpon any that are guilty, we must knowe, there is a double declining or apostasie: The one, inward; the other, outward. First, the inward is, when a mans heart is falne off from the care of godlinesse, and the means of it, and regards iniquity constantly, being possessed of the raign of habituall hypocrisie: and this may bee in men that outwardly frequent the means,

Apostasie is twofould.

meanes, and make a shew of godlinesse. Secondly, the outward declining or Apostasie is, when men outwardly liue in grosse sinnes, or follow scandalous courses, and are at last relapsed to the violent courses of the world, so as the meanes of godlinesse is neglected. Againe, declining is, first, either totall: secondly, or in part. First, totall, when we fall off from all godlinesse, and all the meanes of it: and so only they fall, that sinne against the holy Ghost. Secondly, in part, is, when men fall into some sinne or error, and not lose all conscience of well-doing, and such is their Apostasie also, that fall off from the care of some of the ordinances of God as, when men vse the priuate, and neglect the publike; or vse the publike, and neglect the priuate, &c.

Question. But what shall a man doe to help himselfe, that findes he hath declined, &c?

Answer. He must take vnto himselfe words, and confesse his sin to God, and returne to the Lord hartily, he will heale euen his back-sliding: *Hose.* 14. 3. 4. 5.

Vse 2. Secondly, for instruction, and so it should perswade with vs mightily to hold on, and neuer faint in the way, but striue to the perfection of euery good gift of God, not being weary of well-doing, knowing, that it is *a shame still to* bee children, and that God doth require a righteousnes of vs, that should exceed the righteousnes of all the Papists, and Pharises, in the world, and to this end, we should preserue in vs this desire after the sincere milk of the word, and

and watch against ſecuritie and ſlothfulnes, the dangerous moathes of godlineſs.

Vſe 3. Thirdly, ſuch may bee much encouraged, who haue their hearts ſet vpon growth, and doe proſper in Gods work, though otherwaies they haue many afflictions, or infirmities: yea ſuch as with true hearts doe mourne for their not growing, as they think, may conſider of many comforts to vphould themſelues by: as,

Encouragement for weake Chriſtians.

1. Our Sauiour Chriſt had not all degrees of grace at once, but grew in grace by degrees.

2. Though thy gifts bee ſmall, and grow in thee like a graine of muſtard-ſeed: yet it may grow to a maruelous increaſe, *Math.*13.

3. Though thou haue many infirmities, yet thou maiſt beare aboundance of fruit: as the vine, which is the weakeſt plant, yet is not therefore barren, *Iſaiah* 27.2.

4. Though thou haue little meanes to help thy ſelfe by, yet thou maieſt by the bleſſing of God grow: The lilies ſpin not, and yet are gorgeouſly clothed, *Math.*6.28.

5. If we ſowe good ſeed, it is certain the Lord will giue increaſe, 1.*Cor.*9.10.11.

6. Though we ſowe in teares, we ſhall reap in ioy, *Pſal.*126.5,6. yea though we be extreamely oppreſſed and reproached: as the *Iſraelites* grew euen the more they were hated and oppreſſed in *Egipt*, Mark,4.8.

7. We haue great helpes: the word is more effectuall to the ſoule, then milk to the body: and we receiue influence from Chriſt our head,

Coloſ.

*Coloſ.*2.19. and euery member of the myſticall body makes ſome ſupply to further the growth of the whole body: *Eph.*6.16.

Verſe 3. *Becauſe ye haue taſted, that the Lord is gracious, or bountifull.*

THeſe words containe the fourth reaſon to perſwade to the deſire after the word, and it is taken from the experience they haue had of the goodnes of God, comforting them in the word: If euer they taſted the ſweetnes of the word, they muſt needes haue an appetite to it.

In theſe few wordes there are diuers poynts of Doctrine to bee obſerued and explained: as namely,

Firſt, That God is gracious.

Secondly, that God doth graciouſly ſweeten the word to his people: as God doth ſhew his graciouſnes in the word.

Thirdly, that, where there is a true taſte of the ſweetnes of the word, there the ſoule growes in grace.

Fourthly, It is but a taſte of the ſweetnes of God which can be had in this life.

Fiftly, many liue in the church, and yet neuer taſte of the ſweetnes of God and his word.

Sixtly, It is a ſingular ſhame for ſuch as haue felt the ſweetnes of the word, to faile in their deſire after it.

For the firſt. Where the Lord is praiſed for graciouſnes, by the word vſed in the originall heere,

heere, it is to occasion in vs the admiration of the goodnes of Gods nature. For in this one word are many distinct praises imported: As

Wherein Gods graciousnes is seene.

First, That hee is free, and doth what he doth, freely, without respect of merit, or desert in men: and this is one thing, which if wee finde, should much incite vs to regard what he saith, or requireth of vs. By this Argument are men called vpon, *Isaiah* 55.1.2,3.

Secondly, that hee is kind to his very enemies. For so the word is applied: *Luke* 6.35. and questionles it should bee a great thing to perswade with a man, when he comes to the word, to regard it with much affection, if he knowe, that God thereby will doe good to his very enemies: and that in that ordinance, God is went to shew the mirror of his mercy, in reuealing his loue, & communicating the blessings of his Gospell to such, as come into his presence with hatred of their owne waies.

Thirdly, that he is courteous, and in a speciall manner kinde to, and fond ouer his own people with incomprehensible indulgence: the word is rendred Courteous, *Eph.*4.32. And all ages must wonder at this kindenes of God in Iesus Christ, *Eph.*2.7. And thus hee deliuereth his seruants from their feares, *Psal.*34.3..or 4.

Fourthly, that hee is bountifull and liberall, and giueth plentifully: so the word is vsed and giuen to God, *Rom.* 1.5.

Fifthly, that hee is gentle and easie to bee intreated, or preuailed withall. Hence, that his yoke

yoke is said to bee easie: *Math.*11.30. where this word is translated easie: and heereof comes the word, rendred gentlenes: *Gal.*5.22. and thus hee is said to bee maruelous kinde in hearing praier: *Psal.*31.21,22. and 34.4,6,15.

Sixtly, that he stands not vpon respect of persons, and thus he regards the poore: *Psal.*68.10. and will not disdaine to teach sinners his way: *Psal.*25.8.

Seuenthly, that he is sweet: that is, wonderfull comfortable, pleasing, and filling with delight.

Eightthly, there is one specialty of Gods goodnes, to which this word is applied, and that is, the accepting of the Gentiles to fauour, when the Iews were cut off: *Rom.*11.

Vse. The vse of this point is various: For,

First, It should kindle in vs admiration: All ages should gaze and wonder at such matchles good nature, and kindnes in God: *Ephes.*2.7.

Secondly, It should breake our hearts with sorrow and repentance for our sins, to think of it, that wee offend a God so kinde, so good, so bountifull: *Rom.*2.4. *Hose.*3.5.

Thirdly, It should perswade with men, that neuer felt this, to taste and see how good God is, *Psalme* 34.

Question. What must we do, if wee could, or might taste of this sweetnes of Gods nature?

What wee must do to taste the goodnes of God.

Answer. The Prophet *Dauid* telles vs of two things: *Psalme* 34. First, thou must pray vnto him, and make him thy refuge in all distresse: Secondly, and thou must put thy trust in him,

him, and then certainely thy face ſhall be lightned, and thou ſhalt not be aſhamed, and I may adde two things more. Firſt, Thou muſt loue his Word, waiting vpon him in his Sanctuary. Secondly, and yeld thy ſelfe ouer to be his ſeruant, and thou canſt not faile to finde this goodneſs of the Lord.

Fourthly, It ſhould inflame affection in the godly: They ſhould fall in loue with God. Oh loue the Lord, all yee his Saints, *Pſalm.* 31.19,21, 33. What can more draw affection, then ſweetnes of nature?

Fiftly, It ſhould perſwade all Gods ſeruants to liue by faith, and not through vnbeliefe in the time of affliction, or temptation to diſhonor god. Why ſaiſt thou, thy way is paſt ouer of God? Or why ſayſt thou, The Lord hath forgotten, or will not forgiue? *Eſay*, 40.27.&.49.15, 16. *Exod.* 34.6.7.

Sixtly, It ſhould kindle in vs a vehement deſire to imitate ſo ſacred a nature, and continually to ſtriue to be like the patterne in God for curteſie, *Eph.* 4.32. kindneſs, 2. *Cor.* 6.6. and all louing behauiour, *Coloſ.* 2.12. 1. *Cor.* 13.4. and eaſie to bee intreated, *Iam.* 3.17. and loue to our enemies, *Luke.* 6.35. We ſhould be followers of God, *Eph.* 5.1. we ſhould beare his image eſpecially herein, *Col.* 3.10.

Seuenthly, How ſhould our hearts bee ſatiſfied, as with Manna, when we feele this ſweetnes of God to vs in particular, either in the Word, or prayer, or in his works? We ſhould euen be ſick of loue, our ſleep ſhould be pleaſant to vs, and our

our hearts filled with gladnes. What greater felicity can there be, then that such a God should loue vs? *Psal.* 63. 6. *Ierem.* 31. 26. *Cantic.* 2. 5. or 6.

Eightthly, We shold be carefull, when we haue felt this sweetnes of the Lord to preserue our selues in this communion with God, and abide in his goodnes, as the Apostle vseth the Phrase, *Rom.* 11. 22.

Lastly, it should much affect with sorrow and shame, all impenitent sinners, and that in two respects. First, because they haue lost their time, and liued without the sence of this sweetnes in God, the Apostle, *Tit.* 3. 5. vseth this Phrase, The bountifulnes of God appeared. The word shined as the sunne doth in the rising: which imports, that the world was nothing but darknes, till men found by experience the goodnes of God. Secondly, because they haue so long offended a nature of such infinite goodnes, this will proue a grieuous aggrauation of their sinne and misery. For such a goodnes so prouoked, will turn into extreme fury: such mercy abused, will be turned into vnspeakeable fiereenes of indignation, as appeares, *Deut.* 29. 19, 20. and *Rom.* 2. 4, 5.

Doct. 2. The second Doctrine is, that God doth graciously sweeten his Word to his people, or God doth shew his graciousnes especially in his word. Hence it is, that Gods seruants haue acknowledge the word to be sweeter then hony, and the hony-comb. *Psal.* 19. 10. & 119. 103. and the holy Ghost compareth it to feasts, yea royall feasts, *Esay* 25. 6. *Prou.* 9. 4. *Luke.* 14. 17. and the Apostle acknow-

acknowledgeth a ſauour of life vnto life in the Word, 2. *Cor.* 2. 14.

The conſideration whereof ſhould teach vs diuers duties.

Firſt, To labour to finde the word ſo vnto vs, to ſeeke this ſweetnes in the word: and to that end we muſt mingle it with faith, elſe there will be no more taſt in it, then in the white of an egge: and beſides, we muſt come to it in the tediouſnes of our own vilenes. For we are neuer fitter to taſt of Gods grace, then when we are deiected in the true feeling of our owne vnworthines. God will giue grace to the humble: and further, we muſt get an appetite and affection to the word. For the full ſtomach loatheth an hony-combe, but to the hungry ſoule euery little thing is ſweet, *Prouerbs* 27. 7. and laſtly, we muſt take heede, that wee marre not our taſtes before we come, as they doe, that haue ſweetned their mouthes with wickednes, and ſpoyled their relliſh with the pleaſures of beloued ſinnes, *Iob* 20. 12. Such as liue in the delight of ſecret corruptions, euen they that account ſtolne waters ſweet, may bee the gueſts of *Hell*, but Gods gueſts they are not: onely they that ouercome, eate of the hidden Manna, *Reuel.* 2. Note.

Secondly, When we haue found hony, let vs eate it, *Prou.* 20. 13. That is, if the Lord be gracious vnto vs in his word; let vs with all care receiue it into our harts, and with all affection make vſe of it. Loſe not thy precious oportunity.

Thirdly, It ſhould teach vs in all our griefes,

and bitternes to make our recourse to the Word to comfort and sweeten our harts against our feares and sorrowes. For at this feast God wipes away all teares from our eyes, *Esaiah* 25.6,8.

Fourthly, The sweetnes of the Word, when we feele it, should satisfie vs, yea satisfie vs aboundantly. We should giue so much glory to Gods goodnes, as to make it the abundant satisfaction of our he a rts, *Psal.* 36.6

Fiftly, Yea further: we should labour to shew this sweet sauour of the word in our conuersations, by mercy to the distressed, by gracious communication, by our contentation, and by all weldoing, that the perfume of Gods grace in vs may allure & affect others, that the very places where we come may sauour of our goodnes euen after we are gone.

Sixtly, We should be alwaies praising of God for the good things of his Sanctuary, acknowledging all to come frō his free grace without our deserts, *Psal.* 84.4, entertaining his presence with all possible admiration, saying with the *Psalmist*, O Lord, how excellent is thy goodnes! *Psal.* 36.9.

Seuenthly, We should pray God to continue his goodnes to them, that know him, and to vouchsafe vs the sauour to dwell for euer in his house, *Psalm* 36.11.

Eightthly, And constantly the experience hereof should set vs alonging: our soules should long for the courts of Gods house, and our hearts cry for the daily bread in Sion, and we should constantly

constantly walk from strength to strength, til we appear before God in Sion, *Psalm* 84; and the rather, because, besides the sweetnes, there is a plentifull reward in keeping Gods Word, *Psalm* 19.20.

Secondly, from hence we may bee informed in two especiall things.

1. Concerning the happinesse of the godly in this life, notwithstanding all their afflictions and sorrows. Thou seest their distresses: but thou seest not their comforts. The stranger doth not meddle with their joyes. Oh how great is the goodnes of God, in giuing his people to drink out of the riuers of the pleasures in his house, when hee makes their eies to see the light in his light! *Psalm* 36.8,9. *Psalm* 65.4.

2. Concerning the office of Gods Ministers. They are the perfumers of the world: the Church is the perfuming-pan: and preaching is the fire that heats it: and the Scriptures are the sweet waters. Or, the Church is the mortar: preaching, the pestle: and the promises of God in Christ are the sweet spices; which, being beaten, yeeld a heauenly and supernaturall smell in the soules of the godly hearers, 2. *Cor.* 2.14, 15. But, then, Ministers must take heed they corrupt not Gods Word; and see to it, that their preaching bee in sincerity, and as of God, and in the sight of God in Christ, and with demonstration of the truth to mens consciences, 2. *Cor.* 2.17: else, any Preacher will not serue the turn. And in both these respects, Ministers haue reason to

cry out with the Apostle, Oh! who is sufficient for these things? If euery Sermon must leaue so sweet a sauour behinde it in the hearts of the hearers, and in the nostrils of God too, who can bee (without the speciall assistance of God) fitte for these things?

Lastly, this may serue for singular reproof and terror to the wicked, and that in diuerse respects. First, for such as are mockers, and call sweet sowre, that is, speak euill of the good word of God: secondly, for the miserable neglect of that they should account the life of their life. Alas! whither shall wee go? or what is this miserable and wretched life, if we want the sweet comforts of the word? To dwell without the word, is, To dwell in the parched places of the wildernesse: and this Ministery is the more dangerous in such or to such as are daily inuited, and haue all things ready made, and yet wil not inwardly obey gods calling, nor profit by the means, but finde excuses to shift off the inuitation of God. How justly may that curse be inflicted vpon them, These men shall neuer taste of my supper? *Luke* 14. 17. &c. 24.

Thus much of the second doctrine.

Doct. 3. The third doctrine out of these words may be this, that such as finde a true taste of the sweetnes of God in his Word, may conceiue hopefully, that their soules doo and shall prosper and growe. There is no doubt to be made of our growth, if once we come to feel the sweetnes of the Word. For the cleerer vnderstanding of this do-

doctrine, I must answer two questions.

Quest. First, what this true taste is.

Secondly, whether this taste may not bee in wicked men.

Ans. For the first. A true taste of the sweetnes of the Word, and Gods graciousnes in it, may bee knowne both by the cause, and by the effects. The cause of this taste is faith: for, by faith onely doth the soule taste. Or that thing that raiseth so sweet a relliſh in our hearts, is, A perswasion in particular of the graciousnes of God to vs, euen of that graciousnes which the Word doth discouer. The effects of this taste are three. For, first, it reuiues the heart, and raiseth it from the dead, and frames it to bee a new creature; working an vnfained change in the heart of man from the world and sin, to the care of Gods glory, and saluation of their own soules: and thus it is called A sauour of life vnto life, 2. *Cor.* 2. 15. Secondly, it settleth in the heart an estimation of the Word and spirituall things, and the assurance of Gods fauour of al earthly things in the world, *Phil.* 3. 9. *Psalm* 84. 10. Thirdly, this taste works a heauenly kind of contentment in the heart: so as the Godly, when they haue found this, are abundantly satisfied, they haue enough, *Psalm* 36. 10. and 95. 4.

A true taste is seen by the cause and effects of it.

For the second question concerning wicked men, and their relliſhing of the sweetnes of the Word, I say two things. First, that the most wicked men are without spirituall senses, and finde no more taste in God or his Word, than in the

White of an egge: they sauour not the things of the Spirit, *Rom.*8. 1.*Cor.*2.13. Of this afterwards. But yet it may not be denied, but that some wicked men may go so farre, as to taste of the good Word of God, and of the powers of the life to come, and of heauenly gifts, as the Apostle granteth, *Heb.*6.5,6.

Quest. Now there-hence ariseth a great question: What should bee the difference between this taste in wicked men, and the true taste in godly men?

Answer. For answer heerunto, diuers differences may be giuen.

Wherin the taste of wicked men and the godly differ.

First, in the things tasted there is a difference. For, wicked men may haue common graces, yea, and miraculous gifts too, by imposition of hands, (and these are a great taste giuen them of the glory of Gods Kingdome) but they neuer taste of sauing graces: or if a taste of sauing graces were granted, yet they taste as it were of the Riuer running by them, but not of the Fountain; whereas the Godly haue the very Spring of grace flowing in them.

Secondly, in the time of tasting. This taste in wicked men is but for a season, it cannot hold long in them: and therefore is their faith & joy said to be temporary: Whereas godly men may keep their taste to their dying daies, not onely in the gifts of sauing graces, but in the very sense of the sweetnes of Christ, and the Word too, &c.

Thirdly, in the manner of tasting. For, wicked men may taste of the Gospell and Religion by senses,

senses, or by a dimme kinde of contemplation, or by a sudden illumination, as by a flash of lightning; but they cannot taste with their hearts cleerely by Faith: Or thus, wicked men may, in the generall, taste; that is, know, and beleeue that the Mystery of Christ is true; but they cannot taste, or know this Mystery, with particular and sound application, as theirs.

Fourthly, in the grounds of this taste or delight: For a wicked man perswaded by false reasons, settled in the common hope, or transported with an high conceit of some temporary and common gifts and Graces, may be much delighted and ioyed in the Word, and the thought of going to heauen for a time; but he neuer rightly applyed the promises of Grace in Christ, nor doth he euer possesse so much as one infallible signe of a childe of God.

Fiftly, In the effects and consequents of tasting: for,

1. A wicked man may taste, but hee neuer digests: An euill conscience casts vp the food againe, or choakes and poisons it: whereas in godly men their taste abides in them, and they digest the food they receiue: The vertue of it continues with them.

2. A godly man is transformed, and made another man by this taste, so is not the wicked man: It is not a sauour of life to the wicked.

3. A true taste in the godly, works, as is before noted, a high estimation, and sound contentment: so as the godly place the felicity of their

liues in this communion with God, & his word: But that can neuer a wicked man doe.

Sixtly, and lastly, wicked men may seem to taste, and yet doe not: Many men professe religion, and delight in the word, and in religion, and religious duties, who yet neuer did attaine to it, but constantly found a wearines, secret loathing, and many times a secret and inward ill sauor in the word, and in the duties of religion: so as the taste is more in their mouthes, when they talk with others, then in their hearts, when they are afore God.

It will not be amisse, particularly to cleer that place in the *Hebrewes* in all the three instances of tasting.

How far the taste of wicked men may goe.

First, they are said to taste of heauenly gifts: so they doe, when they haue common graces, as sometimes some kinds of faith, Ioy, hatred of some sinnes, loue of Ministers, or some godly prayses for some ends, &c. Or when they haue miraculous gifts confirmed by imposition of hands, or otherwise, as they had in the primitiue times; and these gifts are excellent and heauenly, because they are mighty, by the Spirit of God, and came down from the Father of Spirits: But sauing Graces they cannot haue.

Secondly, wicked men may taste of the Spirit & good Word of God, by feeling some sudden flashes of ioy, eyther out of admiration of the meanes of deliuering, or from some general conceit of the goodnesse of Gods prayses, *Iob* 23.12. and the happinesse of the godly, *Psal.* 119.23,24, 50.

50. But they can get no such taste of the Word, as to desire it as their appointed food constantly, *Psal.* 119. 14,72. Or to make it their greatest delight in affliction, or to loue it aboue all riches, 1 *Thess.* 1. 5. Or to receiue it with much assurance in the holy Ghost, or to redresse their wayes by it, *Psalme* 119. 9,45,59. so as the taste of the Word, should put out the taste and relish of sinne: For, let wicked men be affected as much as they will, their taste of sinne wil remaine in them. I meane, the taste of their beloued sinnes; nor can he deny himselfe and forsake his credit, friends, pleasures, profits, and life it selfe for the Gospels sake, *Marke* 10,29.

Thirdly, wicked men may taste of the powers of the life to come, by ioying at the thoughts that they shall goe to heauen, and pleasing themselues in the contemplation of it. But it is still a false taste, for they haue no sound euidence for their hope, nor doe any markes of a childe of God appeare in them, nor can they alleage one sentence of Scripture, rightly vnderstood, for the meanes of it.

Vse. The vse of all this may be threefold.

First, for Triall. All men should seriously try their estates, in respect of this taste, by pondering vpon what is before written concerning the nature and differences of it.

Secondly, it should worke exceeding thankefulnesse to God, if we haue found this sound and secret taste in the Word; we should euery one & for euer, say, In the Lord will I praise his Word, *Psal.* 56. Thirdly,

Thirdly, Here is matter of terror vnto wicked men, and that first, to such of them as neuer felt any sweetenesse in the Word. How should they be amazed to thinke of it, that God doth from *Sabbath* to *Sabbath* restraine his blessings from them, and, as contemning them, to passe by them, and take no inward notice of them? 2. But especially here is vnspeakeable terror to such as haue had that taste in the sixt to the *Hebrews*, if they should euer fall from it, as is there mentioned. For, if this taste goe out of thine heart, take heed of the sinne against the holy Ghost: For at the losse of taste, begins that eternall ruine of these men. If thou be not warned in time, thou maist come to such a condition, as it will be impossible for thee to be renued by repentance, *Heb.* 6. 5, 6, 7.

But lest this doctrine should bee misapplied, as it is sometimes by such as are distressed with Melancholy or vehement affliction of Spirit; I will a little more fully cleere the secret of that place, about the sinne against the holy Ghost: and therefore wish that these things bee obserued.

Diuers things noted for clearing the sin against the holy Ghost.

First, that it doth not follow necessarily, that whosoeuer hath that taste there mentioned, shall not be saued: for men may haue that taste, and finding it ineffectuall, go on till they finde a true taste: That taste is dangerous, if men fall away; else there may be good vse of those tastes: For, it brings men neere the kingdome of God, and makes preparation for true Grace.

Secondly, that the sinne against the holy Ghost

Ghost cannot be committed but by such as haue beene enlightned, and haue set themselues to attend vpon the Word, either by solemne profession outwardly before men, or by inward attendance vpon it. Two sorts of men in our times are in danger of this sinne, that is, Hypocriticall professors: and those they call the wits of the World, who afterwards fell to all Epicurisme.

Thirdly, that the falling away there mentioned, is not to be vnderstood of any particular falling into some one, or a fewe sinnes; but of an vniuersall falling away from the care of all godlinesse, and into such a condition, as to dislike no sinne, as it is sinne, and to beleeue from the heart no part of the Gospell, nor be afraid to wallow in the sins, which formerly he in a sort repented.

Fourthly, there is in them a personall hatred of the Sonne of God; they doe with the Iewes, as much as in them lieth, crucifie him againe, loathing him, and inwardly swelling, or fretting against the doctrine of Christ, and striuing as far as they dare in his Ordinances and people, to put him to shame by scornings and reproaches, or what way else they can, *Heb.6.6.* and *Chap.10.29.*

Fiftly, they abhorre from their hearts the graces of the Spirit, and loath them in the godly; despighting the Spirit of grace, *Hebr.10.29.* so as they persecute, to their power, the truth, being carried with incurable malice against it.

And thus of the third Doctrine.

The fourth Doctrine that may be gathered out of these words, is; that it is but a taste of the sweete- 4. *Doct.*

sweetenesse of God we can attaine to in this life, we cannot reach vnto the thousand part of the ioyes of Gods presence and fauour, in this world. These are part of his wayes, but how little a portion is heard of him! *Iob.26. vlt.* Eye hath not seene, nor Eare heard, nor heart of man perceiued the things, which God hath prepared for them that loue him, 1 *Cor.2.9.*

The comforts we feele in this life, may well be likened to the taste, both because wee haue them but in small quantity, and because they are quickly growne out of sence; they are but of short continuance.

There may be three vses made of this point.

Firſt, it may quiet them that complaine out of Scruple of Conscience, that their ioyes they haue, be not right, because they are so quickly lost; whereas they must bee informed, that the comforts the best men can get in this World, are but a little taste, giuen out of the Riuers of Gods pleasures.

Secondly, it should make vs the more out of loue with this life, and kindle in vs the loue of the appearing of Iesus Christ. Why desire wee to liue so long on Earth, where wee must drinke downe continually the bitter potions of care and sorrow; and can get but now and then the taste of the comforts of a better life? Why long wee not to enioy those pleasures for euermore? *Psal.* 17.*vlt.* Yea, we may know how good it is to bee in Heauen, by the taste wee haue sometimes on Earth. If it doe vs such vnspeakeable ease and ioy,

ioy to feele of the sweetnes of God for a little moment? Oh how great then is that goodnes, God hath laied vp for them, that feare him! *Psal.* 31.19.

The smalenes of the quantity, and shortnes of the continuance of our tast of the graciousnes of God on earth, should make vs to vse the meanes of communion with God, with so much the more feruency, and frequency, and humility.

Doct. 5. A fift doctrine is, that many in the Churches of Christians, neuer so much as tasted of the sweetnes of Gods grace and word, and that may bee a cause, why the Apostle speakes with an If, as knowing it was a great question, whether many of them had had experience of the sweetnesse of the Word.

Question. Now if any aske, what should be the cause, that many Christians haue so little sence of the sweetnesse of the word, and Gods graciousnes, and goodnes in the Word.

Answere. I answere that it is:

The causes why so many haue little or no taste of the word.

First, with many so, because they want the ordinances of God in their power and life of them. They want powerfull preaching: some congregations haue no preaching at all, and many that haue preaching, haue it not in the life and power. The spices of the word are not beaten to the smell, as they should be, 2. *Cor.* 2.15, 16.

Secondly, In others, because the taste of the pleasures, and profits, and lusts of the world are in their hearts, when they come to the word, and so by the cares of life, all sence of sweetnes is beaten

ten out, *Matth.* 13. *Luke* 14.24.

Thirdly, It is in the most, because they consider not their misery in themselues, nor remember their latter end. A man neuer knowes the sweetnes of Christ crucified, till he be pricked in his heart, and afflicted for his sinnes and forlorne estate in himselfe by nature: and till men know how to number their daies, they will neuer apply their hearts to wisdome, *Psal.* 90.12.

Fourthly, Some men are infected with superstition, and the loue of a strange god. They prepare a table for the troope, and therefore are hungry when Gods seruants eat, and vexed when they sing for ioy of heart. They cannot feele the sweetnes of the Gospell, their hearts are so poisoned with secret popery, *Esay* 65.11,13.

Fiftly, Some men taste not of wisdoms banquet, because they leaue not the way of the foolish. All sense is extinguished by the euill company they keep, *Prou.* 9.6.

Sixtly, Too many Christians are poisoned with some of the sinnes mentioned in the first verse of this Chapter, & that destroyes both taste and appetite in them.

Seuenthly, Some are fearefully deliuered to a spirituall slumber, the Iustice of God scourging their impenitency and disobedience, that made no vse of his iudgements, and the remorses they felt before; And so are in the case of the Iewes, *Rom.* 11.

Eightthly, Because God doth for the most part reserue these tastes, as the onely portion of his owne

owne people: and therefore neuer wonder, though the common multitude attain not to it, *Psalm* 36. 8. 9.

Lastly, the best Christians are often much restrained in their taste of the sweetnes of Gods fauour and presence, because they are not carefull enough to attend vpon God in his ordinances: they doo not seek God, and striue to finde Gods fauour and presence in the means: they hear and pray loosely, with too much slacknes and remisnes of zeal and attention.

The consideration heerof should serue much to humble and melt the hearts of such as feel this to be their case: they should be afraid and tremble at the iudgements of God vpon them heerin, and fear their owne case, and by speedy repentance make their recourse to God in the Name of Christ, to seek a remedy for their distresse.

And to this end,

1. They should gather a Catalogue of all such sins as they knowe by themselues for which they might most fear Gods displeasure, and then go in secret, and humble themselues in confession of those sinnes, striuing till the Lord be pleased to giue them a soft hart and sensible sorrows. This course will both marre the relish of sin, and besides, it opens the fountain of grace and ioy in the heart of a man, *Hosh* 14. 3. 5. *Mat.* 5. 6.

2. They should there attend with all possible heed to the Word of the Lord, hearing it as the Word of God, and not of man; with this sincere couenant of their hearts, to do whatsoeuer the

the Lord commands: and then the Lord wil not long with-hold himself.

Secondly, the Godly that finde this sweetnes in the Word, should be so much the more thankfull for the gracious entertainment GOD giues them in his House, in that hee hath not, nor doth deal so with thousands of Christians, as he deals with them.

Doct. 6. The last doctrine is, that it is a shame for such Christians as haue felt of the sweetnesse of the Word, to lose their appetite, or any way to abate of their company in resorting, and constancy of desire after it, or estimation of it. This answers to the main scope, because these words are brought in as a reason to excite appetite. The remembrance of the good we haue found in the House of God, should make vs loue it stil, though we doo not alwaies speed alike: wee should beleeue, that God will return, though hee hide his face for a time. Such Christians then must bear their shame, that haue lost their first loue; and repent, lest God take away the Candle-stick from them.

Verse 4.

To whom coming, as to a liuing stone, disallowed of men, but chosen of God, and precious.

HItherto of the exhortation, as it concernes the Word of God. The exhortation, as it concerns the Sonne of God, follows, from verse 4. to verse 13: wherein it is the purpose of the Apostle,

postle, to shew vnto them in the second place the principall means of holinesse, euen the originall fountain it self, and that is Christ; to whom they must continually come to seek grace, if euer they will prosper and growe in godlinesse.

In the exhortation, as it concerns Christ, three things may be obserued.

First, the Proposition: wherein hee tels them what they must doo, verses 4 and 5.

Secondly, the Confirmation of it, and that two waies. First, by testimony of Scripture, shewing what Christ is; which Scripture is both cited and expounded, verses 6, 7, 8. Secondly, by the consideration of their owne excellent estate in Christ; which is set out positiuely, verse 9. and comparatiuely, verse 10: or thus it is confirmed by arguments taken from the praise, first, of Christ, verses 6, 7, 8. secondly, of Christians, verses 9, 10.

Thirdly, the Conclusion: where hee shewes the vse they should make, both in what they should auoid, verse 11. and in what they should doo, verse 12.

That which in generall may be obserued, is, that Christ is the main Fountain of all grace and holinesse. It is he that fils all in all things, *Eph.* 1. *vlt.* All the treasures of wisdome and grace be in him, in whom the God-head dwels bodily, *Col.* 2. 3, 9. It is he that is made vnto vs of God, wisdome, righteousnes, sanctification, and redemption, 1. *Cor.* 10. 30. He was long since acknowledged to be the Lord our righteousnes, *Ier.* 23. 6.

The knowledge heerof may both inform, instruct, and comfort vs.

First, it may inform vs concerning the grieuousnes of our diſeaſe. The nature of man is ſo farre paſt cure, that vnleſſe the Sonne of GOD ſanctifie himſelf with vnſpeakable holineſſe, we can neuer be ſanctified, *Iohn* 17.19. yea, the Word it ſelf is not auaileable without the grace of Chriſt, as it appears in that ſeuenteenth of *Iohn*: where both the Word and Chriſt are intreated of.

Secondly, it may teach vs, firſt, to aſcribe glory to Chriſt, who in this reſpect is moſt worthy to be acknowledged the Head of all Principalities, but eſpecially the Head of the Church; from whom commeth influence of all grace and goodnes, *Eph.* 1 21, 22 23. Secondly, it ſhould teach vs, aboue all gettings, to labor to get Chriſt crucified into our hearts. It is Chriſt in vs, that muſt be our riches, and our hope of glory, *Col.* 1. 27. yea, this will bee vnſearchable riches to vs: we ſhould determine to knowe nothing, ſaue Ieſus Chriſt and him crucified, 1. *Cor.* 2. 2. Thirdly, let him that glorieth, glory in the Lord Ieſus, 1. *Cor* 1. 4, 7. And therefore God forbid I ſhould reioice in any thing, but the Croſſe of Chriſt; whereby I am crucified to the world, and the world is crucified to me, *Gal.* 6. 14.

Thirdly, it ſhould bee a great comfort to the Godly, both in reſpect of their vnion with him, in regard their Head is ſo infinite in holineſſe, as alſo in reſpect of that ſupply and help that

that they may continually haue from him against all their infirmities and defects; and lastly, in respect of the hope of the full confirmation of their holinesse in the day of Christ.

And thus of the generall Doctrine.

The first thing in the exhortation to bee considered, is the Proposition: in which, two things are to be marked. First, what Christ is; secondly, what the Christian must bee in respect of Christ.

Christ is diuersly described by the Apostle.

There are fiue things in the description of Christ. First, he is a gracious Lord: that is imported in the first word. *To whom*, that is, which gracious Lord, mentioned in the end of the former verse. Whereby the Apostle applies that to Christ, which was before spoken of God generally, as hee that is God with the Father, and as that person in whom the Lord shewes his graciousnes to men. Secondly, hee is a liuing stone. Thirdly, hee is in respect of the world, and the base respect and vsage of him, once disallowed of men. Fourthly, he is elect of God. Fiftly, he is precious.

Now, that which Christians must be and doo, that they may receiue holinesse from Christ, is, that, first, they must come vnto him. Secondly they must bee liuely stones. Thirdly, they must be built vp in him. Fourthly, they must become a spirituall house. Fiftly, they must bee a holy priesthood, to offer vp spirituall sacrifices vnto God, such as may be acceptable in Iesus Christ. For, it is to be noted, that the word *are built vp*,

may be rendred, *Be ye built vp*, howsoeuer it bee read. The intent is, to perswade them thereto. Ye are built vp, that is, if you bee right, that is a thing must not be wāting: so the sense is the same.

First, then, of the description of Christ. And therein, the first point of doctrine that offereth it self to our consideration, is, that *Christ is a gracious Lord.* He is a Lord and Master to all true Christians; and such a Lord and Master as neuer men serued, for wonderfull graciousnes. That he is a Lord to the faithfull; is euident by other Scriptures also, 1. *Cor.* 1. 2. He is said to bee a Lord to all that call vpon him in euery place. Thus *Dauid* cals him, My Lord, *Psalme* 110. 1. And great Apostles confesse themselues to bee his seruants, *Rom.* 1. 1. *Iude* 1. 2. *Pet.* 1. 1. And that hee is most gracious, the Apostle shewes, when hee tels, that all Ages haue cause to wonder at the maruellous kindnes that God hath shewed to men in Christ. *Eph.* 1. 7

The vse may be both for information, instruction, and consolation.

First, we may hence be informed, that Christ is God with the Father. For, the which the Prophet *Dauid*, *Psalme* 34 (whence the words of the former verse are borrowed) *Giue to God*, the Apostle applies heer vnto Christ: and the reason of the application may in the second place inform vs, that God is gracious to men onely by Iesus Christ. It is impossible euer to feel or taste of Gods graciousnes, but in his Son. And, thirdly, we are heer told, as it were, that Christ is God visible. God is made visible and sensible to men by

by Iesus Christ: This is that mystery of godlines: God is manifested in the flesh.

Secondly, Is Christ our Lord and Master? then these things will follow:

1. That we must liue and die vnto Christ, *Rom.* 14.7,8,9. we are not our owne men; wee must liue to him that died for vs, 2. *Cor.* 5. *vlt.* The loue of Christ must constrayne vs, and all old things must be passed, and all things must become new vnto vs. If Christ be our Lord, where is his seruice? he must rule vs, and rule ouer vs. If we walke in the vanitie of our mindes, according to the deceiueable lusts of our old conuersation; we haue not yet learned Christ, not the truth that is in Iesus, *Eph.* 4. And therefore let vs euery one looke to his waies, as he that must one day giue account of himselfe vnto Christ, which will bee Iudge both of quick and dead, *Rom.* 14.

2. That euery knee must bow at the name of Christ, and euery tongue must confesse his soueraignty, to the glory of God, *Philip.* 2. 1. *Rom.* 14. We must all take notice of his supreme authority, and forme in our hearts, all possible reuerence toward him.

3. We must not iudge one another. For, what haue we to doe to iudge another mans seruant? He stands or falls to his owne Master, *Rom.* 14.4,9.

Thirdly, it ought to be the singular ioy of our harts, that wee serue so glorious a Master. Neuer seruāts serued such a Lord, as may appear by the

enumeration of diuers particular differences, As:

Christ doeth many waies excell earthly Lords towards his seruants.

First, other masters are not wont to die for their vassals: Christ shed his blood for vs, one drop of whose blood, was more precious then all the bloods of all the men in the World; and this he did, onely to ransome and redeeme vs, that wee might bee a peculiar people vnto him, *Titus* 2. 13.

Secondly, neuer Master had such power to prefer his seruants: Christ hath all power in heauen and in earth, *Mat.* 28. and all that, to enrich vs.

Thirdly, wee serue the best Master, because wee serue him, that is King of Kings, and Lord of all other Lords, *Reuel.* 19.

Fourthly, In the seruice of other masters, there is wonderfull difference of places, and many of the seruants serue in the lowest, and basest offices, without hope of any gaine, or respect: But in Christ Iesus there is no difference, bond and free, male and female, *Iewe* and *Grecian*, &c. in Christ are all one, *Col.* 3. 11.

Fiftly, other Lords may aduance their seruants to great places, but they cannot giue them gifts to discharge them: but Christ doth enrich his seruants with euery needfull gift for the discharge of their callings, 1. *Cor.* 1. 30. *Eph.* 1. *vlt.*

Sixtly, other seruants know, that their Lords may and doe die, and so they leaue their seruants vsually vnpreferd: But Christ liues for euer, as the Author of eternall saluation to them that obey him.

Seuenthly, other Lords may take offence, and doe

doe often put away their seruants: But whom Christ loues, hee loues to the end, so aswhether they liue, or die, they are still Christs, *Rom.* 14.8.

Eightthly, no Lord can giue such sure protection to his seruants, as Christ giues to his: No man shall plucke them out of his hands, *Esay*, 4.5,6. *Ioh.* 10. and whatsoeuer wrong is done vnto them, hee takes it as done to himselfe: and therefore the afflictions of his seruants, are called the afflictions of Christ, 2. *Cor.* 1.4.

Ninthly, and lastly, neuer Lord was so boundles in his fauour, Christ makes his seruants his fellowes, 1. *Cor.* 1.9. They sit with him there in heauenly places, *Eph.* 2.5,6. Hee is not ashamed to owne them as his brethren, *Heb.* 2. His seruants he makes sonnes, and heires too: yea, heires with himselfe vnto God, *Rom.* 8. Neuer man was so fond of his wife, as Christ is of his seruants, *Rom.* 7.4. & all the book of Canticles shews it. Finally, they shal all raign with him, and be partners with him in his glory, after they haue laboured, and suffered a little: when he appeares in glory, they shall be for euer glorified with him.

Secondly, The second thing affirm'd of Christ, is, that he is said to be a liuing stone.

A liuing stone.]

A stone, and a liuing stone. The holy Ghost is vsed in Scripture to liken God and Christ vnto a stone: so *Gen.* 49.24. God is said to be the shepherd and stone of *Israel*, and *Reuel.* 4.3. God is likened to a Iasper stone, and *Psal.* 118.22. Christ is said to be the stone, which the builders refused:

and so in many other places.

Christ is three wayes called a stone.

Christ is said to bee a stone, three waies. First, For he is either a rock or stone for refuge, because in Christ, men may safely rest against all the surges, and waues of affliction in the sea of this world, *Psal.*18. Secondly, Or else hee is a stone of stumbling, as the Prophet *Esaiah* called him long since, *Chap.*8.14. and the Apostle *Paul* acknowledgeth the same. *Rom.*9.33. and this Apostle in verse.6. following, Because wicked men take occasion from this doctrine of Christ to fall into sinne, & mischief, & because if Christ may not be the meanes of their saluatiton, he will be an occasion of their falling: but in neither of these senses is it taken heer. Thirdly, But Christ is heere likened to a foundation stone, to signify, that it is he, vpon whom all the Church must be built. This is that stone, which was cut out of the mountain without hãds, *Dan.*2.45. that hard stone of which the Prophet *Zachery* speaks. *Chap.*4.7,10.

He is said to be a liuing stone: and some think to liken him thereby to a flint stone, which being smitten, the sparkles (as if it had fire in it) giue fire and light to other things. It is true, that Christ hath life in himselfe, and doth giue the sparkles vpon the flames of life and light to other men. But I thinke, the stone heer doth not import so much by any likenes in it, because it is a corner stone in the buliding, which vsually neither is, nor can be of flint. But he is said to be a liuing stone, to distinguish him from materiall stones; and by that word liuing, to shew what the metaphor

phor stone cannot resemble: For though a stone might shadow out the continuance, and eternity of Christ by the lastingnes of it; yet life is giuen heer to Christ, not onely becausse hee liues himselfe, and can doe no more, *Rom.* 6. 9. but becausse he is by effects, life, that is, he makes life in the godly, whereby they become liuing stones also.

The maine doctrine heer intended, is, that Christ is the onely foundation of the Church. 1 *Cor.* 7, 8.

Ob. Dauid is said to be a stone, and a hard stone of the corner, *Psal.* 118.

Sol. Dauid was so onely by way of type, his life beeing somewhat like the state of Christ, in respect of the oppositions of men, and preferment from God: and that that place doth specially belong to Christ appeares by the application of Christ himselfe, *Math.* 21. 32.

Ob. But the Apostles are said to be the foundation of the Church, *Eph.* 2. 20.

Sol. The place is to be vnderstood of the doctrine of the Apostles, which treats in one maine point of Christ.

Ob. But the Church is founded vpon *Peter.* *Math.* 16. 18.

Sol. The Church is not builded vpon *Peter*, but vpon the rock, which was the confession of *Peter*, and so the doctrine of Christ: for the text doth not say *super hunc Petrũ*, but *super hanc Petrũ.*

Vse. The vse may be first, for confuration of the Papists, about their blasphemous doctrine, in ascribing this glory of being the foundation of the Church, vnto *Peter*, and so to the pope: which they doe most absurdly: for that place, *Math.* 16. 18.

& is not vnderstood of *Peters* person, but of his confession. And besides, if it had beene true of *Peter*, by what word of Scripture shall it be proued, that it is true of the Pope, who is not once named in Scripture, except hee bee described as Antichrist? Besides, if the Church be built vpon *Peter*, or the Pope, then it will follow, wee must beleiue in *Peter* and the Pope, else we cannot be founded on them: which is extremely blasphemous: but that it may be put out of all doubt, let vs hear the testimonie of *Peter* himselfe, who best knew his owne right: and you see in this text, *Peter* saies, Christ is the liuing stone, and not he.

This likewise imports the misery of all such, as runne after other gods, their sorrowes shall bee multiplied. *Psalm.* 16.4. They build in the sand, quite besides the foundation; and so doe the Papists, that put their trust in Saints and Angels.

But especially this should teach vs, as wee are heere exhorted, to build all our faith, and hope in Christ, and to cleaue to him in all vprightnes of hart and life, and the rather, because this stone hath seauen eies, and most perfectly viewes all and euerie part of this building, that euery stone bee set right, &c. *Zachar.* 3.9.

Especially wee should rest vpon this stone, when we haue any great suite to God: and haue occasion to continue to hold vp our hands in praier, and so wee shall prosper, as it was with *Moses*, Ex. 17. 12.

Lastly, it should be the singular ioy of our harts, when wee see the corner stone cast downe, and

God

God begin to build in any place the work of godlines, and religion: Wee haue more cause to reioice for that spirituall worke, then the *Iewes* had to shout, when the corner stone of the Temple was brought out to bee laid for a foundation of the building, *Zachar.* 4. 7, 10.

Thirdly, the third thing said of Christ, is, that hee was disallowed of men.

Disallowed of men.]

This is added of purpose, to preuent scandall, which might arise from the consideration of the meane intertainment, the Christian Religion found in the world.

The point is plaine, that Christ was disallowed of men: and this is euident in the stone: The greatest part of the world regarded him not: The Gentiles knew him not, and the *Iewes* receiued him not: Though three things in Christ were admirable; his doctrine; his life; his miracles: yet the *Iewes* beleeued not in him: He came vnto his owne, and his owne receiued him not; Nay, they reuiled him, called him Samaritane, and said, he had a Diuel. They preferred a murtherer before him, and their wise men, euen the Princes of this world, crucified the Lord of life & glory. This as it was storied by the Euangelists, so it was foretold by the Prophets: *Isaiah* 53. and 49. 8. and so we see, hee is still of almost the whole world. The Pagans yet know him not: The Iewes yet renounce him: The Turk receiueth him but as a Prophet: The Papists receiue him but in part; and wicked men denie him by their liues.

Vses.

Vses. The first impression this should make in our hearts, is, admiration and astonishment. This should be maruelous in our eies, that men refuse the Son of God: miserable men, their Sauiour; captiues, their Redeemer, and poore men, such vnspeakeable riches as is offred in Christ, and that almost all mankind should bee guilty of this sin; so as in comparison, he should be Elect onely of God.

Secondly, since this was foreseene & foretold, wee should bee confirmed against scandall, and like neuer a whit the worse of Christ or religion, for the scornes and neglects of the world.

Thirdly, since the world disallowes Christ, we may hence gather, what account we shold make of the world and the men of the world: we haue reason to separate from them that are separated from Christ, and not to loue them that loue not the Lord Iesus, 1. *Cor.* 16. 22.

Fourthly, we may hence see, how little reason wee haue, to take the counsels and iudgements of carnall men, though our friends, and neuer so wise in naturall or ciuill wisdome: Their counsels were against Christ, they disallow Christ, and all Christian courses.

Fiftly, why are we troubled for the reproches of men, and why doe wee feare their reuilings? Shall we heare, that Christ was disallowed, and shall wee be so vexed, because wee are despised? Nay rather, let vs resolue to despise the shame of the world: and to follow the author of our faith, euen in this crosse also?

Sixtly,

Sixtly, we may be hence informed, that indiscretion or sinne, is not alwaies the cause of contempt: For Christ is disallowed, and yet was without all spot of indiscretion or guile.

Seuenthly, and chiefly, we should look euery one to our selues, that wee be not of the number of those, that disallow Christ.

For Christ is still disallowed of men, and if any ask,

Question. Who are they, that in these daies be guilty of disallowing of Christ?

Answer. I answer, Both wicked men, and godly men too.

Wicked men disallow him, and so doe diuers sorts of them, as,

What kind of men disalolw Christ.

First, Hereticks, that deny his diuinity, or humanity, or his sufficiency, or authority, or his comming, as did those mockers mentioned, 2. *Pet.* 3.

Secondly, Schismaticks, that diuide him, and rend his body mysticall, 1. *Cor.* 1.10.

Thirdly, Pharises and merit-mongers, that by going about to establish their owne righteousnes, deny the righteousnes of Iesus Christ, *Rom.* 10.4.

Fourthly, Apostataes, that falling from the fellowship they had with Christ, would crucify him againe, *Heb.* 6. 2. *Pet.* 2.

Fiftly, Epicures and prophane persons, that will sell Christ for a messe of pottage with *Esau*, and loue their pleasure more then Christ, *Heb.* 12. 16. 2. *Tim.* 3.

Sixtly,

Sixtly, Papists: who therefore hold not the head, because they bring in the worship of Saints and Angels, *Col* 2.19.

Seuenthly, Whoremongers and fornicators, who giue the members of Christ vnto a harlot, 1.*Cor*.6.15,16.

Eightthly, Reuilers: that speak euill of the good way of Christ, and reproach godly Christians, especially such as despise the Ministers of Christ. For hee that despiseth them, despiseth Christ himselfe, *Math*.10.

Ninthly, Hypocrites: that professe Christ in their words, but deny him in their workes.

Tenthly, the fearfull: that in time of trouble dare not confesse him before men, *Mat*.10.

Eleuenthly, All wicked men: Because they neglect their reconciliation with God in Christ, and will not beleeue in him, nor repent of their sinnes: All that will not bee reconciled, when God sendes the word of reconciliation vnto them, *Esay* 52.11.

Secondly, godly men sinne against Christ, and are guilty of disallowing him.

1. When they neglect the establishing of their hearts in the assurance of faith.

2. When they faint and wax weary of praier, and trusting in God in the time of distresse, *Luke* 18.1,8.

3. When our harts wax cold within vs, and are not inflamed with feruent affections after Christ We neglect him, when we do not highly esteem him aboue all earthly treasures, *Phil*.3.9.

The

The fourth thing affirmed of CHRIST, is, that hee is chosen of GOD.

Chosen of God.]

This is one thing wee must carefully knowe, and effectually beleeue concerning Christ, namely, that he is chosen of God. This was conscionably beleeued concerning him, as appears, *Esay* 42.1. and 43.10. and 49.2. *Mat.*12.18. Now, Christ may be said to be chosen of God in diuers respects. First, as hee was from all eternity appointed and ordained of God to bee the Mediator and Redeemer of all mankinde, 1. *Pet.* 1.20. Secondly, as he was called peculiarly of GOD from the womb by a speciall sanctification vnto his office, *Esay* 49.1. Thirdly, as hee was by solemn rites inaugurated vnto the immediate execution of his office; as, by baptism, and the voice from heauen, &c. *Mat.*3. Fourthly, as hee was approued of God, and declared mightily to bee the Sonne of God, and the Sauiour of the world, by the glory done to him of God, notwithstanding the scorns and oppositions of the world, *Esay* 49.7.

Christ chosen of God diuersly.

The vse may be both for Information and Instruction.

For, hence we may bee informed concerning diuers things.

First, that Gods work shall prosper, notwithstanding all the scorns or oppositions of men: God's choice is not hindred, but Christ is separated, and sanctified, and appointed to the work of redemption, the peruersnesse of men notwithstanding.

standing. The vnbelief of men cannot make the faith or fidelity of God of none effect, *Rom.3.*

Secondly, that God doth not choose as men do. The mean things of this world (as the world accounts mean) and the vile things of this world may be dear in God's sight. For, as it was in the calling of Christ: so is it in the calling of Christians: such as the world disallows, may be dear to God, 1.*Cor.*1.27,28.

Thirdly, hence we may note the free grace of God in the sending and giuing his Sonne. He is fain to chuse for vs: wee did not choose Christ first, *Iohn* 15.16.

Fourthly, that to choose Christ, is, with *Marie*, to chuse the better part: it is to imitate God, and chuse like GOD, to forsake the world, and the wils, and lusts, and iudgements of the wicked men of this world, and to cleaue onely to Christ, as our all-sufficient portion and happinesse.

Fiftly, that all the enemies of Christ shall bee subdued either by conuersion when they come in to worship Christ, or by confusion, when they are broken by the power of Christ. Euen Kings shall submit themselues, and worship him that is thus abhorred and despised of men, &c. *Esay* 49. verse 7.

Sixtly, that it is a singular happinesse to bee chosen of God: it was the honor of Christ heer, &c. And therefore, Blessed is the man whom God chooseth. Happy is the Christian whom God electeth, *Psalm* 65.4. *Luke* 10.20.

Secondly, it should teach vs diuers duties.

First,

First, to obserue, and admire, and acknowledge the Lord Iesus, the Chosen of GOD, we should with special regard confesse vnto the glory of God heerin, which the word *Behold* importeth, *Esay* 42.1. We should be Gods witnesses against the world, and all the seruants of any strange god, that this Iesus of Nazareth is that Sonne of God, and Sauiour of the world, *Esay* 43.10. It is one main end of the praises of Christ in this place, To raise vp our dull and dead affections to the highest estimation and admiration of Christ and his glory with the Father, &c.

Secondly, wee should learn of God, how to make our choice. On the one side is offred vnto vs the pleasures and profits of the world, and the inticements of sinne and Satan: and the other, in the Gospell of Christ is set forth and offred to vs as the means of our happinesse. Now, it is our part to take to Christ, and renounce the world, and forgo the pleasures of sinne, which are but for a season: wee should vtterly refuse the voice of sinne, neuer to be the guests of such folly, but rather to listen to the voice of wisdome, *Prouerbs* 7. and 8.

Thirdly, Is Christ chosen of God, that one of a thousand? Then it learns the Church to bee in loue with him, yea, to bee sick of loue, as is imported, *Canticles* 5.8,9,10. An ordinary affection should not serue the turn: our hearts should bee singularly inflamed with desire after such a match, found out and chosen of God for vs.

Fourthly, we should not rest heer: but, when

God hath declared his choice, (as hee did by a witnes from heauen, euen his owne voice, *Math.* 17.5.) wee should then hear Christ, and, as the Prophet saith, wait for his law, *Esay* 42.4.

Fiftly, yea, we should so kisse the Son, whom God hath declared as King, by doing our spirituall homage vnto him, as that we resolued, both high and lowe, the greatest estate as well as the meanest, to serue him with all fear, and reioyce before him with trembling: wee must expresse our thankfulnesse by all possible obedience of heart and life, *Psalm* 2.11.

Sixtly, we should follow his Colours, and take his part, and contend for the truth against all the world, and in particular against Antichrist, that man of sin, *Reuel.* 17.14.

Seuenthly, wee should imitate the praises and vertues of this chosen One, especially in two things: to weet, humility and constancy, as the Prophet *Esay* sheweth, 42.2,3.4.

Lastly: and specially this Chosen, or rather this knowledge of this Chosen of God, should teach vs to relie vpon Christ without wauering, with all trust and confidence, for our reconciliation with God, for the obtaining of knowledge, comfort, deliuerance, preseruation, yea, and saluation too: for, this is he whom God hath giuen for a couenant to all people; and his soule delights in him. And therefore also we may runne boldly to the Throne of grace, and put vp our petitions by Christ. For, wee are heer assured, that God will deny him nothing, as these places

euidently shew: *Psalm* 42.6,7,8,16. *Psalm* 49.6, 8,9,10,11,12. *Mat.* 12.17. to 22. But then wee must look to it, that wee obserue the seasons and opportunity of grace, *Esay* 49.8. 2.*Cor.*6.2. Let vs therefore imbrace, while God is to be found, and offers vs Christ: for, we may seek when God will not bee found; as *Esau* sought the blessing when it was too late, *Heb.* 12.15.

And further: this may serue for singular terror to all vnbeleeuers, that will not haue Christ to rule ouer them. He is elected already of God, and therefore will mightily pursue all the enemies of God and the Church, and all those that disobey him whom God hath chosen: hee will pursue them both with the terrors of his Word, his mouth being made like a sharp sword, and with the plagues of his hand, beeing made like a polished shaft, *Esay* 49.2. He will appear to wicked men in the day of wrath, as a mighty man, and as a man of warre: though to his owne he be as a Lamb, to them hee will bee as a Giant: they shall not be able to resist; and though he lift not vp his voice in the streets of his people, yet hee will set vpon them with roaring, and singular terrour, euen with all the signes of furious displeasure: and though for a time hee may seem to put vp the contempt of men that disallow him, yet at the length he will not refrain, and will destroy at once, &c. *Esay* 42.13,14,15.

Besides: this doctrine of Christs chosen, or of Gods choice, should notably check that vnbelief and fearfulnesse that is too often found e-

uen in Sion, in the dear seruants of God. When God hath published his election of Christ for the seruice of our redemption, why doth some say, The Lord hath forsaken, and his Lord hath forgotten him? Can God forget his people? or will he euer deny his Chosen? Shall not Christ bee regarded in our behalf, who is the person whom his soule loueth? *Esay* 49. 8, &c. 13, 14, 15, 16.

Precious.]

Christ is precious many waies.

Christ is precious many waies. First, in respect of his nature: he is the choicest substance in heauen and earth; neuer such a man: all the creatures in heauen and in earth are inferiour to him. Secondly, in respect of his gifts: hee is qualified with all the treasures of wisdome and grace, aboue all his fellows, *Col.* 2. 3. *Psal.* 45. Thirdly, in respect of his works: neuer creature did works of such price, so vsefull, so exquisite, so transcendent. Fourthly, in respect of his sufferings: hee paid such a price to God in the ransome of man, as all the world besides could not raise, or any way make. Fiftly, in respect of effects: he giues the most precious things: no treasures like those may be had from him: his very promises are precious, 2. *Pet.* 1. 4.

This may serue, first, to inform vs in diuers things: as,

First, concerning that matchlesse loue of God to vs, that gaue vs his Sonne who is so precious, *Rom.* 8. 34.

Secondly, concerning the horrible sin of *Iudas* and

and the high Priests, that valewed him but at thirtie pieces.

Thirdly, concerning the most miserable condition of all prophane people, and persons, euen whole multitudes of people, that so neglect Christ, that can with *Esau* sell him for trifles, pleasures, or profits, euen as meane sometimes, as a messe of pottage, &c. The more glorious Christ is, the more vile is their sinne of neglect, or contempt of Christ. Woe to them, that disallow him then: Euen to all those sortes of men before mentioned! Christ will not be a foundation stone to support them, nor a precious stone to enrich them, but as the vpper and nether milstone to grinde them to pieces, or as a rock falling vpon them.

Quest. But what should bee the reason, that Christ is in no more request amongst men?

Answer. First, one cause is mans ignorance, both of their owne misery out of Christ, as also of the glory of Christ in himself, & of the priuiledges man might attaine by him, and of the singular glory to come.

Causes why Christ is no more precious with men.

Secondly, another cause is vnbeliefe. Men haue a secret kinde of Atheisme in them, and doe not beleeue the report of the seruants of Christ out of the Word, *Esay* 53. 1,3.

Thirdly, another cause is, that the most men look vpon the outside of the kingdom of Christ, and of the estate of Christians; which, because they find it couered with afflictions, and seated in a low condition without outward splendor,

they therefore contemn it: Our life is hid with Christ in God, *Colos.3.3.*

Fourthly, but the maine reason is, because men doe falsely esteeme of other things, they set so high a price vpon their pleasures, profits, lusts, credits, honours, hopes, &c. that Christ is not remembred nor valued, vnlesse it bee at *Iudas* his rate, and yet many will not valew him at so much as thirtie pence, but they will make shipwrack of a good conscience euen for a peny, I meane for extreme small gaine, in buying and selling, and such like dealing.

And thus much of the third thing wee may be informed of.

The last is, concerning the wealthy estate of all true Christians. How rich are they, that possesse this Mine of treasure, who haue his spirit, graces, righteousnes, ordinances, and glory!

And as it may thus informe vs, so it should teach vs:

Vse 2. First, to account of Christ as most precious, to esteeme of him as euer precious in our eies, and shew it;

Pro.8.11,16 1. By seeking to get Christ aboue all getings.

2. By accounting all things but as dust and dung, in comparison of the excellent knowledge of Iesus Christ, *Phil.3.8.*

3. By selling all, to buy this precious stone, *Math.13.* forsaking father and mother, house and land for Christs sake, and the Gospels.

4. By keeping our communion with Christ with all carefulnes.

5. By

5. By auoiding all the waies, by which Christ is disallowed and dis-esteemed.

6. By longing for, and louing his appearing, 2. *Tim.* 4. hasting to it, and looking for his comming, 2. *Pet.* 3.

Secondly, to consecrate our selues, and whatsoeuer is deare, and precious to God, and the seruice of Christ, striuing to bee a precious people, and peculiar to God, zealous of good things, and workes, *Tit.* 2. 12, 14. 1. *Cor.* 6. 20.

Thirdly, We should liue like such, as hauing attained so precious a treasure.

1. Liuing by the faith of the Son of God, *Gal.* 2. 20.

2. Not being the seruants of men, 1. *Cor.* 7. 2, 3.

3. Keeping our selues from all pollution, by which the Kingdome of God may be defiled, laying vp this treasure in a pure conscience.

Lastly, Ministers, that know, that there is no other foundation but this liuing and precious stone, should study by all meanes to build gold, siluer, and precious stones, and not hay and stubble, striuing like skilfull master-builders, to make the whole frame some-way answerable to the foundation, 1. *Cor.* 3. 12.

Thus of the description of Christ. Now followeth what Christians must doe, that from Christ they may receiue vertue for the attaining of holinesse of life.

First, they must come vnto him.

To whom comming.]

Fiue points in generall.

Diuers things may heere bee noted in the generall.

Firſt, that men may come vnto Chriſt, euen while they are on earth.

Secondly, that naturall men, or naturally men are abſent from Chriſt, or without Chriſt.

Thirdly, that without comming to Chriſt, we can neuer be ſanctified.

Fourthly, that all that once take taſte of the ſweetnes of Chriſt in his ordinances, will come vnto him.

Fiftly, that to come to Chriſt, is a continuall work: Chriſtians are ſtill comming, their life is but a continued iourney to Chriſt, or a daily ſeeking out of Chriſt, &c.

But in particular I eſpecially conſider two things.

Firſt, howmany waies men come to Chriſt.

Secondly, In what manner men muſt approach to Chriſt.

Wee come to Chriſt many waies.

Firſt, we muſt come to Chriſt diuers waies.

Firſt and chiefely, by belieuing in him: wee muſt drawe neere to Chriſt by the aſſurance of faith, *Heb.* 10.22.

Secondly, by making him our daily refuge in praier, vſing him as our continuall mediator, and aduocate, *Pſa.* 65.12. *Ierem.* 31.9. carrying all our petitions to him, in all our diſtreſſes making our moane to him, as the Client doth to the Counſellor, or as the oppreſſed doe to the Iudge.

Eſay 9.6.

Thirdly, by the frequenting his ordinances,

viz.

viz. the Word & Sacraments, thus to come to his feasts, euen to his great Supper, *Prou.* 9. *Luke*, 14. 17, &c. *Math.* 22. Thus we come to worship.

Fourthly, by contemplation, remembring him, and setting our affections on him, thinking on him that sits at the right hand of God, *Col.* 3. 1.

Fiftly, by receiuing his seruants, and visiting them in their distresses: He that receiueth them, receiueth Christ, *Math.* 10. and to visit them in prison, is to come vnto Christ, or to visit Christ, *Mathew*, 26.

But the foure first waies are especially meant, and the first chiefely. For the second:

Wee must come to Christ.

First, speedily: as, the men that suffer shipwrack, quickly haste to the shore.

Secondly, penitently: going and weeping we must goe, *Ierem.* 50. 4. Hee cals to him sinners, and that to repentance, *Math.* 9. 13. we must come weary and heauy loaden, *Math.* 11. 28. we must returne and come, *Esay* 25. 12. and not, as they *Ier.* 7. 9, 10. *Zachar.* 14. 1, &c. that came in their sinnes with Idols in their heart: Wee should come to Christ, as *Benhadad* did to *Ahab*, with ropes about our necks: that is, with all readines to professe against our selues our owne vile deserts. *In what manner wee must come to Christ.*

Thirdly, confidently: and with perswasion of faith, resting in his goodnes, and casting out feare and doubts, *Heb.* 10. 22. and 11. 6. as the Leper came to Christ, *Math.* 8. 2. *Heb.* 4. 16.

Fourthly, affectionately: wee must come to him, as the Loue comes to her Louer: so the

Church

Church to CHRIST, *Canticles* 2.10,13.

Fifthly, importunatly, as the woman of Canaan did; so as wee will bee set down with no repulses or delaies, *Mat.*15. as they with the Palsey-man, *Mat.*9. *Hosh.*6.1,2. and as he teacheth vs to come to God, *Luke* 18.1,2,3,&c. and as *Iob* resolues, *chap.*27.2,3,7.

Sixthly, orderly: wee should doo as *Iob* said: wee should order our cause before him, and fill our mouthes with arguments, *Iob* 23.3,4.

Seuenthly, obediently. Wee should come to Christ, as children to their fathers, and as the people to their lawgiuer, to receiue commandements at his mouth; so as our harts might answer, Lo, I come to doo thy will. If wee would haue God or Christ come to vs, we must bee such as *Dauid* promiseth for himself, *Psalm* 101.1,2,3,4.

*Psal.*40.7

Eightthly, sincerely. And we must shew our sincerity,

1. By forsaking the way of the foolish, *Pro.*9.6,23,4.

2. By comming in the truth of our hearts. For, an hypocrite cannot stand before him without flattering, lying, dissimulation, or wauering; not as the Israelites came to God, *Psal.* 78.32,34. So as Christ may discern, that wee haue a true thirst, whatsoeuer we want, *Iohn* 7.37.

3. Thirdly, by renouncing all other hopes, as they said of God, *Ier.*3.22.

4. By resoluing to cleaue to Christ in a perpetuall couenant, *Ier.*50.5.

5. By comming to Christ, notwithstanding

ding dangers or difficulties: though it were with *Peter* to leap into the sea, *Matth.* 14. 29. or with the wise-men to come from the East, *Matth.* 2. and though we finde Christ in a prison, *Matth.* 25. and though it were to denie our selues, and to take vp our Crosse daily, *Luke* 9. 24.

Vse. The vse of all this should be chiefly to perswade with euerie one of vs, to make conscience of this dutie to come vnto Christ, and the rather considering,

Many are the reasons why we should come to Christ.

First, the necessitie of it here imported, in that without comming to Christ we cannot possibly attaine vnto sound reformation of life: without Christ we can doe nothing.

Secondly, the incouragements wee haue to come to him, and these are many. For

1. If we consider the inuitation of Christ, he calls vs to come vnto him, we cannot displease him by comming, but by not comming and neglecting him, *Matth.* 11. 29. *Canticles* 2. 10, 13. *Matth.* 22. 3. *Ioh.* 5. 40.

2. If we consider the persons inuited, or who may come: The simple may come, *Prou.* 9. 3. The strangers may come, euen men from afarre, *Esay* 49. 12. & 56. 4. Any that are a-thirst, may come, *Ioh.* 7. 37. Yea, the basest and meanest may come, which is signified by that of the Parable, that they by the hedges and high-way side are compelled to come in: nor is there any exceptions at mens sinnes, but sinners may come, *Matth.* 9. 13. Yea such, as are wounded and smitten for their sinnes, may come, *Hos.* 6. 2. *Matth.* 22. &c.

Thirdly,

Thirdly, if wee conſider our entertainment when we come. He adopts all that come to him, *Iohn* 1.12. Hee is rauiſhed with affection towards them: we cannot more pleaſe him, than by comming to him, *Cant.* 4.8, 9. They are ſure they ſhall not be reiected, *Iohn* 6.37. Chriſt will eaſe them in all their ſorrows, *Mat.* 11.29. He wil heal them of all their diſeaſes, of which the bodily cures were pledges in the Goſpell. He will be as Manna from heauen to them: they ſhall neuer hunger, *Iohn* 6. yea, he will be life to them; the life of their preſent liues, and eternall life: they ſhall liue for euer, *Iohn* 5.40.

Thus of the firſt things required in Chriſtians. The ſecond is, They muſt be liuely ſtones.

Verſe 5. *Ye alſo, as liuely ſtones, be made a ſpirituall houſe, an holy Prieſt-hood, to offer vp ſpirituall ſacrifices, acceptable to God by Ieſus Chriſt.*

As liuely ſtones.]

IT is not vnuſuall in Scripture, to compare men to ſtones: and ſo both wicked men and godly men.

Wicked men are likened to ſtones, firſt, for their inſenſibleneſſe: and ſo the heart of *Nabal* was like a ſtone. Secondly, for their ſilent amazement, when iniquity ſhall ſtop their mouth: thus they were ſtill as a ſtone, *Ex.* 15.16. Thirdly, for their ſinking down vnder Gods iudgements: ſo the Egyptians ſunk into the ſea like a ſtone, *Exod.* 15.6.

15.6. And thus the wicked ſink into hell like a ſtone. But chiefly in the firſt ſenſe, for hardnes of heart: their hearts by nature are like a ſtone. And in the compariſon of a building, if they be in the Church, they are like the ſtones of the houſe that had the leproſie, or like Ieruſalem when it was made a heap of ſtones.

Godly men are like ſtones too: they are like the ſtones of Bethel that were anointed. God is the God of Bethel: and the Godly are as thoſe anointed pillars, conſecrated to God, and qualified with the gifts of the holy Ghoſt. They are like the Onyx ſtones giuen by the Princes, and ſet on the breſt of the High-Prieſt, in the Ephod. The High-Prieſt is Chriſt. The Onyx ſtones are Chriſtians. The Princes of the Congregation, are the Miniſters that conſecrate the ſoules of men which they haue conuerted to Chriſt, who wears them on his breſt, and hath them alwayes in his heart and eye. They are like to the rich ſtones of a Crown lifted vp. *Zach.*9.16. They are like the ſtone with the Book bound to it, *Ier.* 51. 63. They are neuer without the Word of God. But in this place they are likened to the ſtones of the Temple, which in the Letter are deſcribed, 1. *Kings* 6.7,36. and 7.9,10. and in the Allegorie, *Eſay* 54. 11,12,13. Sure it is, that the ſtones of this ſpirituall Temple, are the place of Saphyres, as is ſaid in *Iob* in another ſenſe, 28.6.

In what reſpects the Godly are likened to ſtones.

Now the godly are likened to ſtones in diuers reſpects. Firſt, they are like ſtones to graue vpon, and ſo they are like thoſe ſtones, which muſt haue the

the law graued vpon, ſet vp in mount *Ebal*, *Deut.* 27, 2, 3, 4. What is the mount, but the world? and what is *Ebal*, but vanity, or ſorrow? and what are thoſe graued ſtones, but the godly with the law of God written in their hearts, the light whereof ſhineth on the hill of the vanity of this world, and laſteth in the midſt of all the ſorrowes of this world? Secondly, they are like ſtones for ſtrength and vnmouednes in all the ſtormes of life. The raine pierceth not the ſtones, nor do afflictions batter the hearts of Gods ſeruants: ſtrength is attributed to ſtones in that ſpeech of *Iob* 6. 12. Thirdly, They are like ſtones for continuance and durablenes, they will laſt for euer: ſo will their perſons, and ſo ought the affections of their hearts. Laſtly, they are like ſtones for a building, and that in two reſpects.

Firſt, If you conſider the manner of their calling into the Church: they are digged out of the quarry of mankinde, as ſtones digged out of the earth, being in themſelues by nature but ſtones of darkneſſe, ſuch as might neuer haue ſeene the light.

Secondly, If you conſider their vnion with Chriſt, and Chriſtians in one body, they are like the ſtone of the houſe compact in themſelues, and vpon the foundation.

Vſe. The vſe may be briefly: Firſt, for information: Heere is come to paſſe that ſaying that is written, God is able of ſtones to raiſe vp children vnto *Abraham*. Secondly, let all the ſeruants of God take pleaſure in the ſtones of this ſpirituall

Sion,

Sion, *Psalm.* 102. 15. and let vs all learne to be like stones in the former sences, for the receiuing the impression of the law, and for constancy and durablenes, and for care to keepe our communion with Christ, and Christians.

Lastly; woe to the multitudes of wicked men, whom God neglects with that heauy curse, so as a stone is not taken of them to make a stone for the building, *Ierem.* 50. 26.

Thus they are stones: It is added, they must be liuely stones, to signify wherein they must not be like vnto stones: they must not be dull, and insensible, they must be liuely and cheerefull, and that for diuers reasons.

Reasons why we ought to be liuely stones.

First, Because the second *Adam* is a quickning spirit, and they dishonor the workmanship of Christ, if they be not liuely, 1 *Cor.* 15.

Secondly, Because one end of the offering vp of Christ, was, that their consciences might bee purged from dead workes, *Heb.* 9. 14.

Thirdly, They are therefore condemned, according to men in the flesh, that they might liue according to God in the Spirit, 1 *Pet.* 4. 6.

Fourthly, Because we haue beene aliue to sin, and it is a shame to expresse lesse life in the seruice of God, then wee haue done in the seruice of sinne.

Fiftly, Because we haue liuely meanes, we are fed with liuing bread, *Ioh.* 6. and wee liue by the power of God, 2 *Cor.* 13 4. and we haue the spirit of Christ in vs, which is the fountaine of life, and hath springs of ioy in him, *Rom.* 8. 9. *Ioh.* 6. and the

Word

Word of God is liuely and mightie in operation, *Heb* 4.12. and Chriſt himſelfe liues in vs, *Gal.*2.20.

Sixtly, becauſe wee profeſſe our ſelues to bee conſecrate to God as liuing ſacrifices, *Rom.*12.1.

Seuenthly, becauſe we haue ſuch excellent priuiledges: we partake of the diuine Nature, and God is a liuing God; and we haue precious promiſes, 2. *Pet.* 1.4. and we haue plentifull adoption in Chriſt, and we haue a hope of a moſt glorious inheritance, which ſhould alway put life into vs, 1. *Pet.* 1.3,4. and we haue a ſecure eſtate in the meantime. For to liue, is Chriſt: and to die, is gaine, and whether we liue or die, we are Chriſts, *Rom.*14.8. *Phil.*1.21.

Vſe. The vſe ſhould bee therefore for inſtruction: Wee ſhould ſtir vp our ſelues, and ſtriue after this liuelineſſe, and that for the two reaſons imported in this text to omit the reſt. For without a ready hart, wee ſhall make no riddance in matter of ſanctification, and holy life, and beſides, wee ſhall extract but a ſmall deale of influence from Chriſt. For it is heere required, that wee ſhould bee liuely, when wee come vnto him.

How we ſhew our liuelineſſe.

Now this liuelineſſe we ſhould ſhew: Firſt, by contentation in our eſtate: Secondly, by patience and cheerefulnes in afflictions, *Rom.*5.2,3. Thirdly, in the performance of holy duties with power and life: Thus wee ſhould bee liuely in praier, ſuch as will beſtir themſelues, and take no deniall, as, *Philip.*4.5,6.

Queſt.

Queſt. Now if any ask, What is good to quicken vs againſt the deadnes of our hearts?

What wee muſt doe to quicken our harts.

Anſ. I anſwer: Firſt, faith and aſſurance makes a mans heart aliue, wee liue by faith. Secondly, wee muſt goe ſtill to Chriſt, who is the life, and by praier ſtill draw the water of life out of his wells of ſaluation. Thirdly, the word of God is liuely, *Heb.* 4. 12. Fourthly, godly ſociety, and a profitable fellowſhip in the Goſpel puts life into men, there is a great deale of prouocation to good works in it. Fiftly, We ſhould often meditate of the gaine of godlines, and of the priuiledges of the promiſes belonging to the godly.

Vſe. This doctrine implies a great deale of reproofe alſo: Firſt, to Hypocrites, that haue a name, that they liue, but they are dead, *Reuel.* 3. 1. Secondly, to declining Chriſtians, that ſuffer their firſt loue to abate in them, and can be contented to loſe ſenſibly the power of affections, which formerly they had. Thirdly, to many drooping Chriſtians, which out of melancholy, and vnbeliefe, affect a kind of wilfull ſadnes, and hartleſnes, hindring therby their own aſſurance, and cauſing the eaſie yoak of Chriſt to bee ill thought of, beſides many other inconueniences.

Thus of the ſecond thing.

Be yee built vp.]

It may be read either in the Imparatiue mood, or in the Indicatiue. I think, the Imparatiue anſwers more to the ſcope heere, it being the

drift to shew, what wee must doe when wee come to Christ.

The third thing then wee must doe, that wee might extract vertue out of Christ for holinesse of life, is, We must be built vp; which imports two things. First progression in faith: and secondly, repentance. We must not begin onely, and lay the foundation, but wee must still labour to bee built vp further, wee must still bee edified in our most holy faith, *Iude* 20. verse.

Now, that this may be attained vnto, that wee may bee built vp, the similitude imports diuers things.

Meanes to build vp a Christian.

First, preparation. A man, that will goe about the work of godlinesse, must think he goes about the building of a towne, and therefore must cast vp his accounts for the charge of it, and get his stuffe prepared before hand.

Pro. 24. 27. *Luke* 14. 28.

Secondly, a constant relying vpon Christ. If wee build, wee must build vpon the rock, and not on the sands, *Mat.* 7. and 16.

Thirdly, the warrant of all our actions out of the Word of God. When *Moses* was to build the tabernacle, he made it iust according to the patterne in all things about it, &c.

Fourthly, a respect of things necessary: wee must not bee intangled with vnnecessary and doubtfull disputations. The building of a Christian must be a siluer palace. He must build gold, siluer, precious stones, hee must keep his hart to choice and necessary things, *Cant.* 8. 9. 1. *Cor.* 3. 1. *Timoth.* 1. 4.

Fiftly,

Fiftly, Counſell and Direction. Men muſt endure the hewing, and ſquaring, 1. *Kings* 5.17,18. To this end are Miniſters giuen, *Eph.* 4.12. The Word is able to build vs vp, *Acts* 20.32. and ſo good conference may edifie, or much edifieth, *Epheſians* 4.29.

Sixtly, attendance. This building muſt haue her diſtractions caſt out, 1. *Cor.* 7.32. *Dauid* could build the Temple, becauſe of his wars, and his vnreſt on euery ſide.

Seuenthy, Order and diſtinction. Men muſt not rake together a great deal of ſtuffe, without order, confuſedly: This is to build *Babel*, and not *Sion*.

Eightly, Vnity with the godly. The building muſt hould proportion with the walls, as well as with the foundation, *Pſal.* 122.3. 1. *Cor.* 8.1. and 13. *Rom.* 15.2. *Eph.* 4.12,16.

Ninthly, Sobriety in the vſe of lawfull things: All things are lawfull, but all things edifie not, 1. *Corinthians* 10.23.

Tenthly, Praier: for except the Lord build the houſe, in vaine doe they labour to build it, *Pſalme* 127.1.

Out of all this wee may informe our ſelues concerning the cauſes of not profiting in many. The reaſon why many Chriſtians are not built vp, or why they increaſe not in godlineſs, is, that they are guilty of theſe, or ſome of theſe things implied in theſe directions.

Cauſes why many are ſo little edified.

Firſt, ſome profit not by reaſon of their irreſolution about the taking vp of their croſſe in following

drift to shew, what wee must doe when wee come to Christ.

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Out of all this wee may informe our selues concerning the causes of not profiting in many. The reason why many Christians are not built vp, or why they increase not in godlines, is, that they are guilty of these, or some of these things implied in these directions.

Causes why many are so little edified.

First, some profit not by reason of their irresolution about the taking vp of their crosse in following

lowing Christ: They thrust into the profession of Religion, before they haue sitten downe to cast what this profession may cost them, and so in the euill day fall away, *Luke* 14.28.

Secondly, some can neuer thriue, because they place their godlines onely in the frequencie of hearing the Word, and the outward obseruance of Gods ordinances: These build in the sands, they lay no sure foundation, *Math.*7.26.

Thirdly, others faile through vnbeliefe, and so either by neglecting the assurance of Gods fauor in Christ, or by misplacing their confidence, trusting vpon their owne works, or Saints, or Angels, or the pardons, or penances granted or enioyned them. These are not built vpon the rock, *Math.*16.

Fourthly, others prosper not, because they come not to the light of the Scriptures, to see whether their works bee wrought in God, or no. *Iob.*13.22.

Fiftly, others are distracted either with vnnecessary disputations, *Rom.*14.1. or with excessiue cares of life, *Luke* 21.34.

Sixtly, others are vndone with self conceitednesse, they are stubborne, and will not be aduised, or directed, or reprooued.

Seuenthly, disorder, or confusednes in matters of Religion is the cause in others: This is a wonderfull common defect: men doe not goe to work distinctly to see their works finished one after another.

Eightly, others are kept back with personal discords, & iangling. Enuie, or malice, or contentiō, or misrule

misrule eate out the verie heart of godlines.

Ninthly, others are letted by intemperancy, in being drowned in the loue of pleasures: They build, they sowe, they eat, and drink, and follow pastimes, neglecting the care of better things.

Lastly, neglect of praier is an vsuall let and grieuous impediment.

A spirituall house.]

This is the fourth thing required of Christians. They must bee as a spirituall house vnto Christ: they must be that to Christ, that was signified by the Tabernacle or the Temple. For, euery Christian is the substance of that which was signified by the Tabernacle.

Christ hath a fiue-fold Tabernacle.

Christ hath a fiue-fould Tabernacle. For, first, in the Letter, the Tabernacle or Temple at Ierusalem was the House of God and Christ. Secondly, the whole world is but the Tent of Christ, who hath spred out the heauens like a curtain, &c. Thirdly, the heauen of the Blessed is the tabernacle of Christ, the place where God and Christ dwell with the Saints, *Reuel.* 21. 3. and 13.6. Fourthly, the body of Christ is a tabernacle for the Godhead, *Col.* 2.9. and so it is, that the Word is said to become flesh, and dwelt amongst vs, *viz.* in his body, as in a Tabernacle, *Iohn* 1.14. And thus Christ calleth his owne body a Temple, *Iohn* 2.21. Fiftly, the heart of man is the Tabernacle of Christ: and so both the whole Catholique Church is his Tabernacle, *Eph.* 2.21. or the publick assembly of the Saints, *Psalm* 15. 1. or else the heart of euery particular

Esay 40.22

beleeuer: and so the power of Christ did rest vpon *Paul*, as in a Tabernacle, 2. *Cor.* 12. 9. so are we said to be the Temple of God, 2. *Cor.* 6. 17. I take it in the last sense heer.

A godly man, like the Tabernacle in diuers respects.

Euery particular beleeuer is like the Tabernacle in diuers respects.

First, in respect of the efficient causes: and so there are diuers similitudes. For, as the Tabernacle did not build it self, but was the work of cunning men; so is it with vs: our harts naturally are no Temples of Christ, but are made so. Secondly, as God raised vp skilful men for the building of the Temple or Tabernacle: so doth God raise vp Ministers for the erecting of the Frame of this spirituall House to Christ. Hence they are called Builders, 1. *Cor.* 3. And thirdly, as there was difference of degrees, and *Bezaleel* and *Aholiab* were specially inspired of God with skill aboue the rest: so hath Christ giuen some to bee Apostles, Master-builders; and some, Euangelists and Pastors, and Teachers, for the building vp of the Church, till he come again.

Secondly, in respect of the adiuncts of the Tabernacle: and those were two. First, moueableness: secondly, furniture.

For the first. The Tabernacle, though it were Gods House, had no constant or certain resting-place, till *Salomon*, at the building of the Temple, took it into the most holy place; and was taken asunder, and easily dissolued; such are wee: though honoured with the presence of Christ, yet our Tabernacle must bee dissolued, and wee shall

ſhall neuer be at reſt, till we be ſettled in the moſt holy place in heauen, 2. *Cor.* 5. 1, 7.

For the ſecond, which is the furniture of the Tabernacle, it muſt bee conſidered two waies: either on the inſide, or on the outſide. Firſt, for the inſide: there were curtains of fine linnen, and blue ſilk, and ſcarlet, &c. and it was furniſht with admirable houſhold-ſtuffe, as I may ſo call it. Within it was the Merci-ſeat, the Table of ſhew-bread, the Manna, the Altar of incenſe, and for burnt offrings, the Candleſtick, and ſuch like. Secondly, without it was all couered with Rams skinnes died red, and Badgers skins vpon them: and what doth all this ſignifie in general, but that the Godly, though they be outwardly black and tanned with ſinne and affliction, yet they are glorious within, and haue curtains like the curtains of *Salomon*; all richly hanged, as the chambers of Princes, with ſpirituall tapeſtry? *Cant.* 1. 5. And in particular, for the inſide of Chriſtians, how glorious is the place of Chriſts Tabernacle in them! There is the Propitiate, Gods true ſeat of mercy: whence alſo he vttereth his Oracles, euen his diuine anſwers. There is the heauenly Manna that is hid, *Reu.* 2. There doth Chriſt ſpiritually feaſt-it: there hee dines and ſups on the table of their hearts: and vpon that table ſtands the ſhew-bread, inaſmuch as the heart of a Chriſtian doth preſerue a ſtanding manner of affection to the Saints. There are alſo both ſorts of altars accordingly; as, faith offreth vp to God eyther the redemption or th' interceſſion of Chriſt.

There also is the great Lauer to wash-in, called the sea, because in the heart of euery Christian, is opened the fountain of grace; able, like the sea, to wash them from all their filthinesse. There are the golden Candlesticks, with the lamps of sauing knowledge continually burning in them: and vpon the Altar of Christ crucified, and now making intercession, do they daily sacrifice their owne affections; which resemble those sweet odors with which the Tabernacle was perfumed.

The outward couerings of the Tabernacle do assure safety and preseruation to the Godly; and the rather, because the cloud rested vpon them, as is affirmed, *Esay* 4.5,6. Besides, the double couering of slain beasts may signifie, that God hath two waies to prouide for the Church. The red skinnes of Rammes may note Christ crucified, which is that which on the inside of the Tabernacle was onely sewed. The couering of Badgers skinnes may note, that God will serue himself of the wicked: their skins shall protect the Church. If Israel want room, Canaan must dy for it.

Now thirdly, the Tabernacle was a type of euery beleeuer, if we respect the end of it. For, the Tabernacle was erected of purpose, as the place of the presence of God, God's visible House: such are the hearts of Christians: they are prepared of purpose for the entertainment of Iesus Christ, that by his Spirit he may liue and dwell therein, *Gal.* 2.20. *Col.* 1.27. 2. *Cor.* 12.9. 2. *Cor.* 13.5.

Vse. The vse of all may be both for instruction, and consolation.

For

For instruction, and so it should teach vs diuers things.

First, to abhor fornication, seeing our bodies are the temples of the holy Ghost, 1. *Cor.* 6. 21.

Secondly, to keepe our selues for being vnequally yoked: Because there can bee no communion betweene light and darknes, the Temple of God, and Idols.

Thirdly, to looke to our harts in respect of inward sinnes, and to keepe the roome cleane for the Lord to dwell in, 2. *Cor.* 7. 1.

Fourthly, to stir vp our selues to much praier: if our hearts be the house of God, let them bee a house of praier also.

Fiftly, let vs still lift vp our harts, as euerlasting dores for the Lord of Glorie to come in, *Psalme* 24. 7.

For consolation. Shall wee not say as *Paul* doth, We will reioice in our infirmities, that the power of Christ may dwell in vs? How should wee hold vp our head against all tentations and afflictions? Is not the grace of Christ sufficient for vs, 2. *Cor.* 12. 9? And shal we not be confident, that through Christ we can doe all things? Will he forsake the house, vpon which his Name is called? Will hee not perfect his owne worke, and repaire his owne dwelling place? Was the tabernacle safe in the wildernes, while the cloud was vpon it? and are not our hearts safe, while Christ is in them? How are the abiect Gentiles honored *Col.* 1. 27. whose hearts are so enriched by Christ, that dwels in them! If the outward

Sanctuary

Sanctuary were like high palaces, *Pſal.*78.69. what is the hart of man, the true tabernacle? and if he eſtabliſhed it as the earth, how much more hath he eſtabliſhed vs in his fauour and grace? ſo that it may comfort vs in reſpect of honor done to our harts, and againſt tentations and afflictions; and in reſpect of hope of perſeuerance, and alſo in reſpect of increaſe of power and wel-doing. Hee will work our works for vs. And it ſhewes vs alſo the honor caſt vpon our good works: they haue a noble beginning in reſpect of Chriſt, and as they come from him. Howſoeuer, wee ought to be abaſed for our owne corruptions, that cleaue vnto them: Yea, how ſhould it wonderfully eſtabliſh our hearts in all eſtates, to think, that Chriſt is with vs whereſoeuer we goe, not only as our witnes, but as our guide and our protector. If God be with vs, who can bee againſt vs. As alſo it is comfortable, if wee conſider the compariſons imported in the furniture of the outward tabernacle.

And thus much of the fourth thing.

The fift thing is, *Wee muſt bee a holy prieſt-hood vnto Chriſt*: which is amplified both by the labour of it, To offer ſacrifice, and by the honor of it, acceptable to God through Ieſus Chriſt.

Heere are many things to be noted.

The firſt is, that Chriſtians are prieſts before God, and Ieſus Chriſt: This is acknowledged in other Scriptures, *Reuel.*1.5. *Exod.*19.6. The meaning is, that they are like to the Leuiticall prieſts, and that in many things.

Firſt,

First, in respect of separation: they are Gods portion giuen him out of all the people: so are the godly all the portion God hath in the world. They are said to bee the ransome of the children of *Israel*, *Numbers* 8.9.

Godly men are priests in many respects.

Secondly, in respect of consecration. The oile of God is vpon the godly: and as it was powred out vpon *Aaron* and his Sonnes: The oile of grace and gladnes powred out vpon Christ, our true *Aaron*, hath run downe vpon his garments, so as all his members are Christians, that is, anointed with him, *Psalme* 133.2. *Cor.* 1.22. 1. *Ioh.* 2. The holy Ghost is called the anointing in this respect.

Thirdly, in respect of the substance of the ceremonies in their consecration: for,

First, as it was required in the Law, that the Priests should bee without blemish, *Leuit.* 21.17. so is it required of Christians, *Col.* 1.22.

Secondly, as the Priests were washed in the great lauer of water, *Exod.* 29.4. *Leuit.* 8.5.6. so must Christians be washed in the lauer of Regeneration, *Eph.* 5.23. *Titus* 3.5.

Thirdly, as the Priests had their holy garments, beautifull, and goodly ones, which they called their Ephods: so doth the Queene the Church stand at Christs right hand in a Vesture of *Ophir*, *Psalme* 45. Thus *Iosuah* hath change of garments mystically giuen him, *Zach.* 3.4. Those garments are promised to such as haue had a spirit of heauinesse, *Isaiah* 61.3. called garments of saluation, verse 10. and roiall garments, and like the newe wedding garments of the Bride, *Isaiah* 62.5.7.

Those

Thoſe garments ſignified either the ſingular glory, and ioy of Chriſtians, *Eſaiah* 61.3. or the righteouſnes of Chriſt imputed, *Reuel.* 19. or the excellent diuine gifts and graces beſtow'd vpon them.

Exodus 29.21. Fourthly, The Prieſt muſt haue blood ſprinkled vpon his eare, and vpon his thombe, and vpon his toe, to ſignify, that our hearing, practice, and progreſſe muſt bee all ſanctified to vs by Chriſt, and that the maine thing Chriſtians ſhould expreſſe and attend to, ſhould be Chriſt crucified, and that Chriſt by his blood hath conſecrated them in all theſe reſpects, ſo as their hearing, and practice, and progreſſe ſhall all bee bleſſed vnto them.

And thus of the ceremonies of their conſecration.

Fourthly, Wee ſhould bee like the Leuiticall Prieſts for knowledge: the Prieſts lips ſhould preſerue knowledge, and they ſhould ſeeke the Law at his mouth, *Malac.* 2. And it is true of Chriſtians, that they are a people, in whoſe heart is Gods law, *Eſay.* 57.7. *Hebr.* 8. *Ierem.* 31.

Fiftly, We ſhould be like the Prieſts in reſpect of the work they did. For,

Firſt, It was the Prieſts office to carry about the Arke of the Lord, when it was remoued, vpon their ſhoulders. What is the Arke to be carried, but the doctrine of Chriſt and the Church? Chriſtians muſt carry about the Word of God, and hold it forth, in the light, and life of it, as lights that ſhine in the darke places of the wilderneſ of this world, *Philip.* 2.15.

Secondly,

Secondly, it was their office to blow in the siluer trumpets, and that vpon foure occasions, as you may see, *Num.* 10. First, The one was to assemble the congregation, or the Princes to the tabernacle. Secondly, The other was to giue an alarum, when there was any remoue of the campe. Thirdly, The third was in the time of Warre, when they mustred to battaile. Fourthly, The fourth was for ioyes sake at the time of solemne feasts, and for thanksgiuing to God: and in all these we should be like the Priests: We should be as trumpets to call one vpon another to goe vp to the house of the Lord, *Esay.* 2. 2. Secondly, We should euery where proclaime mortality, and signify that the whole hoast must remoue: we must cry, All flesh is grass, *1. Pet.* 1. 23. Thirdly, We should also blow the trumpet of defence, and arme our selues in the spirituall warfare, and call vpon God to saue vs from our enemies, and stir vp one another prouoking to loue, and good workes, 1. *Pet.* 4. 1, 2. 2 *Tim.* 2. 3, 4. 2 *Cor.* 10. 4, 5. We should cry alowd like a trumpet, in reproouing the transgressions of men, and opposing the sinnes of the time, *Esay* 58. 1. *Ephes.* 5. Lastly, we should trumpet out the praises of God for all the goodnes he hath shewed vnto vs, we should blow as in the new moon, *Psal.* 81. 3. But then in all this we must remember, that we blow with a siluer trumpet, that is, with all discretion and sincerity, &c.

Thirdly, a speciall work of the Priests was to blesse the people, and to put the name of God vpon them. The former whereof is prescribed,

Numb.

Num.6.22,23,24. and so should we all learne the language of *Canaan*, or the language of blessing: we must blesse and not curse, for we are thereunto called. 1 *Pet.3.9.*

Lastly, their principall work was, to offer sacrifices: of which in the next words.

Vses. The Vses follow.

First, For reproofe: For there are many faults in Christians, whereby they transgresse against their spirituall Priest-hood: as,

1. When men are yoaked with vnnecessarie society with the wicked: for heereby they forget their separation to God, &c.

2. When men neglect the finishing of their repentance and assurance, they looke not to their anointing.

3. When men are scandalous of their indiscretions, and faults: they forget, that such as haue any blemish, must not offer the bread of their God, and forget their washing from their old sinnes, 2 *Pet.*1.7.

4. When men are barren of good workes, or are vncheerefull and dull: they leaue off the Priests garments of innocency and gladnes.

5. When the liues and behauiours of men sauour of vanity and worldlinesse: they remember not the blood of sprinkling.

6. When men are ignorant and idle, seeke not knowledge, or doe not teach, and instruct, and admonish; How doe the Priests lips preserue knowledge? or how doe they beare about the Arke of the Lord?

7. When

7. When Christians are fearfull, and irresolute, and colde, and not frequent in the praises of God, how doo they blowe in the siluer trumpet?

8. When Christians are bitter-hearted, and accustomed to euill-speaking, how doo they forget their duty of blessing!

To omit the neglect of sanctifying, till I come to handle it in the next place.

Vse 2. Secondly, for consolation to all godly, and mortified, and inoffensiue Christians: they should be wonderful thankfull to God, that hath made them partners of this holy Calling, howsoeuer the world conceiues of it. God promiseth it as a great mercy to his children, that they shall be called the Priests of the Lord, *Esay* 61. 6. and the Church is wonderful thankful for it to God, *Reu.* 2.6. and 5.10. And the rather should we reioyce in it, because God hath promised to take vs to himself, as his portion and peculiar treasure, *Exod.* 19.6. And it is his promise also to satiate the soules of his Priests with fatnes, *Ierem.* 31.14. And what a priuiledge is it to haue accesse vnto the Lord, and to stand before God daily? which the Priests not onely might, but were tied to it by their office. But then, for conclusion of this point, let vs all bee sure wee haue our part in the first resurrection, *Reu.* 20. 6. and be carefull to be like the Priests for obedience and sanctity, *Exod.* 19.5,6. and to get knowledge plentifully into our hearts, *Col.* 3.16. and in the cause of God to blow the trumpets of zeal and resolution, carrying our selues

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ſelues with all humility and readineſſe to doo good, and ſo becomming inſtruments of bleſſing to the people. And, which I had almoſt forgotten, we muſt remember to be like the Prieſts for teaching, and confuting, and reprouing, and informing our Familiars and friends, as wee haue fitnes and occaſion.

Thus of the Prieſt-hood of Chriſtians in generall. In particular, hence is further to be conſidered, firſt, their work; ſecondly, their honour. Their work is, To offer vp ſpirituall ſacrifices: their honour is, Acceptation and high account with God through Ieſus Chriſt.

Firſt, then, of the work of Chriſtian Prieſts, which is, To offer: ſecondly, what they muſt offer, *viz.* ſacrifices: thirdly, the difference of thoſe ſacrifices from thoſe in the Law of *Moſes*: they are ſpirituall; which word notes both the ſubſtance of Chriſtian ſacrifices, *viz.* that they are ſuch ſacrifices as were not according to the Letter, but according to the myſticall ſignifications of the ſacrifices of *Moſes* Law; and withall, the manner how they muſt be offred vp, *viz.* ſpiritually, or after a ſpirituall manner.

The main thing heer intended, then, is, To auouch, that Chriſtiãs haue their ſacrifices which they muſt offer, and that in a ſpirituall manner. Now, for the cleerer opening of this doctrine, two things muſt bee diſtinctly conſidered of. Firſt, what ſacrifices can remain to Chriſtians, ſince the Law of *Moſes* is abrogated: and ſecondly, what things are requiſite to the offring vp of theſe ſacrifices.

For

Diuers sorts of sacrifices for Christians.

For the first. There are diuers sorts of sacrifices among Christians. Some are proper to som Christians onely: some are generall to all.

The sacrifices that are proper to some Christians, are such as three sorts of men must offer. First, Ministers: secondly, Martyrs: thirdly, rich men.

First, Ministers haue their sacrifice, which they must with all care offer to God: and their sacrifice is the soules of the hearers. Thus *Paul* was to offer vp the Gentiles to God, *Rom.* 15.16. And thus it was prophecied, that, in the time of the Christian Church, the Elect should be brought in as an offring to God out of all Nations, *Esay* 66.20. Ministers sacrifice their people either in this life, or at the day of Iudgement. In this life in generall, when they perswade them to their attendance vpon the House of God, and breed in them a care to come before the Lord in Ierusalem, *Esay* 66.20. In particular, when they work repentance and true conuersion in their hearts, and when they make them go home, and mortifie their sinnes, and tender their vowed seruice to God.

And thus two things are implied for our information. The one concerns Ministers: the other concerns the hearers. First, Ministers may hence take notice of it, that there can neuer bee hope they should perswade with all their hearers: for, sacrifices were heer and there once taken out of the whole herd. And besides, the hearers may hence see, that they are neuer so effectually

wrought vpon, till they can giue themselues ouer to their Teachers and to GOD, to obey in all things, though they perswade them to leaue the world, and binde them to the cords of restraint in many liberties they took to themselues before; yea, though they let their hearts blood, by pearcing their soules with sorrow for their sins, euen to the death of their sinnes, 2. *Cor.* 8. 5. and 7.15. Secondly, at the day of Iudgement also, Ministers shall offer vp their hearers to God, so many of them as are found chaste virgins vnto Christ, to whom they had espoused them before in this life, 2. *Cor.* 11.3. And thus Ministers, before they dy, must make ready their accounts for the soules of their people, *Heb.* 13.7.

And thus of the sacrifices of Ministers.

Ministers haue another sacrifice too, *viz.* the particular texts or portions of Scripture, which they chuse out and diuide to the people, as consecrated for their vse. For, diuers think, that that phrase of cutting the Word of God aright, is borrowed from the Priests manner of diuiding the sacrifices; and especially, from the Priests manner of cutting the little birds. The little birds, is his text chosen out of the rest, and separated for a sacrifice: which hee must so diuide, as that the wings bee not cut asunder from the body, that is, he must so diuide his text, that no part be separat from a meet respect of the whole, *Leu.* 1.17. and 5.8. 2. *Tim.* 1.15.

Secondly, the Martyrs likewise haue their sacrifices; and that is, a drink-offring to the Lord, euen

euen their owne bloud: this part is readie to bee powred out as a drink offring to the Lord for the Church, *Phi.*2.17. 2*Tim.*4.6. and though we cannot bee all Martyrs, yet we should all deny our owne liues in the vowes of our hearts, to perform our couenant with God, if euer wee be called to die for Christs sake and the Gospel. *Marke* 8.34.35

Thirdly, the sacrifice of rich men is almes, and wel-doing, and those sacrifices they are bound vnto, to offer them continually, *Heb.*13.16. *Philip.*4.18. *Prou.*3.9. Almes is as it were the first fruites of all our increase. But then wee must remember that our almes bee of goods well gotten: For else God hates robbery for burnt offering, *Isaiah* 61.8. And in giuing, wee must denie our selues, and not seeke our owne praises, or plenary merit in it: for it is a sacrifice cleane giuen away from vs, and consecrated only to God, and the vse of his spirituall house the Church.

And thus of the sacrifice proper to some Christians.

There are other sacrifices in the Gospel now, that are common to all Christians. And these are diuers.

For first Christ is to bee offered vp daily to God, as the propitiation for our sins: God hath set him forth of purpose in the Gospel, that so many as beleeue, may daily run vnto him, and in their prayers offer him vp to God, as the reconciliation for al their sins: and this is the continuall sacrifice of all Christians: Without this, there is the abomination of desolation in the 1 *Ioh.*2.2. *Rom.*3.25.

temple of our hearts: This is the end of all the ceremonious sacrifices; the substance of those shadowes.

Those sacrifices serued but as rudiments to instruct men, how to lay hold vpon Christ, and to carry him into the presence of God, and laying hands vpon his head to plead their interest in his death, who was offered vp, as a whole burnt sacrifice for their sinnes. Wee are Christs, and Christ is giuen vnto vs as our ransome: wee must euery day then lay hold vpon him, and see him bleed to death for our sinnes, and bee consumed in the fire of Gods wrath for our sinnes.

Secondly, a broken and contrite heart is a sacrifice God will not despise, yea such hearts are the sacrifices God especially cals for from men: Hee euer loued them better, then all the outward sacrifices in the Law, *Psal.*51.17. It is the heart God cals for: and yet not euery heart, but a heart wounded with the knife of mortification, that is, cut, and bleedeth in it selfe with godly sorrow for sinne, and is broken and contrite with the daily confession of sinne: This is required of all Christians, and this very thing makes a great deale of difference between Christian and Christian. *Prou.*23.26.

Thirdly, praier and thanksgiuing to God, are Christian and holy Sacrifices, as many scriptures shew, *Psal.*141.2. *Heb.*13.15. *Hos.*14.4. *Psal.*51.21.

Fourthly, we must offer our selues, our soules and bodies as a liuing sacrifice to God, *Rom.*12.2. 2. *Cor.*8.5. and that,

First

First, in respect of obedience, deuoting our selues vnto God, liuing to him, and wholy resolued to be at his appointment, *Psal.* 40.6. Loe, I come to doe thy will: this is in stead of all burnt offerings.

Secondly, in respect of willingnes to suffer affliction of what kind soeuer, as resoluing, that through many afflictions, as through so many flames, wee must ascend vp to heauen, as the smoak of the incense, or sacrifice on the Altar, *Acts* 14.21. Hence are trials called fiery trials, 1. *Pet.* 4.12.

Speciall lawes to be obserued in offering vp our sacrifices.

Thus of the kindes of sacrifices, which remaine vnto Christians: The lawes about those sacrifices follow: For there bee many things to to be obserued by Christians in their sacrifices, if they would euer haue them acceptable to God, which the shadowes in the old law did euidently signify, as,

First, the sacrifice must bee without blemish, *Malach.* 1.7. which the same Prophet expounds, *Malach.* 3.11. Our offrings must be pure offerings, wee must tender them in the sincerity of our hearts: Our sacrifices are without fault, when wee iudge our selues for the faultinesse of them, and desire they might haue no fault.

Secondly, it must bee presented before the Lord, and consecrated to him: which signified, that we must walk in Gods presence, and doe all in the sight of God, deuoting all to his glory, *Genes.* 17.1. *Mic.* 6.8.

Thirdly, our sacrifices must bee daily, some

kindes of them: There were sacrifices euery day in the Temple, and it was an extreme desolation, when the sacrifices ceased: so it must bee our euery daies worke to imploy our selues in some of those spirituall sacrifices, *Heb.*13.15.

Fourthly, There must bee an Altar to consecrate the gifts, *Math.*23.19. This Altar is Christ, who is the onely Altar of Christians, *Heb.*13.10. *Reuel.*8.3. No seruice can be acceptable to God, but as the Apostle heere saith, by Iesus Christ: We must doe all in the name of Christ, *Col.*3.17.

Fiftly, there must bee fire to burne the sacrifice: This fire is holy zeale, and the power and feruencie of the spirit in doing good duties: The fire on the Altar first came downe from heauen, to signify, that true zeale is kindled in heauen, and comes down from aboue: It is no ordinarie humor, nor a rash fury: It is no wilde fire: And it was required about this fire, that they should preserue it, and neuer let it goe out, but put fuell still to it; and so it was kept for many yeeres: so must wee doe with our zeale, wee must labour by all meanes to preserue the feruencie of our hearts, that wee neuer want fire to burne our sacrifices: Our zeale should bee, as the loue mentioned, *Can.*7.10. that much water could not quench it: Euery sacrifice must haue fire, *Marke* 9.

Sixtly, The sacrifices must be salted with salt: so must our Christian sacrifices, as our Sauiour Christ shewes, *Marke* 9.49,50. And thus we must haue the salt of mortification, and the salt of discretion,

cretion, and we must looke to it, that our salt lose not his saltnes, but that it haue a draining power in it, to extract corruption out of our sacrifices: our words to God and men must bee powdred with salt, *Col.*4.6. and so must all our actions.

Seuenthly, the sacrifices must be without leauen, *Leuit.*2.11. Leauen is wickednes, or malice, or sowrenes, or deadnes of heart, or worldly griefe: euen whatsoeuer leaueneth, that is, infecteth or maketh the meate offring to be heauie, or sowre, 1 *Cor.*5.8.

Eightthly, in the same place of *Leuiticus* 2.11. Honie likewise is forbidden to be mingled with their sacrifices: and by hony may be meant, our beloued sinnes, or particular corruptions: wee should especially watch against them in the time of performance of holy duties, that they mingle not themselues with our sacrifices, by infecting our cogitations.

Ninthly, the offring must bee waued, and shaken to and fro before the Lord, *Leui.*7.3. And this signified the wauing of our lips in praier to God for his acceptation: our sacrifices should bee soundly tossed to and fro in praier before the Lord: *Iob* prayed before he sacrificed, *Iob* 42.

Tenthly, on the Sabbath the sacrifices were to bee doubled, to signifie, that in a speciall manner wee should consecrate our selues to piety and mercy on the Sabbath day.

Eleuenthly, our sacrifices must bee offered vp with all gladnes of heart, and spirituall delight.

Thus Gods people were ſaid to be a free-harted, and willing people, *Pſa.* 47.9. and 110.3. And this was ſhadowed out, partly by the oile that was powred into the meat offerings, which is expounded to be the oile of gladnes, and partly by the feaſt they made at the end of their ſolemne ſacrifices, vnto which they inuited their friends, to ioyne with them in reioicing before the Lord: and it is likely *Dauid* alludes to this feaſt, when he ſaith, hee would take the cup of ſaluation, and praiſe the name of the Lord: For as yet the Lords Supper was not inſtituted, nor doe we read of any vſe of a cup in the ſacrifices, or ſacraments themſelues, *Exod.* 18.12. 1. *Chr.* 16.1,2,3,4. *Pſal.* 116.13.

Twelfthly, If wee be called to it, wee muſt not deny vnto God the fat of the kidneies, and the inwards. By the fat was meant the things which are deareſt to vs, moſt beloued, and that moſt delight vs: and if the ſeruice of God, and the Church and the poore require it, wee muſt deny our ſelues, and ſacrifice what is moſt deare to vs.

Thirteenthly, the Apoſtle to the *Hebrewes*, *Chap.* 13.13. addes, that we muſt not leaue off weldoing for reproach ſake, but be contented to bee like Chriſt, who ſuffered without the gate, as ſcorned of men, and like the ſacrifice was burnt without the campe. Though all men hate vs, and ſpeake euill of vs, and caſt vs out of their companies, yet wee muſt perſiſt in our intention to ſacrifice ſtill to God.

Fourteenthly, In the Sacrifices God had a great

great respect of mercy, that cruelty were not shewed, as *Levit.* 22. 27. When he enioyned, that the creature must be seuen dayes vnder the damme, and that no damme with the young one was to be slaine the same day: Certainly, God abhorreth, that cruelty should bee exercised vnder pretence of piety. Cursed be those long praiers, that will deuoure widowes houses, *Matth.* 23.

In one thing we differ from the sacrifices: For the sacrifices were dead, or consisted of things without life; but wee must be liuing sacrifices; wee must do what we will do while we are aliue, and must do it liuely, with the affections that belong to the duties to be done.

Vse. The vse may be briefly twofold: for partly it should humble vs for our neglect of praiers and thanksgiuing, and almes and contrition: Wee omit the maine duties of our generall calling, when we omit these: It was the abomination of desolation, when the temple was without sacrifices: and how can it but be exceeding vncomely with Gods spiritual house that hath not sacrifices in it? We are Christians but in name, when pietie and mercy is neglected. But especially we should be instructed from hence to mind our worke, and to striue to answere our high calling, by a continuall care day and night to exercise our selues herein: the smoke of our incense should daily ascend vnto God. The Apostle *Paul* beseecheth the Romans by the mercies of God, to look to their sanctifying, *Rom.* 12. 1. Which shewes, it is of wonderfull necessity, and would make vs in some

some measure walke worthy of the Lord. And to the Hebrewes he bids them take heede of forgetting these sacrifices, importing that vsually our deficiency in these seruices, are from forgetfulnes: we forget to pray, and forget to shew mercy, euen after we haue purposed both.

And thus much of the worke of a Christian.

Now his honour followes.

Acceptable to God by Iesus Christ.]

Wherein three things may be noted.

First, that howsoeuer piety, and mercy, and weldoing find little acceptation in the world, yet it shall neuer want honour and great esteeme with God. Pious and mercifull Christians shall neuer faile of the loue and fauour of God: Their workes are accepted. It is true, that God may change his minde concerning the Ceremoniall Sacrifices: but the acceptation of Christian Sacrifices is a thing established with God, *Heb.* 10. 9. These offerings shall be pleasant vnto the Lord, *Malach.* 3. 4. They are well-pleasing in his sight, *Heb.* 13. 16. They are a sweet sauour vnto the Lord, *Phil.* 4. 18. God hath a booke of remembrance, *Mal.* 3. 17. and our fruit shall certainly remaine, *Ioh.* 15. 16. And thus *Cornelius* his prayers and almes came vp before the Lord, *Acts* 10.

Secondly, that it is not enough to doo good duties, but wee must striue so to doo them, that God may accept them, *Heb.* 12. 28. *Esay* 1. 11, 12, 13, 14.

Thirdly, that now our best works are made acceptable

ceptable to God onely by Iesus Christ, *Rom.*8.3 4. It is from the presenting of Christ, that wee' are found holy and without blame in Gods sight, *Col.*1.22. Therefore we must doo all in the name of the Lord Iesus, *Col.*3.17.

Vse. The vse of all should be to teach vs, with all care to deuote our selues vnto godlinesse, that thereby we may proue, what this good and acceptable will of God is. Let vs try Gods acceptation; and wee shall certainly finde, it shall go well with the iust, *Rom.*12.1,2. Yea, wee should from hence gather much encouragement to imploy our selues in piety and mercy. It is enough if God accept of vs.

Quest. But what should we doo, that we may be sure our sacrifices be accepted of God? How shall we knowe, when God doth accept our seruice in any holy duty?

Ans. That a mans conscience may be soundly established in this point of God's acceptation, we must look to three things.

What we must do, to get our works acceptable to God.

First, that the person be sanctified. None but Priests must approach to offer sacrifice to God. They that are in the flesh, cannot please GOD, *Rom.*8.8. The sonnes of *Leui* must bee purified and refined, as the siluer is refined, before their offring will bee pleasing, *Mal.*3.3,4. When the Lord reiected, with so much disdain, the sacrifices of the Iewes, hee shewes what they should haue done to please him: they should haue washed themselues by true repentance, and put away the euill of their works, *Esay* 1.11,16. Onely the

the works of the penitent cannot bee accepted: if the person be not in fauour, the works are hated. For, they are sanctified by the holy Ghost, *Rom.15.16.*

Secondly, that the manner of performing our seruice bee right: there are diuers things in the manner are hatefull; and diuers things pleasing. The things specially hatefull, are, first, beloued sinnes: secondly, hypocrisie: thirdly, malice: and fourthly, luke-warmnesse. The sacrifice is lothsome, if it be blinde, or lame, or blemished: that is, if men bring to Gods seruice the loue of any foule sinne, the seruice is lothsome, *Malach.* 1. So, if mens hearts be carried away with continuall distractions, that seruice is lost: this is, To comeneer to God with our lips, when our harts are farre from him. Hypocrisie is leauen, as beloued sin is hony; both forbidden. Again, when a man comes to God's work, and hath not forgiuen his brother, hee keeps the Feast with some leauen: his Passeouer is defiled; nor can his own sinnes be forgiuen, becausse he forgiues not, *Mat. 6. 1.Cor.5.8.* Finally, luke-warmnesse is like a vomit to God, when wee are neither hot nor cold. They are lothed like the Laodiceans, *Reuel.3.*

There are other things wonderfull pleasing to God: as,

First, when a man doth whatsoeuer he doth, in the Name of Christ: this is the Altar that sanctifieth the gift, and the sacrifices are heer acceptable through Iesus Christ, *Heb.13.15. Col.3.17.*

Se-

Secondly, when our works are ſoundly powdered with ſalt, that is, when we ſoundly confeſs our owne vnworthineſſe, and giue all glory to God in Ieſus Chriſt.

Thirdly, when wee loue mercy and piety, accounting it our delight to doo God's will, and thinking our ſelues greatly honoured, to bee admitted to doo this ſeruice, *Mic.* 6. 8. 2. *Cor.* 8.5.

Fourthly, when we can bring faith, that is, a heart well perſwaded of God, ſo as wee can beleeue all good of him and his mercy. Without faith no man can pleaſe God, *Heb.* 11.6. and God takes no delight in him that withdraweth himſelf through vnbelief, *Heb.* 10 36,37.

Fiftly, when it is our euery-daies work. Sacrifice will pleaſe God, if it be continuall, *Hebrewes* 13.15.

Thus of the ſecond thing.

Thirdly, wee may knowe, that our ſacrifice is accepted, if the Lord burn it to aſhes with fire from heauen. Thus God did put a difference between the ſacrifice of *Cain* and *Abel*, by ſome viſible ſigne: and though wee may not limit God, and expect he ſhould anſwer vs by viſible ſignes, yet God hath not left vs without teſtimony of his fauour. For, by his word of promiſe, and by his Spirit bearing witnes to our ſpirits, hath hee manifeſted euen from heauen his acceptation: and in particular, when the beleeuer ſtands before the Lord with his ſacrifice duely offered; when the Lord doth ſuddenly fill his heart with the

the cloud of his presence, or warm his soule with the ioyes of the holy Ghost, what is this but the signe of his acceptation?

Question. What if we be accepted in our seruice of God? what great thing is that to vs?

Answ. When God accepts thine offrings, thou maist be assured of three things.

First, that all thy sins bee forgiuen thee. God hath purged away thine iniquity: he hath receiued an atonement in Iesus Christ, *Psal* 65.2,3.

Secondly, God is exceedingly delighted in them. Thy sacrifice is a sweet smell vnto God: he reioyceth ouer thee with ioy, *Phil.*4.18.

Thirdly, it is a pledge vnto thee, that God wil supply all thy necessities out of the riches of his glory, in Iesus Christ our Sauiour, *Phil.* 4.19.

Verse 6. *Wherfore also it is contained in the Scripture, Behold, I put in Sion a chief corner stone, elect and precious: and hee that beleeueth therein, shall not be ashamed.*

HItherto of the proposition of the exhortation. The confirmation follows: where the Apostle giues reasons why wee should make our recourse to Christ, to seek holinesse of life from him; and the reasons are two. The first is taken from the testimony of God, verses 6, 7, 8. The other is taken from the consideration of the excellent priuiledges of Christians, vnto which they are brought by Christ, verses 9,10. The testimony of God is both cited, verse 6. and expounded,

pounded, verſes 7, 8. In the teſtimony of God, obſerue, firſt, where it is to be found, *viz. In Scripture:* ſecondly, how it is there, *It is contained there:* thirdly, what is teſtified. Now, the matter teſtified concerns either the giuing of Chriſt for the good of the Church; or the ſafety of the Chriſtian that by faith receiueth Chriſt.

The giuing of Chriſt is expreſt in theſe words, *Behold, I lay in Sion a chief corner ſtone, elect, precious:* the ſafety and happineſſe of the Chriſtian that receiueth Chriſt, in theſe words; *And hee that beleeues in him, ſhall not be confounded.*

Firſt, of the place where this teſtimony is found, *viz. in the Scripture.*

What is meant by Scripture, and why it is ſo called.

By the Scripture, is vſually meant all the Books of the old and new Teſtament, written after an extraordinary manner by inſpiration of the holy Ghoſt. But heer he means it of the Books of the old Teſtament; but yet ſo, as the word doth agree to all the Books of both Teſtaments. Now, this very word giues vs occaſion to conſider of the nature of theſe Books, and of their vſe, and of their excellency, and of their harmony.

Theſe Books are called Scripture, becauſe they contain in writing, the whole will of God, neceſſary to be knowne of vs: they are the Treaſures of all truth. The doctrine, which was before deliuered by tradition for 2000 yeers, was afterwards written down and explained in theſe Books: ſo as nothing needfull was left out or omitted.

Secondly, this word imports the excellency of

of the Bible aboue all other bookes, becauſe it is called Scripture: as if no other writings were worthy to be mentioned in compariſon of theſe. The Scripture exceedes all others in diuers reſpects.

Wherein the Scriptures exceedes all other writings.

Firſt, becauſe theſe writings were inſpired all of the holy Ghoſt, 2.*Tim.*3.17. 2.*Pet.*1.21. ſo were no other writings.

Secondly, thoſe writings containe a wiſdome far aboue all that, that can be had by the Princes and men of this world, the platforme of the wiſdome that is in God himſelfe, 1.*Cor.*6.7.

Thirdly, they were penned by more excellent men then any other writings, the greateſt, wiſeſt, holieſt men; *Moſes*, *Dauid*, *Salomon*, the Prophets, Euangeliſts, Apoſtles, &c.

Fourthly, they haue ſuch properties, as no other writings haue: they are more perfect, pure, deep, and immutable then any mans writings: Theſe can tame all things neceſſarie vnto faith, and a good life, 2.*Tim.*3.17.18. Theſe writings onely are pure, without fault, or error, or any corruption in them, and for depth and maieſty neuer any writings came neere them, and for vnchangeablenes, Heauen and earth muſt paſſe away, but a iot of Gods Word ſhall not paſſe away, *Math.*5.24. 1.*Pet.*1.23.

Fift, If wee conſider the effects, that muſt bee acknowledged to the praiſe of the Scriptures, which can bee true of no writings beſides, no writings can deſcribe God ſo fully to vs: no writings do ſo bring glory to God, no Scripture but this

this can conuert a ſoule to God, *Heb.* 4.12,13. Other writings may ſhew vs ſome faults to bee auoided, but giue no power to ſubdue them, *Pſal.* 19.8. Theſe writings onely can miniſter ſolid comfort to vs in aduerſity, and theſe onely can make vs wiſe to ſaluation, and perfect to euery good word and worke. The conſideration whereof ſhould work in vs a ſingular loue to this booke aboue all other bookes in the world, yea aboue all the treaſures in the world, we ſhould account them with *Dauid* more ſweet then hony, and more precious then Gold, *Pſal.* 19.11. *Pſal.* 119.14,15,27.

Thirdly, the third thing may bee noted from hence, is the harmony of all theſe bookes, they all agree, as if they were but one writing, yea one ſentence, yea one word: Though the bookes were written by diuers men, yet they agree ſo perfectly, that they all ſound one thing: for they were all inſpired by the ſame Spirit of God: which ſhould teach vs, when wee meete with doubts, or obiections, or ~~ſeeming~~ *Seeming* contradictions, to condemn our owne ignorance, and to be fully reſolued, that there is a ſweet harmony, though wee doe not ſee it. And ſecondly and eſpecially it ſhould knit our harts to the Scriptures, wee ſhould be affected as with the moſt delightfull muſick of the world, or in the world.

Fourthly, the fourth thing concernes the vſe of Scripture, and ſo wee may note two things. Firſt, that we muſt receiue no opinions but what can bee proued by Scripture, To the law and to

the testimony: if they speak not according to these, it is because there is no truth in them, *Isaiah* 8. Secondly, we may note hence, that the best men must proue what they teach, by Scripture. If the Apostles did it, who were men priuiledged from error, then much more must other men: wee must beleeue no man, aboue what is written, 1.*Cor.*4.6. and he is accursed, that teacheth other things then what is written, *Gal.*1.7. though he were an Angel from heauen. Which should teach vs to get proofes into our heads for all that wee beleeue, and to take heed of receiuing traditions euen from good men. For there be traditions on the right hand, as well as on the left, *Ioh.*5.39. *Acts*17.1. *Thes.*5.21.

Secondly, Thus of the place, where this testimonie is: The manner how it is there, is in the word *Contained*: It is contained in Scripture.

Contained.] Ἐγκειται.

There is much adoe about the word heer rendred, *Contained*, among Interpreters: The word sounds actiuely in the Originall, as if it were rendred, doth containe; or he containeth. But the Translators, and many Interpreters think, the actiue is put for the passiue: He containeth, for, It is contained.

If we read it actiuely, then the Name of God must bee supplied thus: Hee, that is, God, contained it in Scripture: noting, that as a singular treasure, God hath placed this Testimonie in Scripture, concerning Christ, and faith in him: and sure it is a great treasure, that wee may haue

places

places in the ſure Word of God, that ſo plainely teſtifie of Chriſt, and our happines in him: wee ſhould take great notice of them, and bee much thankfull to God for giuing vs ſuch ſentences ſo briefely, and yet ſo plainely and fully to informe vs.

Some ſupply the name of Chriſt, and ſo they ſay, Chriſt containeth, that is, excelleth, as the word may ſignifie: Hee is had fully and excellently in Scripture, and in particular in this teſtimonie of Scripture.

The word rendred (*Contained*) ſignifies ſometimes barely to bee had; ſometimes to bee poſſeſſed, as *Luke* 5.9. They were poſſeſſed with fear. And ſo we poſſeſſe a great treaſure in Scripture, when wee haue ſuch Teſtimonies as theſe.

There is a Nowne deriued of this Verbe, which is thought by the exacteſt Diuines, to mean a ſpeciall Section, or portion; and when it is applied to a place in Scripture, it ſignifies ſuch a Scripture as is diuided from the reſt, as a principall matter either to bee meditated of, or expounded. Such was that ſpeciall portion of Scripture, which the *Eunuch* had to meditate of, and *Philip* expounded to him, *Acts* 8.32. where the word is vſed. And ſo whether the word bee vſed actiuely or paſſiuely, it commends vnto vs this place of Scripture, and withall ſhewes vs a way, how to inrich our ſelues, namely by ſingling out ſuch choiſe places throughout the Scripture as may moſt fittingly furniſh our thoughts for meditation in the maine matters of Religion.

Wee may heere note, what cauſe we haue of thankfulnes to God, for the helpes wee haue in teaching, ſeeing wee haue the Chapter and verſe quoted to vs, which they had not in the Primitiue Church; and withall wee may obſerue, that one may haue the profit of the ſcriptures, though he cannot quote Chapter and verſe.

And thus of the ſecond thing concerning this teſtimonie.

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Eſay 55.4
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sinnes, 1. *Iohn* 1. 29. *Heb.* 10. 7. and that he is aliue from the dead, and liueth for euer, *Reuel.* 1. 18. and that he hath opened the secret book of Gods counsel, and made it known to the world, *Re.* 5. 5. and that, after such hard times vnder the raign of Antichrist, hee should recollect such troops of Gospellers, as stood with him on Mount Sion, *Rev.* 14. 1. It were too long to number vp more particulars: Onely thus much wee should learn, that the doctrine of Christ is to be receiued with great affection, attention, and admiration.

Secondly, this word strikes vs like a dart to the heart: for, it imports, that naturally wee are extremely careleſſe and stupid in this great doctrine concerning Christ & faith in vs. For, when God cals for attention, it implies, that we are marueilous slowe of heart to vnderstand, or with affection to receiue the doctrine. Let the vse of all be then, to strine with our owne hearts, and to awake from this heauineſſe and sleepineſſe, and with all our soules to praise God, with endleſſe admiration of his goodnes to vs, in giuing vs his Sonne.

Thus of the wonder of it.

2. The Author of it follows.

I lay or put.]

God would haue vs to take speciall notice of it, that it is he, that was the Author of this glorious worke. He is the work-master, the chief master builder. It is Gods worke, and the knowledge of this may serue for diuers vses.

Vse. For first, it should direct our thankfulnes, wee should

ſh ould giue glory to God, and praiſe his rich grace. Hee will not loſe his thanks for Chriſt. He holds himſelfe much honoured, when wee praiſe him for ſo great a gift as Chriſt.

Secondly, it ſhould much ſtrengthen our faith, and make vs beleeue the loue of God, and his willingnes to bee reconciled. He is the party offended; and if he were hard to be pleaſed, he would neuer haue ſought out ſuch a proiect for reconciliation: Beſides, what can God deny vs, if he can giue vs his owne Son? and who is pleaſed alſo in his Word to ſignify ſo much, and commanded it by his ſeruants to bee told to the parties offending, that he hath found out ſuch a way of perfect peace.

Thirdly, we ſhould hence be comforted in all the ſtraits of godlines: when the Lord goeth about to lay the foundation of grace in our hearts, and to forme Chriſt in vs, we ſhould remember it is the Lords work, and it ſhall proſper; if the Lord will haue it go on, who can hinder it? The gates of Hell ſhall not preuaile againſt it, when God builds it vpon this Rock.

Fourthly, it ſhould teach vs in al other diſtreſſes to truſt vpon God, and neuer be afraid of the oppoſitions of men, or the impediments of our deliuerance. For what ſhall reſtraine Gods mercy from vs? If the Lord can bring about ſuch a worke as this, to found Sion, by laying Chriſt as the chiefe corner ſtone in her; then we may truſt him in leſſe matters. The Lord will accompliſh all the Counſell of his will, and he that hath pro-

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Eſay 62.11
*Mat.*4.11

sinnes, 1. *Iohn* 1. 29. *Heb.* 10. 7. and that he is aliue from the dead, and liueth for euer, *Reuel.* 1. 18. and that he hath opened the secret book of Gods counsel, and made it known to the world, *Re.* 5. 5. and that, after such hard times vnder the raign of Antichrist, hee should recollect such troops of Gospellers, as stood with him on Mount Sion, *Rev.* 14. 1. It were too long to number vp more particulars: Onely thus much wee should learn, that the doctrine of Christ is to be receiued with great affection, attention, and admiration.

Secondly, this word strikes vs like a dart to the heart: for, it imports, that naturally wee are extremely carelesse and stupid in this great doctrine concerning Christ & faith in vs. For, when God cals for attention, it implies, that we are maruellous slowe of heart to vnderstand, or with affection to receiue the doctrine. Let the vse of all be then, to striue with our owne hearts, and to awake from this heauinesse and sleepinesse, and with all our soules to praise God, with endlesse admiration of his goodnes to vs, in giuing vs his Sonne.

Thus of the wonder of it.

2. The Author of it follows.

I lay or put.]

God would haue vs to take speciall notice of it, that it is he, that was the Author of this glorious worke. He is the work-master, the chief master builder. It is Gods worke, and the knowledge of this may serue for diuers vses.

Vse. For first, it should direct our thankfulnes, wee should

ſh ould giue glory to God, and praiſe his rich grace. Hee will not loſe his thanks for Chriſt. He holds himſelfe much honoured, when wee praiſe him for ſo great a gift as Chriſt.

Secondly, it ſhould much ſtrengthen our faith, and make vs beleeue the loue of God, and his willingnes to bee reconciled. He is the party offended; and if he were hard to be pleaſed, he would neuer haue ſought out ſuch a proiect for reconciliation: Beſides, what can God deny vs, if he can giue vs his owne Son? and who is pleaſed alſo in his Word to ſignify ſo much, and commanded it by his ſeruants to bee told to the parties offending, that he hath found out ſuch a way of perfect peace.

Thirdly, we ſhould hence be comforted in all the ſtraits of godlines: when the Lord goeth about to lay the foundation of grace in our hearts, and to forme Chriſt in vs, we ſhould remember it is the Lords work, and it ſhall proſper; if the Lord will haue it go on, who can hinder it? The gates of Hell ſhall not preuaile againſt it, when God builds it vpon this Rock.

Fourthly, it ſhould teach vs in al other diſtreſſes to truſt vpon God, and neuer be afraid of the oppoſitions of men, or the impediments of our deliuerance. For what ſhall reſtraine Gods mercy from vs? If the Lord can bring about ſuch a worke as this, to found Sion, by laying Chriſt as the chiefe corner ſtone in her; then we may truſt him in leſſe matters. The Lord will accompliſh all the Counſell of his will, and he that hath pro-

miſed, that all ſhall worke together for the beſt, will performe it. To this end hee pleades this worke of founding Chriſt in the womb of a Virgin, of purpoſe to giue them thereby a ſigne of deliuerance: then, in a temporal affliction it is eaſy for him to ſaue vs and deliuer vs from all our troubles, that can giue vs a Sauiour for all our ſinnes.

Laſtly, Miniſters that are but vnder-Maſons & Carpēters, muſt learn to take al their directions at god, both to ſee to it, that they lay no other foundation, then what God hath laid, which is Ieſus Chriſt, and in all things to be faithfull in good workes, as ſuch as muſt make their accounts to God.

And thus of the Author.

Thirdly, The time followes.

I lay or put.]

Hee ſpeakes in the preſent time, yet meaneth it of a thing to bee accompliſhed in the time to come. For God laid Chriſt downe, as the corner ſtone, partly in his Incarnation, when he ſent him into the world in the fleſh to take our nature; and partly he is ſaid to lay down this corner ſtone, when ſpiritually by meanes hee formes Chriſt in the hearts of men in the viſible Church. Now the Lord ſpeaketh in the preſent time, *I doo lay*, for diuers reaſons. Firſt, To ſignify, that the care of that buſines was then in his head, he was plotting about it, & did continually minde it. Secondly, to ſignify, that howſoeuer the maine worke of the open reſtoring of the world

world by Christ, in the calling of the Gentiles, was long after to be done, yet God did spiritually forme Christ in the hearts of the remnant, so as at all times hee did more or lesse further his building. Thirdly, to note the certainty of the accomplishment of it, he saith, he did then do it, to assure them, it should as certainely be done, as if it were then done: which should teach vs to beleeue God, and neuer limit him. When we haue his promise, let vs reckon vpon it: if God promise vs any thing, it is as sure as if we had it.

Thus of the time.

Fourthly, The manner followes, noted in the word *Laid*.

I lay.

There are many things imported vnder this similitude, that Christ is laid, as the Mason laies the chief corner stone in the earth. For it imports,

That Christ is laid as a foundation-stone, imparts many things.

First, The diuine nature of Christ, that he was before he was incarnate, as the corner-stone was, before it was laid for a foundation. Christ descended from heauen, *Eph.* 4. 7, 9.

Secondly, The vnchangeablenes of Gods ordinances concerning the giuing of Christ. Hee hath laid him as a foundation, that hee would not haue taken vp againe.

Thirdly, the hiding of the glory of Christ, and of his life. He is of singular vse to the church, and the Frame of God's work appeareth in his members: but Christ himself is hid with God, *Col.* 3. 3. He is like the stone hidden in the earth: hee is buried in the ground: and therefore wee should

should be the more patient, if our life be hid also with God.

Fourthly, it may be, by this tearm the mystery of the birth and conception of Christ is intimated. God digged the ground of our natures in the womb of Christ, that hee might lay Christ there, &c.

Fiftly, so it may likewise import the sanctification of the humane nature of Christ; who was qualified, as the stone is squared when it is laied down.

Thus of the manner. The place follows.

In Sion.]

Sion, for certain, was a Fort of the Iebusites, built on a hill close to Ierusalem; which was taken by *David*, and called the City of *David*, 2. *Sam.* 5, 7; the Temple being afterwards built heer. The Church of the Iewes was cald Sion, because heer they assembled: and so afterwards it was the title giuen to the Church of God, both of Iewes and Gentiles, that agree in one faith and true Religion, *Zach.* 10. 11. And in especiall, by Sion is meant the place of the assembly of the Saints, the Sanctuary. In the twelfth to the Hebrews, verse 22. it is thought to signifie the saints in heauen, euen the Congregation of the first-born. In this place it must needs mean the Christian Church, in which, GOD built the new world, laying the foundation in Christ incarnate, which began in Ierusalem, euen at Sion in the Letter.

Now, when the Lord cals his Church by this name

name of Sion, it is to import diuers things; partly to tell vs what we were by nature, and partly to tell vs what we are by his grace and fauour.

By nature, what were our assemblies but Forts of Iebusites, in which multitudes of locusts swarmed? we were Canaanites, enemies to God and all true religion: we were the halt and the blind, mentioned, *Mic.* 4.6,7; alluding to that in 2. *Sam.* 5.6,7. But, being conquered by *Dauid* our King, euen Christ the Sonne of *Dauid*, we are now fortified for his vse, and our estate is fitly resembled by Sion.

The Church is like Mount Sion in diuers respects.

1. The Church is like Mount Sion for visibility. Christians are like a City on a hill: they are such as all sorts of men easily take notice of; not that the men of the world are in loue with Christians, but many times out of the hatred of the truth set they eies and thoughts vpon them, *Matthew* 5,&c.

Secondly, the godly are like Mount Sion for vnremoueableness: they that trust in the Lord, are like a mountain: men may as soon remoue a mountain, as remoue them from God, and happinesse in God, *Psal.* 126.1.

Thirdly, the Church is like Sion in respect of Gods habitation there: God dwels there: hee keeps house there, and in the assemblies thereof he feeds his people. The Sanctuary is Gods foddering place: it is the City of God, the mountain of his holinesse, the City of the great King, the City of the Lord of Hostes: God shines there, *Psalme* 48.1,2,8. *Psalme* 50.2. He is known there fami-

familiarly, becauſe his dwelling place is there, *Pſalme* 76.1,2. He hath choſen his Church out of all the world: it is the place only which he hath deſired: it is his reſt for euer, *Pſalme* 132.73,14,15. It is the place of the Name of the Lord of hoſts, *Eſay* 18.7. As *Dauid* by an excellency reckoned Sion to bee his City of reſidence: ſo God doth account of the Church as all he hath, as it were in the world.

Fourthly, it may be, that the Church is reſembled to Sion for the littleneſſe of it, in compariſon of the world: euen in Sion, that is ſo much deſpiſed, will God lay his corner-ſtone.

Fiftly, but the principall thing heer intended, is, To ſignifie to vs, that God loues his Church aboue all the world, and that he will giue Chriſt to none but to the Church. Out of Sion there can be no ſaluation; and in Sion there is all happineſſe to be had.

The conſideration heerof may ſerue vs for many vſes.

Vſes. Firſt, we ſhould hence inform our ſelues concerning the excellency of the Church of God aboue all other Aſſemblies of men in the world. Wee ſhould learn to think of the Aſſemblies of Chriſtians, as the Sion of God: ſhee is the Mountain of his holineſſe, the ioy of the whole earth, *Pſal.* 48.1,2. the perfection of beauty, where God ſhines more than in all the world beſides, *Pſal.* 50.2. The Moon may be confounded, and the Sunne aſhamed, when the Lord is pleaſed to ſhew himſelf to raign in Sion, and before

fore his Ancients gloriously, *Isaiah* 24.23. yea the Church of God is an eternall excellency, *Isaiah* 60.15. wheras all other glories will vanish. And besides, we should hence be informed concerning the necessitie of obtaining saluation in the Church. For this text shewes vs, that Christ is no where laid but in Sion, and can no where be found, but in the true Church; In Sion onely hath God placed saluation for *Israel*, his glorie: Onely the godly are Gods *Israel*: Onely in *Israel* doth God glorie, and onely in Sion can Gods *Israel* finde saluation, *Isaiah* 46.vlt.

Secondly, Hence wee should especially bee moued to an effectuall care to make it so, since that wee are in the true Church, and that we are true members of Sion, and withall wee should striue aboue all things to procure for our selues the ordinances of God in Sion. It is said of the godly distressed for want of meanes, that going they went, and weeping they did goe to seek the Lord in Sion with their faces thitherward, and with a resolution to bind themselues by couenant to the Lord, to bee any thing hee would haue them to be, onely if they might finde fauor in his eies heerein, *Ierem.* 50.5.

Quest. Now if you aske mee, how the true members of Sion may bee knowne?

Marks of such as are true members of Sion.

Ans. I answer: first generally, that all that are in Sion are not of Sion, and further that wee must not iudge of true Christians by their number. For God many times takes one of a Tribe, or one of a City, and two of a Tribe, to bring them to

to Sion, *Ierem.* 3.14. But yet to answer more directly: Thou must be a new creature, or thou art no member of Gods true Sion. For of euerie one in Sion it must bee said, Hee was borne there, *Psal.* 86.5. The gates of Sion are to bee opened onely, that a righteous nation may enter in, *Esay* 26.1,2. Men may deceiue themselues, but God will not be deceiued. For he hath his fire in Sion, and furnace in Ierusalem: Hee will try euery man, and make his count onely by righteousnes, *Esay* 31.9. *Rom.* 9. and therefore the sinners in Sion haue reason to be afraid, *Esay* 35.14. And if yet wee would haue signes more particular, wee may trie our selues by these that follow.

First, Sion is a Virgin, and all the Godly are the Daughters of Sion, and so the chiefe Daughter of a chiefe mother. Now this is a true vertue of a true member of the Church, that his loue is vndefiled towards Christ; Hee is not enamored with other things: Hee will haue no other God, but one: Hee accounts all things but drosse and dung in comparison of Christ: Hee harbours no beloued sinne, but denieth the inticements of it with detestation, and griefe, that hee should euer be so assaulted.

1 *Kings* 19.1, 21. *Reuel.* 14.5.

Secondly, God knoweth his owne in Sion by this signe, that they are they, that mourn in Sion, that are farre from making a mock of sinne: The Lord himselfe is their witnes, that their hearts are heauie by reason of their sinnes, and they knowe no griefe like to the griefe for their sinnes, *Esay* 61.2.

Thirdly,

Thirdly, thou maist knowe thy estate by thy subiection to Christ and his ordinances: For God hath set his King in Sion. Now if thy Soueraigne bee in Heauen, and thou canst bee willing to be ruled by his ordinances, this will bee a comfortable testimonie to thee: as contrariwise, if thou dislike his gouernment, and wouldst faine cast his yoake from thee, so as this man may not rule ouer thee: thou art of the number of the people, but not of Gods people, *Psal.* 2. 6.

Thus of the second vse.

Thirdly, wee should bee carefull to celebrate the praises of God, yea and therefore carefull for all the goodnes he shewes vnto vs in Sion: Praise should waite for him. The Lord is great, and greatly to bee praised in Sion, the Cittie of our God, *Psal.* 48. 1. *Psal.* 147. 12. *Esay* 51. 16. All that serue the Lord in Sion, and are refreshed with the comforts of his presence, should get large hearts both for admiration, and celebration of his goodnes, *Psal.* 134. the whole *Psalme.* Come, say the godly, *Ierem.* 31. 10. let vs declare the worke of the Lord in Sion, &c. *Psal.* 65. 1.

Fourthly, since Sion is the place, where the Lord keepes house, and giues entertainment to all his followers, wee should call one vpon another to goe vp to the Lord in Sion; wee should run thither to the bountifulnes of the Lord, and in all our wants shew our selues instructed in this point, by making our recourse vnto Sion, as the place where God is pleased most readily to declare his shining mercies, *Ierem.* 31. 6, 12.

Fiftly,

Fiftly, we ſhould be ſtirred vp to much praier for the accompliſhment of the building of God in Sion; Our hearts ſhould long to ſee this work proſper: Oh that the ſaluation of Iſrael were come out of Sion! *Pſal.* 14. 1. For Sions ſake wee ſhould not hould our peace, *Eſay* 62. 1. but ſtill beſeech the Lord to doe good to Sion, and build vp the walls of Ieruſalem, *Pſal.* 51. 20.

Sixtly, we ſhould eſpecially be greeued, if we ſee that Sion proſpers not: Of all iudgements we ſhould moſt lament the deſolation of Sion. The whole booke of Lamentations is ſpent vpon this ſubiect: Wee ſhould hang our harpes vpon the willowes, if we remember, that Sion lieth waſte, and there be none to build her vp, *Pſal.* 137.

Seuenthly, the eſpeciall vſe ſhould be for conſolation: If the Lord doe vs good in Sion, wee ſhould account it a maruelous felicitie, if the lord admit vs to be members of the true Church in places where Gods work proſpers. The Lord giues this promiſe in *Eſay* to comfort them againſt all the miſeries were outwardly to fall vpon them: This work ſhould make amends for all other troubles: If God build vs vp in ſpirituall things, hee giues vs double for all outward croſſes: we ſhould ſtriue with our owne hearts to be exceedingly affected with the happines of our owne condition on earth, when we know our intereſt in Sion: wee ſhould liue without feare, yea euerlaſting ioy ſhould bee vpon our heads, and ſorrow & mourning ſhould flee away, *Eſay* 31. 10. and the rather, if wee conſider the prerogatiues

of

of Sion aboue all the world beſides, for,

Firſt, the Lord dwells there: It is the Palace of his reſidence on earth, as hath beene ſhewed before.

Speciall prerogatiues of Sion and the true members of it.

Secondly, the fauor of God ſhines there: Hee delightes in his people, and ioyes in all the members of Sion: He reioiceth ouer them with ioy, *Zeph.* 3. 15, 16, 17. *Pſal.* 86. 2.

Thirdly, in Sion we are looſed from our fetters and bonds. It is a place, where the Captiues goe free: The Lord turnes back the captiuitie of his people, *Pſal.* 14. 7.

Fourthly, in her Palaces God is knowne for a refuge in all diſtreſſes, *Pſal.* 48. 3. There is wonderfull ſafetie there: The Lord doth mightily preſerue and defend his people; wee are ſafe, if wee be members of the true Church, and haue true grace: the greateſt aduerſaries labour in vaine, and ſeeking ſee, and maruell, and haſte away, *Pſal.* 48. 11, 12. They ſhall certainly be confounded, and turned back, that hate, Sion, *Pſal.* 129. 5. Vpon euery place of mount Sion ſhall be defence. Sion is a quiet habitation. God hath his yeere of recompence for the controuerſies of Sion, and his day of Vengance, *Eſay* 34. 8.

Eſay 4. 5, *Eſay* 33. 20.

Fiftly, the Lawe comes out of Sion, and the word of the Lord from Ieruſalem: There we haue directions for our life and for eternall life, *Eſay* 2. 3. It is Gods foddering place, there hee giues vs ſhepheards to feed vs, *Ierem.* 3. 14.

Sixtly, the inhabitants of Sion haue all remiſſion of ſinnes, and the healing of their infirmities,

as the Prophet shews in these words excellently. The inhabitant thereof shall not say, I am sick: the people that dwell therein shall bee forgiuen their iniquitie, *Esay* 33.24.

Seuenthly, all the good newes is there to bee had: we are naturally Athenians, we loue to tell, and heare newes: if we were spiritually so, Oh! how would we reioice in Sion! whose spirituall glory is to bring good tidings, *Esay* 40.9. and 41, 27. and 52.7, &c.

Eighthly, If the Lord bee displeased with Sion, yet it is but for a moment, hee will returne in euerlasting compassion: It is a sure thing, The Lord will yet haue mercy vpon Sion, *Psal.* 102. 14. Hee will againe comfort Sion, and make his wildernes like Eden, and his Desart like the garden of the Lord, *Esay* 51.3.

Lastly, and specially we should reioice in Sion because the Redeemer comes to Sion, and to them that turne from their transgressions in *Iacob*, *Esay* 59.20. Yea saluation only comes out of Sion, *Psal.* 14.7. In Sion onely hath God placed saluation for Israel his glory, *Esay* 46. *vlt.*

And therefore we should labour to walk worthie of so great mercies of God, and liue with all contentment, whatsoeuer our outward estate be: Euery poore Christian should think themselues aboundantly happie: What shall one answer the messengers of the nations, saith the Prophet! Why thus: That the Lord hath founded Sion, and the poore of his people shall trust in it, *Esay* 14.32. Especially, if wee consider that of the

Psalme,

Psalme, that the Lord hath there commanded the blessing, euen life for euermore, *Psal.* 133. 3.

Thus it should serue for consolation.

Eightthly, It imports and imputes also great reproof: and so to two sorts of men. *Vse* 8.

First, to the godly themselues, that liue not comfortably, and are dailie distressed with vnbelief, shal any distresses now make Sion droop? The Lord takes it wonderfully vnkindly, that Sion said, God hath forsaken mee, and my God hath forgotten mee, and pleades earnestly to proue, that it was false. What, saies the Prophet *Micah*, is there no King in thee? why doest thou crie out? *Mic.* 4. 8, 9, 10, 11, 12, 13. And the Prophet *Ieremie* notes it with indignation: Behold, saith he, the voice of the crie of the daughter of my people, because of them that dwell n farre countries: Is not the Lord in Sion? Is not her King in her? *Ierem.* 8. 19. *Esay* 49. 15.

Secondly, to careless and carnall Christians. Is the Lord about so great a work, as founding of Sion, and forming Christ in the harts of men? Then wo to them that are at ease in Sion, and can sit still, and securely neglect so great saluation brought vnto them, *Amos* 6. 1.

[*A corner stone.*]

Christ is described by these words: *A corner stone, elect and precious*: He is likened to the foundation stone in the corner of the building, by which similitude diuers Doctrines are imported, as,

First, that Christ is the foundation of all the

building of grace and godlines in the Church, and the onely corner stone, *Hebr.*1.3. *Ioh.* 5.39. Other foundation can no man lay, then that which is laid, which is Iesus Christ, 1.*Cor.*3. which should both teach vs, and informe vs: it should teach vs, where to begin, when wee goe about the work of godlines, and eternall life: Wee must begin at Christ: All the building of true grace must begin at Christ, and our redemption in him: till wee haue learned Christ, wee haue learned nothing: and it should teach vs also to stay our hearts in all estates vpon Christ; wee should rest in him, as the building doth vpon the foundation: And further it should teach vs to ascribe all the praise of the grace or hope wee haue receiued, vnto Christ, and the support wee haue from him: And it may informe vs, concerning the dotage of the Papists, who make *Peter* the rock and foundation of the Church: and yet heere wee haue the testimonie and Doctrine of *Peter* himselfe to the contrarie, teaching vs to acknowledge no other rock of foundation, but Christ himselfe.

Secondly, we heere are instructed concerning the Vnion of Iewes and Gentiles in one Christ: The two sides of the building meet all in the corner, and are both fastened vpon this one foundation of Christ crucified.

Thirdly, it is heere imported, that Gods building, euen in these times of the Gospell, is not finished, nor will bee in this life, till all the elect be called: He is for the most part imploied in

in laying the foundation, and fastning the Elect, as they arise in their seuerall ages, as liuely stones vpon this liuing stone. But the work will not be finished, till we be settled in that Building made without hands in heauen.

Fourthly, hence we may gather a testimony of the two natures of Christ or in Christ. Hee is God, because he must be beleeued on: and he is man, because he is part of the Building, and was laid down of God as the corner-stone.

Elect and precious.]

There are two Epithets, by which the corner stone is commended, as meet to bee the onely head of the corner. The first is, that it is an Elect one, a choise one, that one of a thousand, there was not such another to be found in all the heape of the creatures to make a corner stone of. This is hee that is separate from sinners, and acknowledged to be better and fitter for this worke, then the Angels in heauen. There can bee no other name, vpon which we may be founded, but onely the happy name of Iesus. And therefore for the vse of it, let euery knee bow at the name of Iesus, and let euery tongue confesse to the glory of God the Father, that he hath been wonderfull in his choise. Let vs adore him, whom God hath chosen, and giuen vnto vs as the foundation of all our happines, especially let vs learn of God to make our choise of him. Oh Infidelity, Infidelity, how iust is thy wofull destruction for thy vnbeliefe! Oh man, that mightest haue been for euer happy in this choise! Oh let vs bee war- Note.

warned, and saue our selues from the common ruine of the world. Let all this be vile in respect of Christ. Let vs chuse him aboue all the world. Hee is worthy, vpon whom all our soules, and all our minde, and all our ioy should be set. God forbid wee should reioyce in any thing, but in Christ, and him crucified. Let vs bee crucified to the world, so we be loued of Christ. Shall wee wilfully make our selues like the miserable Iews? Shall we chuse rather *Barabbas* then Iesus; and *Belial*, rather then Christ? If the daughter of a begger should bee offred in marriage, whether she would chuse of a matchlesse Prince, or a base and seruile pesant, would we not detest such folly, if she should neglect the Prince, and choose the pesant? And yet this is our case. God requires no more of vs, but to choose his Sonne before the world, or Satan, or the flesh; and we are assured of eternall aduancement: and yet behold, we chuse not, wee deferre the time, wee court the pesant, that will for euer vndoe vs, and neglect the continual sollicitations of the Heir of all things. Lord, put to our faith, and make vs for euer resolute to cleaue to the Lord Iesus, and him alone.

Secondly, he is sayd to be precious. Of this before, but yet somewhat note for the vse: Is he precious? O then first, how should we admire the glorie of that building, when the foundation is layed with precious stones? Secondly, this should begette in vs an high estimation of Christ.

Quest. What should we do to attaine to this, heartily

heartily to account of Christ, as so excellent aboue all other things?

How we may get an esteeme of Christ aboue all things.

Ans. First, we must think much of our misery, and our need of Christ. The true reason, why wee are not more ioyed in Christ, is, because we are not soundly Catechized in the particulars of our miserie in our selues; we should seriously lay that doctrine one time after another vpon our hearts, and it will make vs run to Christ with singular affection.

Secondly, we should get Catalogues of the great things, purchased by Christ, and of the wonderfull precious promises made vnto godlines both for this life, and that which is to come. This would put all other proiects frō the world, or the Diuell, or the flesh, becausse there can bee nothing in any degree comparable vnto the vnsearchable riches is to be had by Christ. Oh the preferment of a true Christian, if he had studied the premises soundly! If we could effectually think vpon the fauour of God, the pardon of all sinnes, the inhabitation of the H. Ghost, the gifts of the Spirit, and all other sorts of spiritual blessings, if there were nothing else to bee had by Christ, what can be equalin value to that immortall inheritance reserued for vs in heauen?

Thirdly, we should much thinke of the dignity of the person of Christ, of whom it is true, that when God brought out his first begotten Sonne, hee said, Let all the Angels of heauen worship him; As also of his transcendent preferment to be carried vp to heauen, and there sit at the right

hand of the Maiesty on high; a King of all Kings, euen such a King, as all the Kings of the earth must cast downe their Crownes at his feet. It is vnspeakeable stupidity, that keepes vs from being fired with these things.

Fourthly, we should often contemplate of our interest in Christ, and the assurance that he is of God giuen to vs: All things are ours, because Christ is ours, as the Apostle *Paul* speakes.

Question. But how should we shew, that wee do account Christ as deare and precious?

Answere. I answere by diuers things.

How we manifest our account of Christ, as precious.

First, By longing for his comming againe to vs, mourning for our owne absence from him. Then wee did indeed soundly shew our loue to Christ, when we did feel our hearts affectionately moued with a vehement desire after him. It is a dull loue of Christ, that can bee content with his absence.

Secondly, while we are heer in this world, we may shew the high account wee make of Christ, by ioying in him, that is, by taking comfort in the means of his presence, or in the thoughts of his loue to vs; when wee can preferre our entertainment in the House of Christ, aboue our greatest ioyes on earth.

Thirdly, when in our conuersation we can be contented to shun all the baits of the world and Satan, and, in respect of Christ, contemn all those sensuall pleasures, profits or honours that intice vs to make shipwrack of faith and a good conscience. Then wee loue Christ indeed, when our credits,

credits, friends, riches, yea, life it selfe is not dear vnto vs for Christs sake and the Gospell.

Fourthly, when wee can renounce our owne righteousnes and praises, and seek onely to bee found clothed with his righteousnes.

Fiftly, we signifie our respect of Christ, by the very respect we shew to the members of Christ. He loues Christ with all his heart, that loues and entertains Christians as the only excellent people of the world.

Hitherto of that part of the testimony which concerns Christ: the other part, that concernes Christians, follows.

He that beleeueth on him, shall not be confounded.]

In which words the happinesse of the Christian which beleeueth in Christ, is expressed.

There are many points of doctrine may bee obserued out of these words; as,

First, in generall, it is faith that makes the difference among men before God: men are iudged of before GOD by their faith or vnbelief. GOD, to finde out a worthy man, doth not ask, what money, or land, or birth, or offices he hath; but what faith he hath, *Gal.* 5 6. Hee is rich and happy, that beleeueth; and he is miserable, that beleeueth not, whatsoeuer his outward estate be. Which should cause vs more soundly to inform our selues, and not to bee lifted vp in our selues for any outward things, nor to be deiected if our faith prosper: and it should be a great comfort to poor Christians in all their wants, if the LORD haue made them rich in faith. He is a great rich man,

man, that hath a ſtrong faith. And therefore alſo wee ſhould learn to iudge of men, not according to the fleſh or theſe outward things, but euer acknowledge more honour to a faithfull Chriſtian, than to any rich wicked man. And it is a great ſigne of our owne vprightnes of heart, when we can iudge of Chriſtians as GOD iudgeth, and without diſſimulation account them the onely excellent Ones.

Secondly, in particular we may heer obſerue the neceſſity of faith, in reſpect both of the fauour of God, and the merits of Chriſt: we cannot pleaſe God, though we bee in Sion, without beleeuing, *Heb.* 11. 6. and without faith wee ſee heer, we are not built vpon the foundation, and ſo haue no part as yet in Chriſt. And therefore we ſhould euery one be throughly awakened, to examine our ſelues whether we haue this precious faith or no, 2. *Cor.* 13. 5. and to keep our owne ſoules with ſo much attendance heerupon, as to be ſure the Tempter deceiue vs not in our faith, 1. *Theſ.* 3. 4. And heer eſpecially take heed, that thou daſh not thy ſoule vpon the rock either of ignorance or preſumption: of ignorance, as many doo, that to this day knowe not what a true faith is; of preſumption, as many doo, that entertain, without all ground from Gods promiſes, a hope to be ſaued, which they call a ſtrong faith in Chriſt; and yet liue in their ſinnes without repentance, and heer neuer taſte of the ſweetnes of ſpirituall things, nor ſhew the affections of godlineſſe in God's ſeruice.

Thirdly,

Thirdly, note that he ſaith, *He that beleeueth*, indefinitely; meaning any, of what nature, or condition, or ſtate of life ſoeuer. And therefore when this Text is quoted, *Rom.* 10.11. and 9.33. he ſaith, in ſtead of *He that*, *Whoſoeuer beleeueth*: which ſheweth vs plainly, that in matter of faith God is no accepter of perſons. No man can ſay hee is exempted. A poor man, a Gentile, a Barbarian, an vnlearned man, a ſeruant, &c. may beleeue as well as the rich, learned, free, &c. There is no exception againſt any calling of life, or any ſex. Faith will make any one a childe of GOD, and a member of Chriſt. The ſeuerall ſorts of men are all one in Chriſt Ieſus, *Gal.* 3.26,28. This is the large extent of God's loue to the world, that whoſoeuer beleeueth, ſhould be ſaued, *John* 3.16. *Mark* 16. The proclamation is to all that are athirſt, they may be poſſeſt of thoſe treaſures of gold without money, *Eſay* 55. Which ſhould much embolden vs to go vnto God with a true heart, in the aſſurance of faith, *Heb.* 10.22. And withall it ſhould cauſe vs to caſt out of our hearts all the wauerings and doubts of vnbelief, ariſing from our owne condition in vnworthineſſe.

Fourthly, wee may hence note, that faith in Chriſt was euer required in all ſorts of men. It was required of them in the Prophet *Eſay*'s time; and it is ſtill heer required in the Apoſtles time. Thus *Paul*, *Heb.* 11. ſhewes, that faith was the character of the Godly in all Ages before the Floud and after the Floud, before the Law and after the Law: and he proues it by an induction of

of particulars in their ſeuerall ranks. Which againſt ſhould both ſerue to take down careleſneſſe, ſeeing neuer man could pleaſe GOD without faith: and withall it ſhould much perſwade vs, to get and preſerue faith, ſeeing wee haue ſuch a cloud of witneſſes, and that euery godly man, in euery Age of the world, did prouide himſelf of faith, whatſoeuer he wanted.

Fiftly, obſerue heer the nature of true faith. To beleeue God in any thing, hee ſaith, will not ſaue vs, if we beleeue not in Chriſt. The obiect of faith is Chriſt: for, though we beleeue other things, yet either they are not things that directly concern ſaluation, or elſe they are founded vpon Chriſt: nor is it enough to beleeue Chriſt, or to beleeue that he is ſent of God, but we muſt beleeue in him, that is, out of ſound iudgement wee muſt with all our hearts imbrace the happy newes of ſaluation by Chriſt, and relie vpon him and his merits onely for our owne particular ſaluation. The very compariſon heer imported, ſhewes vs the nature of faith. Chriſt is like the foundation of a houſe: now, to beleeue in Chriſt, is, to faſten our ſelues in our confidence vpon Chriſt, as the ſtone lieth vpon the foundation. To beleeue in Chriſt, is, to lie vpon Chriſt vnmoueably, and not flee out of the Building. And it is to be noted heer, that the apoſtle addes theſe words, *in him*, to the Text in *Eſay*, of purpoſe to explain the Prophets meaning, and to ſhew what kinde of beleeuing the Prophet intended. Therfore it is apparant, that Pagans cannot bee ſaued, becauſe

becauſe they beleeue neither God nor Chriſt: no Iewes and Turks, becauſe they beleeue God, but not Chriſt; nor the common Proteſtant, becauſe he onely ſaith he beleeueth, but doth not beleeue indeed; nor the Papiſt, becauſe hee beleeues not in Chriſt, nor placeth his confidence in him alone, but in his owne works, or in Saints, or Angels, or in Popes pardons and indulgences.

Sixtly, note heere the circumſtance of time, by which he deſcribeth a true faith. He doth not ſay, He that ſhall beleeue, or, He that hath beleeued, but, He that doth beleeue: which is to ſhew vs both what wee ſhould doe with our faith, and what in ſome meaſure is done by euery beleeuer: for we ſhould not beleeue at one time onely, but at al times, we ſhould euery day liue by our faith, *Gal.* 2. 21. Chriſt liueth in vs by faith, and ſo long as we goe about without faith, we make Chriſt to be in vs, as it were without life. To ſpend one day without faith, is, to bury Chriſt, as it were for ſo long. Now, the life of Chriſt muſt be conſidered of vs two waies: namely, as it is in it ſelfe, and as it is in our ſence. For this latter, it is true, when we imploy not our faith, we let Chriſt dye in vs, in reſpect of ſence. But for the firſt way, it is certaine, a Chriſtian doth alwaies beleeue, after the life of faith is once conceiued in him. There is no time, in which it can be truly ſaid, Now he beleeueth not. Therefore doth the Apoſtle heere ſay, He that beleeueth. It is true, that in ſome particular points or promiſes, a Chriſtian may faile through

Note.

through vnbeliefe; but not in the maine point, or promise of saluation by Christ. It is true also, that a Christian may oftentimes, and vsually, want the feeling of his faith, and goe without the ioies of the Holy Ghost, but yet he wanteth not faith: yea, a Christian may violently obiect against beleeuing, and thinke hee hath not faith, by the temptation of Sathan, and the rebellion of that part of him that is vnregenerate; and yet God can dispell al these cloudes, and in the very dunghill of his vnbeleefe, and sinfulnes, can finde out his owne part of faith. In plaine tearms there is no time, after conuersion, but if a Christian were throughly sifted, and put to it, he would be found resolued in that point, to rest vpon the couenant of grace, for all happines by Christ alone: I say at all times, in that part of him that is regenerate. Christ can dye in no man: and if faith could dye, then should Christ also die in vs, seeing he liueth in vs by faith. A man may be without faith in the iudgement of the world, in his owne iudgement; but neuer is without faith, in the iudgement of God. A man may want this or that faith, but not faith simply, as that faith, *Luke.* 18. to rely vpon God without failing, and to call vpon him with continuall perseuerance, as resolued, that God will helpe vs in that particular. It is true, If the Sonne of man come to search amongst men, he shall scarcely finde that faith vpon earth; but yet a true faith in the generall, hee will finde in the breast of euery godly man and woman. *Peters* faith did not faile, when hee denyed his master.

Note.

For

For Christ had prayed, that his faith should not faile, and was heard in that he prayed.

Shall not be confounded.] The Prophet *Isaiah* hath it thus: He that beleeueth shall not make haste, & it may be vnderstood either as a precept: Let him not make haste, or as a promise, He shal not make haste. Men make haste two waies, either in their behauiour, when they runne headlong vpon the duties they are to doe; or when, through impatience, they will not tarrie Gods leasure for their helpe and deliuerance; but fall to vse vnlawfull meanes, and take that which comes next them, without consideration of the lawfulnesse of it.

Now, the beleeuer must auoide both these, and God wil, in some measure, sanctifie and guide the beleeuer thereunto.

The Apostle *Paul*, *Rom.* 9. 33. & 10. 11. And the Apostle *Peter* in this place, following the Greeke translation, read it: *He that beleeueth shall not be ashamed*, as in the *Romans*, or *confounded*, as heere.

They swarue not from the meaning of the Prophet. For by this tearme is auouched, That the Godly, that beleeue, shall neuer haue cause to repent themselues, or to fly from God to vse ill meanes.

The holy Ghost, then, in this place is pleased to assure the beleeuer, that he shall not be confounded.

To be confounded, signifies sometimes to be reproached, so *Psal.* 14. 6. The wicked are said to confound

confound the counsell of the godly, that is, they reproached it. Sometimes it signifies to bee daunted, or dismayed. Sometimes to bee disappointed, or broken in their purposes, as *Esay* 19.9,10. Sometimes to bee extremely shamed: and so it is rendred, *Rom.*10.11. Sometimes to bee put to a *Non plus*, as *Acts.*9.22. Sometimes to be driuen into amazement, or wonder, *Acts* 2.6. Sometimes to bee brought into such a straite, as one hath neither hope, nor help, 2. *Cor.*4.8,9. Lastly, it signifieth to perish vtterly, or to bee vndon, or damned for euer, and so confusion shall come to all, that hate Sion, or serue grauen Images.

*Psal.*127.5.

It is true, that sometimes to be confounded, is taken in the good sence, and signifies either the affection of wonder, as before, *Acts* 2.6. or else a spirituall grace in the heart of a Christian, by which his soule mournes, and is abashed, and ashamed with him. And so there may bee three reasons, or rather causes assigned, wherein the godly ought to bee confounded.

As first, in repentance for their sins, of which these places intreat, *Ezech.*36.32. *Ierem.*31.19. *Ezech.*16.61. and for this cause rebellious offenders must be noted, and their companie shunned, that they may bee confounded in themselues for their sinnes, 2. *Thes.*3.14. and the Lord complains, that the people were not ashamed for their sinnes, *Ierem.*6.15. Secondly, when God, or Religion, or the godly are reproached, and disgraced: thus *Psalm* 44.15,16. *Ierem.*51.51. Thirdly, the people that profes the truth, do erre through indis-

indiscretion, or giue offence, or liue in any grieuous euill, *Isaiah* 29.22,23. *Ezra* 9.6,7.

Meanes by which God keepes the beleeuer from being confounded.

Now because the confusion here mentioned, is a miserie God will turne away from the beleeuer: therefore I will explaine that point, and shew, how many waies God keepes the beleeuer from being confounded.

They shall not be confounded.] This, God will make good vnto them both in this life, and in the day of Iudgement: In this life they shall not bee confounded, neither in respect of their outward estate, nor in respect of their spirituall estate.

For their outward estate: whether we respect their condition and credit, or the meanes of their preseruation: For their credit, God will doe one of these two things: For either God will make them exceeding glorious, and make them high in praises, as *Esay* 49.2,3. or, at the least, though they may passe through euill reports, yet they shall not be vtterly shamed: God will giue them good report amongst the godly, and will greatly esteem them himselfe, 2. *Cor.* 6.8. *Heb.* 11.2. Faith shall obtaine a good report.

And for the meanes of their preseruation: Either first God will saue them from the temptations that fell on the world, so as in the euill time they shall be prouided for, and preserued from distresse, as, *Psal.* 37.19. or else, secondly, God will not disappoint their trust, but come to their succour, and deliuer them, as *Psal.* 22.6. and 25.3. and *Rom.* 5.3. or else, thirdly, if God doe deferre

for a time, hee will in the meane time refresh their hearts, and lighten their faces with the comfort of his fauor and presence, as *Psal.* 34.6. Or else fourthly, if the Lord let the affliction yet continue, hee will giue them strength to beare it, and patience and magnanimity, so as it shall bee no great burthen to them, as it is shewd of Christ, *Isaiah* 50.6,7. so of *Paul*, *Philip.* 1.20. 2. *Tim.* 1.12. Or else fiftly, though they may be many waies distressed, yet they shall neuer bee forsaken, or perplexed, so as to haue cause to despaire: They shall not bee destroied, 2. *Cor.* 4,9. In all these sences, they shall not bee confounded in respect of their outward estate.

In what things the beleeuer shall not be confounded.

And for their spirituall estate they shall not be confounded, and this may bee shewed in diuers things: First, in respect of illumination, they shall not abide in darknes, *Ioh.* 12.46. Secondly, in respect of iustification, their sinnes are not imputed to them, and the Lord so surely forgiues the beleeuer, that the conscience shall be satisfied with that propitiation is made in the bloud of Christ: for, it is not ashamed of the former euill waies, because it beleeueth, that they enioy Gods pardon, as if they had neuer been, *Zeph.* 3.11. Thirdly, in respect of Adoption, because by beleeuing they are made the sonnes of God, and so need not bee ashamed at any time of their condition, *Ioh.* 1.12. Fourthly, in respect of accesse vnto the presence of God. For by faith he is priuiledged, he may go with boldnes and confidence into the presence of the King of Kings; and therefore what

Rom. 3.25.

what should confound them? *Eph.*3.12. Fiftly, in respect of the promises of God. For by faith, he obtaineth many rich and precious promises, each of them like a Well of ioy, and a verie spring of contentment, 2. *Pet.*1.4. *Heb.*11.13,33,34 Sixtly, in respect of the hope of glory. For by faith we haue accesse to this grace, whence we stand and reioice in the hope of the glorie to come, *Rom.*4.2.

And for the Day of Iudgement, it is certaine, they shall not bee confounded in two respects: First, they shall haue boldnes at that Day and hower, and praise before all the world: They that are not a shamed of Christ in this world, hee will not then be ashamed of them: And secondly they shall bee deliuered from eternall confusion, and damnation: They shall enioy euerlasting saluation, and shall not bee confounded world without end, *Isaiah* 45.17.

Quest. So that by this which hath bin sayd, we may in part know, how to answer that obiection which may be made: For some one may say, The Scripture in diuers places seemes to graunt, that Gods seruants haue bin ashamed, & confounded.

Answ. Now for answer heereunto, diuers things must be distinctly considered of.

First, the godly shall not bee ashamed, or shamed with euerlasting shame, or they shall not be asham'd at the day of Iudgement: though it were graunted, they might bee ashamed in this life, *Esay* 45.17. in that World, which is without end, they shall not bee ashamed.

How far the godly may be confounded.

Secondly, wee may answer with the Prophet *Daniel*, that shame and confusion belongs vnto the godly, if wee respect their deserts, but they are freed from it by the couenant of grace in Christ, *Dan.9.7.*

Thirdly, if wee consider of the state of the Church in the publike condition of it, as both good and bad are mingled together: so God may powre out terrible shame and confusion vpon visible Churches for their great prouocations, as, *Ierem.9.19.* and 17.13.

Fourthly, this promise shewes, what God will make good to the beleeuer, if the fault bee not in himselfe: he shall bee set in such a condition, as he shall haue no reason to bee ashamed, but in all distresses two things shall bee certaine: first, that God will come quickly to his succor, *Heb.* 10.35,36. Secondly, that till his deliuerance hee shall haue a faire assurance and euidence for his hope in God, by his promises: so as if hee doe not withdraw himselfe through vnbelief, in rest and quietnes hee shall be fortified, *Esay* 30.19.

Fiftly, if wee restraine the sence to the coherence and particular drift of this place, wee may answer three things. First, that he shall not be so confounded, as to bee driuen to run headlong vpon the vse of any vnlawfull meanes. Secondly, that hee shall not fall downe from the foundation, which is Christ, though he should endure many a sore storme. And thirdly, he shall not bee ashamed in the point of Iustification: hee shall neuer repent, that hee relied vpon Christ,

Christ, and his merits and righteousnesse.

Sixtly, It is true, that in some temporall crosses they may bee foiled in the iudgement of the world, and in their owne sence, as the Prophet confesseth, *Psal.* 48.9. and so farre as this promise reacheth to temporall things, it must bee vnderstood with that common limitation, *Esay* 54.4. *viz.* so farre, as it is good for them, they shall be kept from shame, as for pouerty, or sicknesse, or the like, that is, if it bee good for them. But yet if this temporall shame doe fall vpon them for their sinnes, repentance will remoue it, as is promised, *Ioel* 2.13.26.

Lastly, the Lord will giue his people double for all their confusion, *Esay* 61.7. and therefore it is not to be reckned as a crosse, for which they haue so much recompence made them.

Vses. The vse of all this remaines then to bee considered of, which concernes first, the godly; secondly, the wicked.

The Godly should heere learne,

First, to take notice of their priuiledges aboue other men in this respect, &c.

Secondly, To sue out this promise vpon all occasions. For since they haue a graunt of freedome in this kind, they should seek vnto God for the obtaining of it, as they shall find need: when either their crosses presse them, or their hearts faile them: so did *Dauid* in many places of the *Psalmes*, as *Psal.* 31.1,17. and 119.116. and in diuers other places.

Thirdly, but they must euer looke to it, that

they bee such as may answer the conditions of this promise, expressed in this or in other Scriptures; as,

Conditions of such as will not be confounded.

1. They must preserue a constant respect vnto God's commandements, and in all their waies be sound in God's statutes; else, wilfull sinne and shame will be companions, *Psalm* 119.6,80.

2. They must not bee ashamed of GOD's truth, and the profession of it, but witnes a good profession before all men, *Psalm* 119.46.

3. They must not be too tender in matter of reproach from the world, but learn of Christ to despise the shame and scorns of men, *Heb.* 12. 2. *Esay* 51.6,7.

4. In this Text they must hould fast their faith, and liue by it: it is a promise to the Godly, as he is a beleeuer, and will relie vpon Gods mercy in Iesus Christ: we must be established in the faith.

The wicked may hence gather an argument of of singular terror. For, this Text imports, that such as liue in their sinnes without repentance, and haue not a liuely faith in Iesus Christ, shall certainly be confounded: and this will more particularly touch such sorts of men as are distinctly designed out to shame and confusion.

Quest. Now, if any ask who are they shall be ashamed and confounded?

Answ. I answer out of seuerall Scriptures, They shall be ashamed and confounded,

What sorts of men shall suffer shame and confusion.

First, that worship grauen Images, and trust vpon them, *Psalm* 97.7. *Esay* 42.17.

Se-

Secondly, that wish euill, and hate the Godly, and reioice at their misery, and seek to doo them mischief, *Psalm* 44.7. *Psalm* 129.5. *Esay* 26.11. and 41.11.

Thirdly, that are proud, and deal peruersly: for, pride is a fore-runner of shame, *Pro.*

Fourthly, that call not vpon the Name of the Lord, that vse not praier, *Psalm* 53.5.

Fiftly, that vse customary lying: they shall be lothsome, and come to shame, *Pro.*13.5.

Sixtly, that put their trust in men, and not in the Lord, *Esay* 20.5.

Seuenthly, that are ashamed of Christ and the Gospell in this world, *Mark* 8.38.

Lastly, that go about to establish their owne righteousnes, *Rom.* 10.4.

Verses 7.8.

7. *Vnto you therefore which beleeue, it is precious: but vnto them which be disobedient, the stone which the Builders disallowed, the same is made the Head of the corner,*

8. *And a stone to stumble at, and a rock of offense, euen to them which stumble at the Word, being disobedient; vnto the which thing they were euen ordained.*

IN these words the Apostle expounds or applies the former testimony of scripture, which hee vrgeth both for the beleeuer, and against the vnbeleeuer. The beleeuers he cals vpon to take notice of their felicity; assuring them, that that Scripture doth auouch, that Christ is an incom-

parable treasure to them. Concerning the vnbeleeuers he speaks terrible things; whom hee describes both by their sinne, and by their iudgement. The sin is disobedience: their iudgement is to be considered as it is denounced, first, against their Leaders, whom he cals Builders; and then, against the whole body of vnbeleeuers. The plague vpon the Builders, is, that the Kingdome of Christ shall bee aduanced in spight of their hearts: they shall perish and be confounded, but Christ shall raign and flourish. The plague vpon the body of vnbeleeuers, is, that Christ shall bee to them a stone of stumbling, and a rock of offense; which is amplified by the consideration of the causes, partly in themselues, which is, their stumbling at the Word, and disobedience; and partly in God, who in his iustice hath appointed them thereunto.

Thus of the order of the words.

Now, before I come to the full opening of each particular in these two verses, I may obserue diuers things from the coherence and generall consideration of all these words.

First, in that the Apostle doth not rest satisfied to alleage the Text, but doth withall apply it, it shewes the necessity of application. We cannot profit by the Word, if it be not laid particularly to our hearts: as food doth not nourish, if it bee not eaten; nor a medicine cure the distaste, if it be not taken; nor a plaister heal the sore, if it bee not laid to it; nor are our wants supplied by coming to the market, if we doo not buy and carry home.

home. Which should work in vs a sound care of application of the Word wee hear or read: and withall it should waken vs to a care of obseruing all the rules that may further vs in applying; which are these, and such like.

Rules for the applying of the Word aright.

First, we must be carefull to vnderstand rightly the Scriptures we would apply: this is the very foundation of all application that is profitable, 2. *Pet.* 3. else wee may growe peruerse, and wrong both the Word and our owne selues.

Ob. But some priuate man might say, This is hard: how can we learn to knowe the cleer meaning of the Scripture, and the sense of the Text?

Sol. For answer heerunto: thou must knowe, that there bee diuers rules that may help thee to vnderstand, or at least, keep thee from wrong and dangerous mis-application.

First, thou must be wise to sobriety, and not presume to knowe aboue what is meet, nor to meddle with such Secrets as should lead thee into knowledges that belong not to thy calling, or are not euidently reuealed in Scripture.

Secondly, thou must haue respect vnto other Scriptures, to take no sense that is contrary to other apparant Scriptures.

Thirdly, thou must haue respect to the Analogie of faith, to auoid all senses which oppose any article of faith, or thy faith, *Rom.* 12. 3.

Fourthly, thou must auoid all doubtfull disputations, and vnprofitable questions, and vain ianglings, that tend not to edification, and the saluation of thy soule; and account it as a happinesse,

neſſe, to be able to keep thy ſelf free from intanglements therein. And therefore ſtand at the door of euery opinion, and, before thou let it in, ask this queſtion: What ſhall my ſoule bee aduantaged by this opinion at the day of IESVS CHRIST? And if it cannot anſwer to it directly, reiect it, *Pſal.*119.66. *David* praies God to teach him good iudgement and knowledge.

Fiftly, let the publique Miniſtery of GOD's ſeruants be the ordinary rule of thy interpretation, ſo long as no ſenſe is taught there contrary to the former rules, 1.*Cor.* 14.36. and where thou doubteſt, thou muſt ſeek the law at the Prieſt's mouth, and be very fearfull, in any thing to bee wiſer than thy Teacher; I mean, to nouriſh priuate opinions, which are not iuſtified by publick doctrine.

Sixtly, pray to God to teach thee, and to giue thee his Spirit to lead thee into all truth: vnderſtanding is God's gift, 2.*Tim.*2.7. and hee will teach thee humbly his way, *Pſal.* 25.

Thus of the firſt rule: wee muſt firſt ſoundly vnderſtand the ſenſe of the Scripture wee would apply.

Secondly, thou muſt bring a minde apt to bee taught, willing to be formed, and to bee all that which God would haue thee to bee: thou canſt neuer profit by application, without a penitent minde; a minde that will part with any ſin God ſhall diſcouer in thee, and a minde carefull to obſerue the conditions required, aſwell as the promiſe tendred, *Iames* 1.21. This is indeed to glorifie the Word.

Third-

Thirdly, it is an excellent help in application, to follow the guiding of the holy Ghost in thy heart: thou shalt finde in all doctrines a difference. Some things, read or heard, haue a speciall taste put vpon them by Gods spirit, or a special assurance of them wrought at the time of reading or hearing. Now, thou must be carefull to take to thee these truths which the Spirit of GOD doth cause to shine before thee. Eat that which is good, *Esay* 55.2. Try all things, and keep that which is good, 1. *Thes.* 5.20.

Fourthly, knowe, that serious and secret meditation vpon the matter thou heareſt, is the principall nurse of fruitfull application: it is but a flash can be had without an after & deliberate meditation; and about meditation, remember these rules:

Rules for meditation.

1. Let it be secret.

2. He must let it be full. Giue not ouer, till thou hast laid the truth vp in thy heart: take heed of that common deceit, *Psalm* 119.45. of resting in the praise or liking of the doctrine: bee not a Iudge against thine owne soule. For, if the doctrine be worthy of such praise, why dareſt thou let it slip and run out? Let not the diuell start it out of thy heart, *Mat.* 13.20. or the cares of life choke it, *Luke* 11.28.

3. Let it be constant. Bee at the same point still from day to day, till it bee soundly formed and seated in thy heart. How rich might many Christians haue been, if they had obserued this rule! *Psal.* 1.2. *Psalm* 119.3,5. *Esay* 26.9.

Fiftly,

Fiftly, be wiſe for thy ſelf: take heed of that errour of tranſpoſing thy applications: ſay not, This is a good point for ſuch and ſuch, till thou haue tried thine owne heart, whether it belong not to thee, *Pſalm* 119.59. *Pro.*9.7.

Sixtly, by any means bee carefull of the ſeaſons of doctrine: be wiſe to vnderſtand the ſeaſon. There bee many truths, which if thou let paſſe the opportunity of informing of thy ſelfe, thou maiſt perhappes neuer haue it ſo again: and therefore take heed of loſing precious things, when thou haſt the time and meanes to attaine them, &c.

Thus of the firſt point.

The ſecond thing is the ſpeciall duty of Miniſters, to apply the Scriptures to the hearers, that belong to their charge: we ſee the Apoſtles doe it, and for this purpoſe hath God ſet apart the miniſtery of the Word, that by them it might be applied. God inſpired the Scriptures, and the Miniſters are to vrge them, and whet them vpon the hearts of their hearers for their Inſtruction, Reproofe or Conſolation, 2. *Tim.* 3.17. They are like the Prieſts for cutting vp, or diuiding of the Sacrifices, 2. *Tim.* 2.15. And this may ſerue to iuſtifie the courſe of godly and painfull miniſters, that moſt ſtudie the ſound application of their doctrine, and ſecretly ſtaineth the pride of theſe men, that auoide with ſcorne, application, vainly affecting the praiſe of wit and learning.

Thirdly, we may hence note, that all men, in the viſible Church, haue not a right to the comforts

forts of the Scripture; and it is the Miniſters dutie to driue wicked men off, from claiming anie part in the promiſes, which are the only treaſure of the Saints, as here we ſee in theſe two verſes, the Apoſtle carefully doth: Men muſt doe the workes of *Iacob*, if they would haue the comforts of *Iacob*, *Micah* 2. verſe 7. A Miniſter muſt ſeparate betimes the cleane and vncleane. His word muſt be like a Fanne, that will driue the chaffe one way, and the Wheat another; and though wicked men brooke not this, yet God requireth this diſcretion at the hands of his people. Gods Miniſters muſt not dawbe with vntempered morter, or giue the childrens bread to dogs, or caſt holy things to ſwine.

Fourthly, they may hence cleerly alſo ſee, that no other difference may be put between many, then what faith and vnbelief, obedience and diſobedience make. Men muſt not be knowne after the fleſh.

Fiftly, tis hence alſo apparant, that all the godly haue a common right to the promiſes made in Chriſt. The godly in the Apoſtle *Peters* time had right to the former conſolation, as well as the godly in the Prophet *Eſaies* time: God is no reſpecter of perſons, *Col.* 3. 11. Thus in generall.

Two things are to be obſerued in particular:

The one concernes the godly, who are comforted. The other concernes the wicked, who are terrified.

The Godly are comforted in theſe words:

To you therefore which beleeue, he is precious.]

In

In which words, it is the drift of the Apostle to raise a vse for consolation out of the former Text: whence consider,

First, the persons comforted, *viz. you that beleeue.*

Secondly, the happinesse applied vnto them, *He is precious.*

For the first. It is manifest, that the Apostle directs them to look for faith in their hearts, if they would haue comfort in God's promises. It is not enough to knowe, that beleeuers shall bee saued, but we must be sure, that men in particular are beleeuers: we must examine our selues whether we be in the faith or no, 2. *Cor.* 13.5. Which should both reproue and direct. It reprooues the great shamefull slothfulnesse of Christians, that suffer the tempter to keep them without the assurance of faith: some haue no faith at all; and the better sort liue in too much doubtfulnes in the point of the assurance of faith. And therefore we should bee warned and directed to try our faith, and to make it sure, that we are beleeuers.

What it is to beleeue, and in how many things it is seen.

Quest. What is it to be a true beleeuer?

Ans. It is, To imbrace with our hearts the reconciliation and saluation which by Christ is purchased for vs, and by the Gospell is offred to vs. Now, that this point, being of such singular waight, may be cleerly vnderstood, I will break it open into particulars, or into particular parts or steppes of iudgement and practice in the beleeuer.

First, he must acknowledge, that by nature he stands

ſtands bound to obſerue all the morall Law.

Secondly, he muſt ſee, that he hath broken all thoſe holy lawes of God, and is therefore guilty before God of the curſes of the Law, and ſo of eternall condemnation.

Thirdly, he muſt knowe, that GOD ſent his owne Son in the fleſh to obey the Law, and ſatisfie the iuſtice of God, by making an expiation for mans ſins.

Fourthly, he muſt learn, that God hath bound himſelf by promiſe, that whoſoeuer imbraceth the agreements in this new couenant in Chriſt, ſhall be ſaued.

Fiftly, that when a man doth, in his owne particular, diſcern this gracious offer of God in the Goſpell, and goeth to God, and with his heart relieth vpon it, then he doth truely beleeue, and is iuſtified, and ſhall be ſaued.

Queſt. But many men are perſwaded, that God hath giuen Chriſt for them, and yet it is euident, that they do not beleeue, becauſe there is no appearance of any repentance or reformation in them: many ſay they haue a ſtrong faith, and yet haue none. How ſhall the perſwaſion of the godly man be diſtinguiſhed from this vain preſumption in wicked men?

Anſ. That perſwaſion of Gods grace in Chriſt, which is true, and of the nature of true faith, doth prooue it ſelf to bee right, by many infallible ſignes.

Marks of a true ſauing faith.

Firſt, by the renouation of the heart. The knowledge of God's loue in Chriſt, doth make the

the heart of man new: it clenseth out the old drosse, and makes a man hate his secret and most secret sinnes. Faith purifieth the heart, *Acts* 15.

Secondly, by the ioy and comforts of the holy Ghost; with which the beleeuer's hart is refreshed from the presence of God, 1. *Pet.* 1. 9.

Thirdly, by the victory of the world. For, the true beleeuer is so satisfied with God's goodnes in Christ, that he can deny his profits, pleasures, credit, friends, and the like, for Christ's sake and the Gospell: yea, faith marres the taste of earthly things, and makes a man able to forsake the loue of worldly things, 1. *John* 5. 5. It will endure the triall of troubles, of afflictions, and temptations, and persecutions, for the Gospels sake, 1. *Pet.* 1. 7. without making haste to vse ill means in the euill day.

Quest. But, how may faith bee discerned in such as say they are not perswaded that they haue faith; which sometimes proues to be the case of diuers deere children of God?

Signes of a weak but yet a true faith, in weak Christians.

Ans. Their faith may be discerned,

First, by repentance, which cannot be separated from it: the sight, hatred, confession, and sorrow for their sinnes, is an argument of true faith, because without faith no man can haue true repentance.

Secondly, by their complaining of their vnbelief, and desire of faith. I beleeue, Lord, help my vnbelief, was the voice of him that had true faith.

Thirdly, by their daily renouncing of their owne

owne merits, begging fauour of God, onely for the merits of Christ.

Fourthly, by the loue of the Godly: for faith worketh by loue, *Galat.* 5.

Fiftly, by other markes and signes of Gods children, which can neuer bee had, but faith is had also: such as are, loue of God, and his Word, and of their enemies, and vprightnes of heart, and the spirit of praier, and the like.

Precious.

Christ is precious to them that beleeue, not onely in their account, but by effect; and so, both becauſe hee is great riches vnto them, as also becauſe he is an honour vnto them. Hee is great riches vnto them, yea vnsearchable riches, *Eph.* 3.6. All ages ought to wonder at the riches of Gods kindnes to the beleeuers in Iesus Christ, *Eph.* 2.7. Christ in vs is our riches, *Col.* 1.27 and thus he inricheth vs with the fauour of God, his owne merits and righteousnes, the grace of the Spirit, and the promises of the Word, and the hope of glory.

The Vses are many.

Vses. Firſt, woe to the rich men of this world, that are not rich in God & Christ, *Luke* 12.16.21. Let not the rich man glory in his riches, *Ierem.* 9. 24.

Secondly, let the brother of lowe degree reioyce, in that God hath thus exalted him, *Iames* 1.9. For, godly Christians are the richeſt men in the world: for their poſſeſſions are greateſt, becauſe they poſſeſſe Iesus Christ, and his treaſures

Iames 2.5. For God is rich to al that cal vpon him. Hee cannot bee a poore man, that can pray, *Rom.* 10.12. Christ makes amends to the poore Christian for all his wants.

Thirdly, hence wee may gather another signe to try our faith by. If Christ bee more precious to vs, then all the world besides, it is certaine we are true beleeuers: For Christ is precious to none, but beleeuers, *Phil.* 3.9,8.

Fourthly, wee should striue with all thankfulnes to admire, and praise the grace of God, that hath bestowed such riches vpon vs in Christ, *Ephes.* 1.7.

Fiftly, wee should hence learne to make more account of our faith, which is therefore precious, because it applies Christ vnto vs: Hence poore Christians are said to bee rich, because they haue faith, and assurance of faith, and hee calleth it all riches of full assurance, *Colos.* 2.2. 2. *Pet.* 1.4. *Iam.* 2.5.

Sixtly, we should liue secureleſſe. Men would promise to liue at all hearts ease, if they were rich enough: why, Christians are exceeding rich, and possesse more treasure, then all the world besides, and therefore should liue henceforth by the faith of the Sonne of God, which was giuen to them, *Gal.* 2.20.

Seuenthly, looke to it, that thou keepe Christ, whatsoeuer thou loseſt: resolue to lose father, mother, wife, children, friends, house, lands, yea and life too, rather then lose Christ, who is so precious.

Eightly,

Eightly, Wee ſhould ſhew it, that we account him our greateſt riches: and that wee ſhall doe, firſt, by eſteeming the Goſpell, that brings vs daily tidings, aboue gold and ſiluer. Secondly, by often receiuing of the Sacraments: we ſhould account the Word and Sacraments as Gods Exchequer, whither we alwaies come to receiue more treaſure. Thirdly, by making much of them, that reſemble his vertues. Fourthly, by longing for his appearing.

Thus, as Chriſt is our riches. Now ſecondly, hee is precious, in that hee is an honour vnto vs, and ſo ſome tranſlate it. Chriſt then is a ſingular honor to euery beleeuer, and hee is ſo both in heauen and in earth. Firſt, in heauen hee is an honour to vs, becauſe he graceth vs before God, and the Angels, couering our nakednes with the rich garment of his owne imputed righteouſnes, and making daily interceſſion for vs to God, and couering our imperfections, and preſenting our workes, and praiers to God, and giuing the Angels a charge to looke carefully to vs. Secondly, And ſo hee is an honour to vs on earth, both amongſt the godly, and amongſt the wicked: Firſt, Hee graceth vs amongſt the godly, by giuing vs a roome in their hearts, cauſing them to loue vs, and honour vs euen for Chriſt onely, whom they diſcouer in vs by our loue to Chriſt, and faith in his name, and imitation of his vertues. Secondly, and hee graceth vs alſo amongſt the wicked, by protecting and acknowledging vs in times of greateſt diſtreſſe, and

by washing out the blemishes, which our own indiscretiõs at any time brought vpon vs, & by cleering our innocencies from their vniust aspersions.

Vse. The vse may be, first for confutation of their folly and madnes, that account it a course of abasement to follow Christ, and leaue the vanities of the world. Godly courses are honourable courses: No man euer lost honor by cleauing to Christ, and liuing so as might become the faith and loue of Christ. Secondly, and withall wee may hence be informed, that all the honour that is without Christ, is but obscure baseneſſe: no man can bee truely honourable without the faith of Iesus Christ in his heart. Thirdly, we should hence be resolued to make more account of the Godly, because Christ is to them al honour: they are the only excellent ones in the world. Fourthly, wee should labour also to bee an honour vnto Christ, and to the faith and profession of his name, and seruice: wee must remember, that he is our surety to God for vs, and hath vndertaken for our good behauiour, and therefore for that reason wee should be carefull of our duties: and besides wee see, that the disorders of great mens seruants leaue an imputation on their master, and so it is with vs and Christ. If wee liue righteously, and soberly, and religiously, wee honour Christ our Master: but otherwise if wee bee scandalous, wee dishonour Christ, and therefore had need to looke to our waies. And lastly, we shold account Christ sufficient honour to vs, and not regard the scornes and reproaches

of

of the world, but rather with *Moses* esteeme the reproaches of Christ, greater riches then the treasures of Ægypt.

Thus of the consolation to the godly.

The terror to the vnbeleeuers is expresst, first, partly by charging vpon them their offence: secondly, and partly by describing their punishment.

Their offence is disobedience.

To them that are disobedient.]

Vnbeleeuers are guilty of disobedience in diuers respects.

All vnbeleeuers stand indited of disobedience, and that in three respects: For first, they are guilty of *Adams* disobedience: For by the disobedience of one man many are made sinners, *Rom.* 5.19. Secondly, they are guilty of disobedience against the morall Law, which they haue broken by innumerable offences, and in respect thereof are liable to all the curses of God, *Deut.* 28. Thirdly, they are guilty of disobedience against the Gospell. For there is an obedience of faith: *Rom.* 1.5. and the Lord complaines, that they obeyed not the Gospell, *Rom.* 10.16. and for this disobedience, God will render vengeance in flaming fire at the Day of iudgement, 2. *Thes.* 1.8. Now men disobey the Gospel not onely, when they are bewitched to receiue false opinions in religion, *Gal.* 3.1. But also and chiefly when they beleeue not in Iesus Christ, but liue in their sins without repentance.

Vses. The vse should bee for humiliation vnto impenitent sinners; they should take notice of their inditement, & make haste to humble them-

selues before the Lord, left Sentence come out against them, and there be no remedy; and the rather, because God will aggrauate against them their disobedience. Now, there are many waies by which a sinner may take notice of the aggrauations of his disobedience; as,

Disobedience aggrauated.

First, by the number of his offences, if he consider, that he hath made his sinnes like the haires of his head. To bee guilty of treason but in one particular, should occasion feare: but he that is guilty of many treasons, hath great reason to bee extremely confounded in himselfe; and this is thy case.

Secondly, thy disobedience is the more grieuous, because thou hast receiued abundance of blessings from God, who hath by them wooed thee to repentance, and this will heap much vpon thee, *Rom. 2. 4. Esay 1. 3.*

Thirdly, thou must consider all the meanes thou hast had of amendment; God hath planted thee in his garden the Church, he hath commanded his vine-dressers to bestow the paines, and apply the meanes of growth to thee. If now thou be not fruitfull, this will be pleaded against thee, which art still a barren figtree, *Luke 13. 6.*

Fourthly, it increaseth thy disobedience, that thou hast beene guilty of diuers hainous, and fowle euils, as if thou haue beene a drunkard, a filthy person, a blasphemer of the name of God, a man of blood, or the like.

Fiftly, the continuance in sinne: thou hast long abused the patience of God, and this heapes coales

coals of further indignation against thee, *Rom.* 2. 4, 5. and the rather because thy heart hath beene to sinne euer: for there is in the heart of vnregenerate men, a desire to sin for euer, and it is a griefe to them to thinke, that at any time they should not be able to liue in sinne still.

Sixtly, thou hast offended against thine owne vowes and couenants, and the promises thou hast made to God, both in baptisme and the communion, and in other passages of thy life.

Seuenthly, it increaseth thy offence, that thou hast dealt wickedly in the land of vprightnesse, *Esay.* 26. 11. There thou hast offended, where thou hast had the example of the godly to shew thee a better course. It is ill to sinne any where, though in Babel: but it is worse to transgresse in Sion, or Ierusalem, euen in the glorious Churches of Iesus Christ.

Eightly, thy incorrigiblenes addes to the heap of sinne: though the Lord hath afflicted thee, yet thou hast not learned obedience by the things thou hast suffered, but thou hast made thy heart like an adamant, so as thou wouldst not returne, *Ierem.* 5. 2, 3.

Ninthly, it is yet more, that thou hast beene so farre from reforming thine owne life, that thou hast scorned and reproched the good conuersation of the godly, thou hast spoken euill of the good way of God.

Thus and many other wayes may the sinner charge his owne heart, and thereby prepare himselfe to returne to the Lord, while there is yet

hope. For if thou wouldeſt returne with all thy heart, and take vnto thee words, and confeſſe thy ſinnes, and pray for forgiueneſſe, and mourne before the Lord, and turne away from thy owne wickedneſſe; the Lord would ſhew mercy, and the obedience of Chriſt would heale thy diſobedience, and God would loue thee freely, and the bloud of Chriſt would cleanſe thee from all thy ſinnes, *Hoſh.* 14. *Iſaiah* 55. 7. 1. *Ioh.* 1. 7. and while it is yet to day, the Lord ſendeth to thee, and beſeecheth thee to be reconciled, 2. *Cor.* 5. 19, 21. Conſider, that God hath been with thee all this while, hauing ſent many others to hell for their ſinnes, and there is hope of forgiueneſs: the Lord hath receiued great offenders to mercie, as the Iſraelites, that often fell away from him, *Iudges* 10. and *Mary Magdalene*, and *Peter*, and *Dauid*, and the thiefe vpon the Groſſe: Conſider, that God hath offered thee thy pardon in the Sacrament: Feare the Lord therefore and his goodnes, and returne with all thine heart, and iniquity ſhall not be thy ruine.

Hitherto of their ſinne: their puniſhment followes; and ſo firſt vpon their rulers and leaders, in theſe words: *The Stone which the builders refuſed, is become the Head of the corner.*

Which words are taken out of *Pſal.* 118. 22. where they are vſed by the Prophet *Dauid*, and here quoted by the Apoſtle *Peter*.

The words haue a double ſenſe: for, they did concern both *Dauid* and Chriſt. As they concern'd *Dauid*, this was the meaning: that Though

the

the Nobles and Courtiers did despise, and reiect, and oppose *Dauid*; yet such was God's prouidence, that the man whom they reiected, GOD made King of Israel, and the chief stay & support of that State.

Now, for this sense of the words, diuers things may be noted.

First, that God hath raised vp great men in the Common-wealth, for this end, that they might seek the publick good, and imploy their labours for the building vp and prosperity of the State. Which should both teach great men to think of their duties, and the accounts they must make to God: as also it should teach the people to pray the more heartily for them, and to obey them in all lawfull things.

Secondly, we may hence gather the imperfection of all humane things. For, in that earthly Kingdomes need building vp still, it shewes, that they attain to no perfection, but at the best are still in progresse.

Thirdly, that many times great men wilfully oppose the right, and set themselues against the righteous, and resist the will of GOD. Which should teach vs, not to place our confidence in the great men of this world, nor to be alwaies led by their example in opinions.

Fourthly, that God will finde out the wickednes of great men, and bring them to confusion. God accepts not persons: hee hateth sin in great men, as well as in mean men, and will crosse and confound their godlesse and vngodly counsels.

Fiftly,

Fiftly, that God takes to himself the power to dispose of earthly Kingdomes, and to giue Kings and Rulers at his owne pleasure. It was the Lord's dooing, and it was maruellous, that *Dauid* should become the Head of the corner, *Psal.*118.23. The Lord pleads it as a part of his soueraignty and prerogatiue, To set vp Kings. By me Kings raign, *Pro.*8. Which should teach Princes, and Iudges, and Nobles, to doo homage to God, and acknowledge him for their Soueraign, and therefore serue him with fear, *Psalm* 2. And it should teach the people to giue honour, and tribute, and custome, and obedience, for conscience sake, to their Rulers, seeing the power that is, is of God, *Rom.*13.

Now, as these words were vnderstood in the case of *Dauid*, so was *Dauid* heerin a type of Christ: and so the words are to be vnderstood in the case of Christ also, as our Sauiour himselfe applies them, *Mat.*22. and as it is euident to bee the meaning of the Apostle heer.

And it is the drift of the Apostle, to strengthen weak Christians against the scandall that might arise from the opposition of the Kingdome of Christ. For, it might trouble them, and amaze them, to consider how Christ was opposed by the Scribes and Pharisees, who were the great learned men of the time, and such as were eminent in the Church; and, in the account of the most men, were the chief persons that took care for Religion and the state of the Church, and did excell all other sorts, &c.

Now,

Now, that this scandall might be removed, he shewes in these words,

First, that nothing did therein fall out, but what was the lot of *David* in his time.

Secondly, that all this was foretold in the old Testament, and therfore might not seem strange.

Thirdly, that all those oppositions should bee in vain: for, GOD would reiect and confound those opposites, and would prosper and aduance the right of Iesus Christ, without the help of those men.

In the particular consideration of these words, three things must bee noted. First, the persons threatned, *viz.* the *Builders*, that is, the Scribes and Pharises, and those that vnder pretence of religion, did oppose Christ. Secondly, the cause of their punishment, *viz. the refusing of Christ the foundation stone.* Thirdly, the iudgement inflicted vpon them, which is twofold: the one implied, the other expressed. There is a iudgement implied, *viz.* that, Though they were by calling, and in the account of the multitude, Builders, yet God would reiect them, and go on with his work, in conuerting both Iewes and Gentiles without them. The iudgement expressed, is, that Christ, whom they so much hated and opposed, should be, in spight of their hearts, and to their extreme vexation, made King of the Church, and exalted to supreme power ouer all things, and the only stay of the whole Church both of Iews and Gentiles. And heerin it is to be noted, both the manner how this shall be done, in the word,

is become, or *is made*; and also the time, in that hee sayth, It is made.

Builders.]

Quest. A question may be moued heere for the sense; *viz.* how the Scribes and Pharises, and such like men can be sayd to be builders?

How far wicked men may be cald Builders.

Answ. For answere whereunto, we must vnderstand, that the Scribes and Pharises, and so wicked men, that possesse eminent places in the Church, may be said to be builders. First, in the account of the multitude, whatsoeuer they were indeed; yet they were commonly so accounted, as builders, and prime men in managing the affaires of the Church. Secondly, the Scribes and Pharises may be acknowledged in some respects as builders indeed: they did God some worke. For howsoeuer they did not soundly teach Christ, yet they drew the people by their doctrine, to auoid on the right hand the Stoicall strictnesse of the *Essenes*, and on the left hand the prophane irreligiousnesse of the *Sadduces*. Thirdly, they were builders by calling: they haue the name not so much, from what they were, as from what men in their places had been, or ought to haue been: And these are the persons that oppose CHRIST, and are thus seuerely iudged of God.

Diuers things may be hence noted.

First, that men may be great in their owne opinion, and in the account of the world, who yet are nothing set by of God: such were these Pharises, *Luke* 16. 14, 15. And therefore wee should labour

labour for a ſpirit without guile, and not be wiſe in our ſelues, or reſt in outward ſhewes, but ſeek the praiſe of God: we are ſafe if God allow of vs, though all the world diſallow vs.

Secondly, that God will acknowledge freely any good hee findes in his very enemies; as heer the Phariſes are not denied the title of Builders, for that generall work they did in encountring the Sadduces and Eſſenes. And as they are called Builders: ſo are the diuels called Principalities and Powers, to import what is any way of praiſe in them, notwithſtanding their horrible fall. Which ſhould teach vs to learn of God, to doo likewiſe towards all our enemies: and withall it may much comfort vs. If God will do thus with his enemies, what will he do with his owne children and ſeruants! how will hee honour and reward them! and if the notorious oppoſitions of the Phariſes cannot hinder God's acknowledging of that little goodnes was in them, how much leſſe ſhall the meer frailties of the Godly (that will doo nothing againſt the truth, though they cannot doo for the truth what they would) hinder the glorious recompenſe of reward and acceptation with God!

Thirdly, we may hence note, that Chriſt and Religion, and the ſincerity of the Goſpell, may bee diſallowed & oppoſed by great learned men, by ſuch as are of great mark in the Church, euen by ſuch as were Gouerners of the Church in name and title.

Queſt. 1. Two queſtions do eaſily riſe in mens mindes,

mindes, vpon the hearing of this doctrine. The first is, Whence it should bee, that learned men, who haue more means to vnderstand the truth, than other men, and by their calling more especially tied to the study of all truth, yet should be drawne to oppose or reiect Christ and the truth.

Ans. I answer, that this may come to passe diuersly.

How it comes to passe, that many great and learned men oppose the truth of the Gospell.

First, sometimes it is because of their ignorance; neither may this seem strange, that they should be ignorant: for, though they may be very learned in some parts of study, yet they may be very blockish in some other. Besides, the naturall heart of man doth not take any great delight in the study of the Scriptures: and therefore the answer of Christ was proper, Yee erre, not knowing the Scriptures, or the power of God.

Secondly, in some it is, because of their secret Atheisme. Many learned men bee very Atheists in heart; and such were some of the Pharises: for, they neither knew the Father nor Christ, as he chargeth them.

Thirdly, some haue a spirit of slumber: they haue eies, and yet cannot see; as, in the case of some of those Pharises: they could not apply the very things themselues spoke. For, being asked about the King of the Iewes, *Matth.* 2. they could answer directly out of the Scriptures, and giue such signes of the Messias, as did euidently agree to Iesus Christ: and yet these men were so infatuated, that when God shewes them the

the man to whom their owne signes agree, they cannot allow of him.

Fourthly, in some it is enuy. They are so fretted at the credit and fame of Christ, or such as sincerely preach Christ, that for very enuy they striue to destroy the work of God, and to disparage the progresse of the Kingdome of Christ: they cannot endure to see all the world (as they account it) to follow Christ.

Fiftly, in others it is ambition, and desire of preeminence, and the quiet vsurpation of the dignities of the Church, that they alone might raign, and be had in request: this, no doubt, moued the Pharises, and was the cause why *Diotrephes* made such a stir in the Church.

Sixtly, in others it is couetousnes and desire of gain. These are they that account gain to be godlines, as the Apostle speaks: and such were some of the Pharises, *Luke* 16.14.

Seuenthly, in others it is a wilfull and malitious hatred of the truth: and such was it in those Pharises, that were guilty of the sin against the holy Ghost.

Quest. 2. But how shall a simple ignorant man stay his heart, and bee settled in the truth, when the wise and learned men of the world oppose it? how can he tell, it is the truth which they reiect, who haue more learning and wit than hee?

Ans. I answer: A simple and single-hearted Christian may some-what be helped against the testimony of those wise men of the world, if hee mark but their liues: for, vsually by their fruits they

By what means an ignorant and simple man may stay his heart, notwithstanding the oppositions of learned & wise men.

they may bee knowne, *Mat.*7. For, commonly, such as oppose Christ and the Gospell, or the sincerity of the Gospell, are men that may be apparantly detected of profanenesse, as our Saviour Christ shewes by diuerse instances in the Pharises, *Mat.*23.

But because sometimes the messengers of Satan can transforme themselues into Angels of light, therefore I answer secondly, that all the Godly haue the sure Word of the Prophets and Apostles, which may bee the touch-stone to try the opinions of men by; which, in the points absolutely necessary to saluation, is euident, and plain, and infallible to the Law and to the Testimonies: if they speak not according to these, it is because there is no light in them, *Esay* 8.20.

And that they may bee sure, let them pray to God to teach them: for, hee hath promised to teach the humble his way, if a man come to God with an humble minde, and with desire of reformation of his life, in that hee knowes, God hath bound himself to shew him his will, *Psal.* 25.9. *Iohn* 7.17.

Besides, euery childe of God hath the Spirit of God in his heart, who knoweth the things of God which indited the Scriptures, and is the onely supreme Iudge of all controuersies. Hee that beleeueth, hath a witnes in himself, the Spirit working much assurance in his heart, and anointing him with ey-salue, and leading him into all truth. And by this help, the entrance into the Scriptures giues light to the simple.

The

Vse. The vse of the point then, is

First, to informe vs concerning that great Iustice of God, in hiding his truth from the wise, and reuealing it to babes and children, or infants: which our Sauiour and Saint *Paul* take notice of. *Mat.* 11. 25. 1. *Cor.* 1. 28.

Secondly, to confirme vs against the sinister iudgement of worldly-wise, and learned men, and in matter of religion not to be swaied by that inducement, since it is thus plainly told, & foretold.

Thirdly, to confute the Papists, that plead vnto the ignorant, that their religiō is the right, because it is, & hath bin maintained by such a number of Popes, & Cardinals, which haue excelled in learning, & greatnes of place: for heer we see, the builders reiect the head stone of the corner.

Fourthly, to shew vs, that whatsoeuer wicked, wise, great men pretend, yet their quarrell is against Christ, and his Kingdome.

Fiftly, to teach vs therefore to pray for our teachers, and gouernors, that God would guide them by his good Spirit, and assist them in their callings, &c.

Sixtly, to bee more thankefull to God, when the Lord giues vs builders, not in name onely, but in deed, that settle about Gods work with all their hearts, and labour with all faithfulnes to promote the Kingdome of Christ.

Hitherto of the Persons.

The cause of their punishment is their refusing of Christ.

Refused.]

They refused Christ, they disallowed him, as

vnfit for the ſupport of the building: They caſt him away, as rubbiſh, they reiected him, or accounted him, as a reprobate.

Chriſt is many waies refuſed.

Chriſt is refuſed, or diſallowed many waies.

Firſt, when the Goſpel of Chriſt is contemned, or neglected, that is, when men neglect, or contemne the doctrine of ſaluation by Chriſt, and liue ſtill in their ſinne without repentance, and ſeek not reconciliation with God, through the blood of Chriſt.

Secondly, when men goe about to eſtabliſh their owne righteouſneſſe, and neglect the righeouſnes of Chriſt: and ſo when men fly to the interceſſion of Saints, or Angels, and vſe not the interceſſion of Chriſt.

Thirdly, when men follow wicked company, and leaue the care of the ſeruice of Chriſt; this is to chooſe *Barabbas* to bee giuen vnto them, rather then Chriſt.

Fourthly, wee may be guilty of this ſinne in the time of the vſe of Chriſts ordinances, as in the Sacraments, when we diſcerne not the Lords body, or in hearing, or any other ordinances, when we entertaine contemplatiue wickednes, and ſo commit ſpirituall dalliance with ſtrangers before the face of Chriſt.

Fiftly, when men fall away from the grace of Chriſt, and ſo ioy with the Iewes, as it were to crucifie the Sonne of God afreſh, *Hebr.* 6. and 10. And ſo hee is alſo refuſed, when in time of perſecution he is denied before men: Thus *Peter* refuſed him, when hee denied him.

Sixtly,

Sixtly, when his seruants are reiected: and so either in general, when Christians are exposed to publik scorne, & made as it were the off-scouring of all things; or in particular, when his Ministers are despised. For hee that despiseth them, despiseth him, &c.

Quest. But how doe the builders, that is, Church-men, refuse Christ?

Ans. I answer many waies.

How Church-men, viz. builders may refuse Christ.

First, when they will not preach in his name: when they preach not at all: For this is to let Christ liue, as it were in the rubbish still, and not to separate him out for the building, &c.

Secondly, whē in preaching they preach themselues, & not Christ crucefied, leauing the word of Christ, to shew their owne wit & learning, &c.

Thirdly, when they oppose the sincerity of the Gospel, in the conuersion of the soules of men, or in the practice of godly Christians.

Fourthly, when they teach the Doctrine of merit of works, or preferre the traditions of men before the commandements of God, as did the Pharises.

Vse. The vse of this Doctrine concerning the refusing of Christ may be diuers, for

First, it may teach vs patience, when we are refusēd in the world: it is no other thing, then what did befall Christ himselfe; especially it should confirme vs against the scandall arising from the discountenancing of godly men, which are crucified by all sorts of people in the world: If Christ himselfe were no better vsed, why should

we wonder at it, to see godly Christiãs so neglected? And if the most powerful doctrine of Christ were so securely despised; what wonder is it, if the good way of God bee now euill spoken of?

Secondly, it may much comfort vs, and that especially two manner of waies.

First, by reasoning for the contrary. For if it bee a signe of a notorious wicked man, to let Christ lie like rubbish, or refuse stuffe, then is it an excellent signe of a godly mind, to loue the Lord Iesus, and to account all things but dung, in comparison of Christ, and his merits, and righteousnes.

Secondly, by considering the effect of Christs refusall. For hee was refused as our surety, that wee might be receiued to fauour. Hee was cast off by men as a reprobate, that wee might enioy the admirable priuiledges of the Elect of God; and besides, by enduring this contempt of men, hee bare the punishment of all our neglect and contempt of God, & his holy Commandemẽts.

Thus of the cause. The punishment it selfe followes.

Is made the Head of the corner.]

Two things are heere intended, as punishments to these builders. First, The one implied. Secondly, The other expresst.

First, that which is implied, is, that God will passe by these workmen, and reiect their seruice. This I gather from hence, that whereas these builders would not make vse of Christ in the building; it is heere repeated, that the building doth

doth goe on, and Christ is laid as the Head of the corner, which importes that God had reiected them. Now God reiects wicked Ministers two waies. First, one, when he curseth or blasteth their gifts, and refuseth to be glorified by them, when he causeth the night to come vpon their diuination, and puts out their right eies: Secondly, the other is, when he roots them out by death, and makes their places spue them out: The first is heere chiefly intended, and so it notes, that it is a great curse of God vpon learned men in the Ministery, when God will not imploy them, or make vse of their gifts: A learned man, that either laboureth not, or proposeth not in his labours Gods glory, is a publike and standing Monument of Gods displeasure for men to stand and gaze at: as it is a great argument of disgrace done to a Carpenter, or Mason, to stand by while the house is builded, and they not intreated or suffred to work, and yet haue their tooles readie. Oh it is a maruelous Iustice of God to see learned, but not godly men passe by, so as they haue not the honour to doe any worke in the Church for the saluation of the soules of men! & contrariwise it shold reioice the harts of godly Ministers, that God (as *Paul* saith of himselfe) will account them faithfull to put them into his seruice, and to giue their labours any successe.

Note.

Secondly, the expresst punishment is the preferment of Christ, and the promoting of his Kingdome: He is made the Head of the corner: which wordes must bee considered either in re-

lation to the builders, or in themselues, as they concerne the exaltation of Christ. First, in relation to the builders, it imports, that it is a punishment to wicked Ministers that loue not the Lord Iesus, that Christ and his Kingdom should flourish. As it fretted the Pharises, so it doth and will fret the heart of wicked men, till the day of Christ; and it is a punishment, because of their enuie at it, and because they finde, that they haue no part in Christ, or the happines of his Kingdome, their consciences accusing them, and besides, because they are openly crossed in their oppositions, and so shamed before men. Which obseruation may serue for triall: For it is a certaine note of a wicked man, who loues not the Lord Iesus, that hee is crossed, and accounts himselfe afflicted, or shamed, because the Kingdome of Christ prospers.

The words in themselues concerne the exaltation of Christ, and shew, how God raised him out of the heap of rubbish, as it were, and carried him vp to heauen, and made him their Head and King. Head, I say, ouer all things, giuing him power ouer all things, and in particular in respect of the Angels, head of principalities and powers; and in respect of men, Head of the Church. Nor is it barely said, he is head, but head of the corner, which is a Metaphor borrowed from the building, where the holy Ghost intends to shew, that hee is the onely foundation of the Church, as hath been shewed in the first verse of this Chapter. And he is well said to bee Head of

the

the corner, becauſe vpon Chriſt meet (as the two ſides meete in the corner ſtone) both Angels and men; and amongſt men, both the Saints in heauen, and the godly on earth; and amongſt men on earth, both Iewes and Gentiles, euen all the Elect of all nations, ages, and conditions in the world.

The vſes of the exaltation of Chriſt briefely follow. *Vſes.*

Firſt, It ſhould teach vs to ſtriue by all meanes to get into his ſeruice, that is ſo powerfull, and able to do ſo much for his ſeruants.

Secondly, It ſhewes vs the end of the oppoſitions of all wicked men: Chriſt ſhall increaſe and proſper, and they ſhall bee confounded and periſh.

Thirdly, It ſhould eſpecially enforce the neceſſity of beleeuing in Chriſt: we ſhould lye vpon him with all our waight, as the building doth on the foundation.

Fourthly, It ſhould comfort vs in all diſtreſſes, conſidering what end God gaue to the ſufferings of Chriſt, and ſo it is vrged, *Hebr.* 12.2.

The conſideration of the manner and the time, followes.

Is become, or is made.]

He doth not tell how, but leaues that, as granted to bee effected without hands, euen by the ſpeciall prouidence of God, which giues vs occaſion to take notice of the truth, that in things of the Kingdom of Ieſus Chriſt, God is pleaſed to make his worke, or to worke ſometimes without

vsing any of the meanes, which the world takes notice of, he neglects all those meanes, which fall within the expectation, *Psal.* 118.20,21. as heere for the proclaiming of the Messias, there was not any one order, or rank of men eminent in the world, which God made vse of. But by a way altogether strange to the world, erected the Christian Monarchie, which should teach vs, not to limit God to the meanes which is likeliest to vs, but to liue in all things by faith; & where meanes seeme to faile, then with *Abraham* aboue hope, and vnder hope, to giue glory to God, and cast our selues, and all our care vpon God.

Thus of the manner.

The time followes,

In that he said, It *is become.* Christ was Head of the corner according to the present time. First, if we consider the type of it, Christ was become head of the corner, in that *Dauid* was made King of *Israel*, as a type of Christs Kingdome ouer the Church. Secondly, Christ was Head, in that in the Apostles time hee had receiued power after his Ascension, ouer all things, though as yet the Gentiles were not so fully conuerted. Thirdly, that he is becom the head, may be taken prophetically. For the Prophets, to expresse the certainty of a thing to come, vtter it in the words of the present tense. It is so, because it shall as surely be so, as if it were already done.

Verse 8. *And a stone to stumble at, and a rocke of offence, euen to them which stumble at the Word, being disobedient, vnto the which thing they were euen ordained.*

HItherto of the punishments vpon the builders. The punishment vpon the whole body of vnbeleeuers, is contained in this verse. Wherein note first, the kindes of punishment. *Christ is a rock of offence, and a stone of stumbling.* Secondly, the causes both in themselues, and in God, in the words that follow.

A rocke of offence, and a stone of stumbling.

Since wicked men haue refused Christ, and will not beleeue in him; He, that may not be a stone of foundation, will proue a stone of stumbling, and a rock for them to dash on, till they be dashed to pieces: which words import the fearefull iudgements of God, spiritually inflicted vpon vnbeleeuers, which is two-fold. First, they shall be giuen vp to scandall; and then secondly to despaire.

Before I open the words particularly, diuers things may be noted in generall.

Iudgements, inflicted on some particular offenders, belong to all for diuerse reasons.

First, that the punishments that light vpon particular wicked men, are to be accounted the punishments of the whole body of vnbeleeuers, as here despaire and taking offence at Christ, it may light vpon some particular offenders only, yet they are punishments belonging to all.

1. Because there is no iudgement, but all wicked

wicked men haue deſerued it.

2. Becauſe, when God plagues ſome, he meanes all, he threatens all.

3. Becauſe no wicked man can be ſure for the time to come, that he ſhall not fall into them.

4. Becauſe the afflictions of this life are typical to wicked men; as, deſpair is a typicall hell, and ſo all other iudgements are but little hels. And this doctrine ſhould much amaze impenitēt ſinners, if they conſider, that any fearfull iudgement they ſee fall vpon others, may fall vpon them; and that GOD is aſwell diſpleaſed with their ſins, as with the ſins of thoſe he ſo plagued, as Chriſt ſhewes, *Luke* 13.1, to 6.

Secondly, that from one and the ſame cauſe, may ariſe diuers and contrary effects: as, Chriſt, that is a ſtone of foundation to the beleeuer, is a ſtone of ſtumbling to the vnbeleeuer. Thus, in *Luke* 2. hee was appointed for the riſing and falling of many in Iſrael. Thus the Goſpel of peace is to wicked men a fire, a ſword, a fanne: It is a ſauour of life to the Godly, and a ſauour of death to the Wicked, 2.*Cor*.2. as the Sun melteth the wax, and hardneth the clay. This comes to paſs by accident, and by the corruption that is in the hearts of wicked men, and by the fearfull iudgements of God.

Vſe. The vſe ſhould bee to teach vs therefore not to reſt in the hauing of the meanes of ſaluation; as, the preaching of the Word, &c. For, through thy corruption it may be a meanes of greater damnation.

Third-

Thirdly, that of all iudgements in this life, ſpirituall iudgements are the worſt; which appears from hence in this, that when the LORD would declare his ſpeciall diſpleaſure vpon wicked men, he threatens theſe in this place as the moſt fearfull. Now, for explication of this point. All iudgements in this life are either ſpirituall or temporall. By temporall iudgements, I meane ſuch as haue their proper effects on the outward man, ſuch as are, pouerty, diſgrace, ſicknes, impriſonment, loſſes in mens eſtates, and the like. By ſpirituall iudgements, I mean ſuch as haue their proper effects vpon the ſoule; as for example, hardnes of heart, the ſpirit of ſlumber, diſſertion, or the abſence of GOD, the taking away of the gifts of the minde, the with-holding of the Goſpell, the deliuering of men vp to the power of Satan, or to the loue of lies, terrours of deſpaire, or taking of offenſe; of which later, in this place.

Spirituall plagues are worſe than temporall croſſes, for diuers reaſons.

Now, theſe ſpirituall iudgements are much worſe than any of the former temporall croſſes, firſt, becauſe theſe iudgements light vpon the beſt part of man, which is the ſoule: and by how much the ſoule is better than the body, by ſo much it is worſe to be diſtreſſed in ſoule than in body. Secondly, becauſe they with-hould from vs the beſt Good, which is God or Chriſt: now, that which ſtraightens vs in the beſt things, muſt needs be the worſt kinde of reſtraint. Thirdly, becauſe theſe croſſes are more hardly cured: it is much eaſier to heal a ſicknes in the body, than

a diſeaſe in the ſoule. Fourthly, becauſe theſe iudgements for the moſt part are inflicted vpon the worſt offenders; I ſay, for the moſt part: for, ſometimes the Godly themſelues may be ſcourged for a time, and for iuſt reaſons, with ſome kindes of ſpirituall iudgements.

Vſe. The vſe may be, firſt, for reproof of the madneſſe of multitudes of people in the world, that can bee extremely vexed and grieued for worldly croſſes, yet haue no ſenſe or care of ſpirituall iudgements: they howle vpon their beds, if GOD take from them corn, or wine, or the fruits of the field; but neuer grieue, if God take the Goſpell from them: they are much troubled if they loſe the fauour of their greateſt friends; but neuer mourn becauſe GOD hath forſaken them: they are very impatient if their bodies be ſick, and yet very quiet if their ſoules bee ſick: they would think themſelues vndon if they were carried to priſon, who yet are not much moued at it, that God ſhould deliuer them vp to Satan. And yet I would not be miſtaken. I do not mean to ſay, that wicked men ſhould not mourn for worldly or outward croſſes. It is true, godly men ſhould not, or not with great ſorrows; but for wicked men, they ought to be extremely grieued for euery outward affliction, becauſe it comes in wrath from God, and is but the beginning of euils. But then two things muſt bee noted: Firſt, that their ſorrow ſhould be godly, *viz.* for their ſinnes that brought thoſe iudgements, not for the croſſe it ſelf; ſecondly, that they ought to bee more

Note.

more troubled for spiritual iudgements, than for temporall.

Secondly, this should much comfort godly men and women in all their afflictions, and it should make them patient, because though God afflicts them in their bodies or states, yet hee spareth their soules, and doth not execute those outward crosses but with much compassion.

Thirdly, it should teach vs how to pray in the case of afflictions: if they bee spirituall iudgements, wee may pray directly for the remoueall of them; but for temporall iudgements, we must pray with condition.

And thus of the generall obseruations.

Before I enter vpon the particular breaking open of the doctrine of this verse, it will not be amisse to shew, that this, and such doctrine as this, is not vnprofitable.

Quest. For, some one might say, To what end serues this doctrine of God's dealing with vnbeleeuers?

Ans. I answer: it is profitable both for godly men and wicked men. For, wicked men may hence hear and fear, and doo no more wickedly, seeing hence they may discern what they may come to, if they preuent it not by repentance. And for godly men, they may hence be the more inflamed with the admiration of Gods goodnes, when they shall heare of their owne priuiledges by grace. Such Scriptures as this, containe the arraignment and triall of the vngodly. Now, it is very profitable for vs to stand by, and hear the triall.

triall. Wee know multitudes of innocent men flock to the Aſſiſes to heare the araignement of malefactors, which breeds in them, firſt, contentment in the obſeruation of the ſolemnity and manner of adminiſtration of Iuſtice: Secondly, a feare to offend: the terror of their ſentence frightes the heart for many daies after: Thirdly, a loue of innocency: it makes men loue innocency much the better for a long while after: Fourthly, compaſſion to malefactors: it ſoftens the heart, and makes men fit to ſhew mercy to theſe poore condemned men. The like to all this is bred by the conſideration of ſuch Doctrines as this.

In the words of this verſe then two things are to bee noted: firſt, the kindes of puniſhments inflicted vpon the body of vnbeleeuers: ſecondly the cauſes of it. The kindes are two: firſt, God will deliuer them vp to ſcandall, and then to deſpaire: to ſcandall, as Chriſt is a ſtone of ſtumbling: to deſpaire, as Chriſt is a rocke of offence.

Theſe words are taken out of the Prophet *Eſay*, Chapter 8. where the Lord intends by them to denounce the reprobation of the Iewes, as ſome think, or rather foretels the ſpirituall Iudgements, which ſhall bee inflicted vpon them. The Apoſtle in this place applies the words to the vnbeleeuers of his time, among whome the obſtinate Iewes were chiefe, to ſhew, that as the other Scripture was comfortable to the Godly: ſo were there places, that did threaten the wicked:

ked: & that as the former place did proue Christ a stone of foundation for the godly, so this did shew, that Christ was a stone in another sense to the wicked.

Christ is a stone of triall to all men in the Church, because the Doctrine of Christ tryes men whether they be elected, or reiected: good, or bad: so *Esay* 28. 16. Againe Christ is a precious stone to the beleeuer: and thirdly, heer a stone of stumbling to the vnbeleeuers.

Now, that we may know, what offence or scandal is, we may be helped by the Etimology of the originall words: For Scandall in the originall is either deriued of a word that signifies, to halt, or els it noteth any thing that lieth in a mans way a stone, or a piece of wood, against which, he that runneth, stumbleth, and so hurteth or hindreth himselfe: It most properly signifieth rest, or a certaine crooked piece with a baite vpon it in instruments, by which mice, or wolues or foxes are taken: and thence the Church translated the name of scandall, to note the snares, by which men are catched, as beastes are in grins, and baites: so the word, it seemes, is vsed.

Scandall defined and distinguished.

So then, a scandall is any thing, which causeth, or occasioneth offences, by which a man is made to halt, or is brought into a snare, or made to stand still, or fall in matter of Religion, or saluation: And so the sorcerers were a stumbling block to *Pharaoh*, and the false prophets to *Ahab*, and the lying signes of Antichrist, to such as loue not the truth.

Now,

Now, all ſcandall may be thus diuided: Scandall is either actiue, or Paſſiue, that is, giuen, or taken: Scandall giuen, is, when the authour of the action is likewiſe the cauſe of the hurt that comes by it: Thus *Elies* ſonnes were ſcandalous: thus *Dauid* by his greeuous ſinnes gaue offence, 1. *Sam.* 2. 17. 2. *Sam.* 18. 22, &c. and thus Scandall is giuen either by euill doctrine, firſt, whether hereticall, ſecondly, or ſuperſtitious: or elſe by wickednes of life, or by wilfull abuſe of Chriſtian liberty.

Offence taken, is either from our ſelues, or from others: A man may bee an offence, a ſtumbling blocke to himſelfe, by dallying with ſome ſpeciall beloued corruption: of which our Sauiour Chriſt ſaith, If thine eye offend thee, pull it out, or thy hand, or thy foot, &c. *Math.* 5. 29. Scandall taken from others, is either that they call humane, or that they call diabolical: Scandall taken, which they call humane, may either bee found in Godly men or wicked men: Godly Chriſtians that are weak, may be offended, or hindred in Religion diuers waies: as either by reaſon of the perſecution and oppreſſion of the godly: or by the Hereſies, or diſſenſions of men in the Church, or by the flouriſhing eſtate and proſperity of the wicked: as alſo by the liberty ſome of the godly take in things indifferent, for the aduancing of the Goſpel in caſe of neceſſity: As when *Paul*, for the gaining of the Gentiles, neglected *Moſes* Law. This was an offence to many beleeuing Iewes *et contra, &c.* Wic-

Wicked men also take offence, as heere in this text is manifest. Now, the offence which they call Diabolicall is that, when men wilfully and peruerſly will prouoke themſelues to ſin freely, becauſe of the examples of the vices of Godly men: as when the drunkennes of *Noah*, the inceſt of *Lot*, the adultery and murther of *Dauid*, the periury of *Peter*, or the like is alledged to maintaine themſelues in a liberty of ſinning: It is the ſcandall of wicked men, which is here meant.

Now wicked men make themſelues miſerable in this caſe of ſcandal both waies: By giuing offence, and by taking offence. By giuing offence, and ſo Chriſt curſeth them for offending his little ones: Wicked men offend them either by the ſubtilty of falſe and corrupt Doctrine, or by prouocation and inticement: or by euill example, or by diſcouraging them with reproches, threats or oppoſitions, or the like: but this kind of offence is not meant here. It is offence takē, which is noted heer, as a greeuous curſe vpon them; and amongſt offences, takē, this is their miſery that they gather offence, from what ſhould haue bin the cauſe of their holines and happines, euen from Chriſt. *Math.* 18.

Queſt. Might ſome one ſay, What ſhould men bee offended at in Chriſt?

Anſ. *Wicked men were offended at Chriſt in many things Eſay* 53. 2. *Ioh.* 18. 36. *Math.* 9 10.

The Iews were offended: 1. At the vileneſſe of his perſon, or his mean cōditiō. 2. At the pouerty and ſimplicity of his diſciples. 3. At the obſcurity of his Kingdome, being without worldly pompe and glory. 4. At his conuerſation, becauſe he kept cōpany with ſinners. 5. At his doctrine: partly, be-

cauſe he reproued their ſuperſtition, and hypocriſie, and the traditions of their fathers, and partly becauſe hee taught, that Iuſtification could not bee had by *Moſes* Law, but muſt bee ſought by beleeuing in him, as alſo by other particular directions; as, that man muſt eat of his fleſh; that he was the Sonne of God; that hee was older then *Abraham*, &c. Laſtly, at his miracles: for they thought, hee did it by ſome Diuell.

Thus in our times the Papiſts, they take offence at the newnes of our Religion, as they pretend; at the freeneſs of the people that profeſs it; at the doctrine of Iuſtification by faith alone, &c.

Thus alſo wicked men in the Church are offended at the ſmal number of ſuch as are ſincere; at the plainneſſe of the preaching of the Goſpell, or ſuch like.

Queſt. 2 Might ſome one ſay, What if wicked men be offended, is that ſuch a great miſery?

Anſ. Yes: for it is many times the occaſion of their ruine, for wee ſee many men keepe theſe obiections in their hearts till their death, by which they are hardned from all care of ſaluation by Chriſt, at the beſt it is a notable hindrance for the time; it fruſtrates them of the Goſpel, and of the communion of Saints, &c.

Vſe. The vſe may bee firſt for information: We may hence ſee, what an infectious ſorcereſſe vnbeleefe is: It can make things exceeding good, to proue exceeding euill to them: it can make God, the Word, the Sacraments, & Chriſt himſelfe (all good) to be occaſions of extreme euill

euill to him. Wicked men are like spiders, that can suck poison out of the sweetest flowers.

Secondly, this should serue for great humiliation vnto all wicked men, that find themselues stopped, or hindred, or cast out of the way by receiuing scandall into their hearts: They should heere take notice of it, that it is a singular curse of God, when God leaues a man to the liberty of admitting poisonfull obiections, and thereby to bee hardned against the care for his owne soule in matters of Religion. Men little thinke of the fearefulnes of such mens cases, which must needes be extremely euill, either if they looke vpward to see, that God doth expose them to this offence, as a way of singular punishment, or if they look to the effect, whatsoeuer they can say, yet their poore soules in the meane time are left destitute of mercy, or the profit and power of it.

Might some one say, How can they help it, seeing Christ is a stone of stumbling vnto them? It seemes they cannot auoid it. *Ob.*

Christ is a stone of stumbling, not actiuely, but passiuely: hee doth not make them stumble, but they through their ignorance (walking in darknes) or through their precipitation running headlong in things, or through the poison of some beloued sinne, which hath altogether corrupted their taste, doe fall at the Doctrine of Christ, or turne the precious things of Christ into poison, by reason of the venome lying in themselues. *Sol.* Note.

Thirdly, ſuch raking offence is a iudgement. Weake Chriſtians ſhould bee warned and temper themſelues ſo, as to refraine that weaknes of being ſo apt to bee offended at the liberty of ſtrong Chriſtians; and to this end they ſhould take heed of doubtfull diſputations, or enſnaring themſelues about the vſe of indifferent things. For though God pities them, yet they are much plagued by their opinions, and intanglements heerein. For firſt, they ſinne againſt their brethren by raſh cenſure, and deſpiſing them: and ſecondly, they wrong their owne ſoules: for ſometimes they are hindred in the Word, and ſometimes loſe the benefit of the Sacraments by their ignorant ſcruples, and ſometimes they draw much trouble and moleſtation vpon them; and laſtly they many times open the mouthes of wicked men to reuile them, and exaſperate them againſt the good way of God. To conclude therefore this vſe: Since offence is the rod of the wicked, let not godly men ſuffer it to reſt on their lot.

Fourthly, ſince wicked men, by the iudgement of God, and their owne frowardnes, are ſo apt to receiue offence, it ſhould teach the godly to order themſelues ſo towards them, that they giue no offence vnto them. I ſay, giue no offence, ſo as the fault ſhould bee in the godly, but rather they ſhould ſtriue to ouercome this frowardnes of wicked men, by all poſſible care, both to put them to ſilence, and by keeping them ſilent. Now, becauſe there be ſome things, wherein regard

regard must not be had of the offence of wicked men, I will open this point distinctly, and shew,

First, in what things the offence of wicked men is not to bee regarded.

Secondly, in what things wee must take heed, wee giue them not offence, or in what things wee may bee guilty of giuing offence to them.

Thirdly, what rules may bee obserued in our cariage, which may silence wicked men, or compell respect and estimation from them, or at least put them to silence, &c.

Wherein we are not to regard the offence of wicked men.

For the first, if wicked men bee offended for doing good, wee are not to regard their offence: As when the Pharises were offended at Christ, he cared not, but said, Let them alone, they are blind, and leaders of the blinde, &c. *Math.* 15.14. And so the Apostles answered, It is better to obey God then men, *Acts* 5.29. It is better, that scandal arise, then that the truth should bee forsaken. Thus *Michaiah* cares not for the offence of *Ahab*, nor *Eliah*: and in this case, *Leui* is not to respect father, or mother, bretheren or children, *Deut.* 33.9. And so though wicked men bee offended, wee must preach the Gospel with all plainenesse, and not affect wisdome of words, 1.*Cor.*1.23. and wee must labour for the meate, that perisheth not, and must pray vnto God, and vse religious exercises in our houses, as *Daniel* did: wee must renew Iustification by our owne workes, and we must suffer in a good cause, and wee must with strictnes auoid the excesses of the time.

In what things we may be guilty of giuing offence to wicked men.

Now for the second: we may be guilty of giuing offence to the wicked: First, by scandalous and vicious life: thus *Dauid* gaue offence. Secondly, by indiscretion in the manner of doing good duties, as if men pray, or fast, or giue almes to bee heard, or seene of men. Thirdly, by rash zeale, as when men proclaime to the world a great deale of strictnes in things that are not grounded vpon the Word, and yet are tainted openly with known infirmities, and sinnes: or when men are violent and rash censurers, especially in things they commit themselues: or when men neglect their calling, and liue inordinately, and are busie-bodies vnder pretence of Religion: or when men that haue a faire dore opened to doe good by preaching the Gospell, will not yeeld in some indifferent things, that they may winne them; as, woe had beene to *Paul*, if he had not beene a Iew with the Iewes, that hee might gaine the Iewes thereby: or necessity lay vpon him the preaching of the Gospell, or to preach the Gospell, though it were clogd at that time with condition of yielding to the Iewish ceremonies, 1. *Cor* 9.

Rules for the preuenting of scandall.

Now for the third, there are diuers excellent rules that may much adorne the liues of Christians in their courage toward the wicked; and so either preuent scandall, or leaue them without excuse, themselues being Iudges, as they will confesse in the day of visitation. These things then will much aduance our cause before wicked men, to shew in our conuersation,

1. Integrity, and harmelesnes, and sound care

care of the practising of godlines, *Philippians* 1. 15,16.

2. Submission and obedience vnto the King, and his humane ordinances, 1. *Peter* 2. 13. 14. 15.

3. Reuerence andfeare, when we intreate of any thing, that concernes God, and Religion. 1 *Pet.*3.16.

4. Meeknes of wisdome, expressing a minde free from conceitednes, frowardnes, or affectation, *Iam.*3.13.

5. Mercy to the poore, and a minde free from the greedy desire of earthly things, a serious declaration of the contempt of the world, *Iam.*1. 26. *Math.*5.16, &c.

6. Quietnes and peace to be shewed first in studying to be quiet, & to meddle with our owne busines: secondly, in making peace amongst others, *Math.*5.8.

7. Loue to our enemies, being ready to pray for them, or doe them any good.

Lastly, hence may be gathered some matter of consolation for the godly. For first, if the Lord haue kept them from taking offence, hee hath freed them from a great & sore spirituall iudgement. Secondly, if the wicked should be so peruerse, as to take offence, when he giues none; yet this may stay him, that Christ himselfe was an offence vnto them. Thirdly, as it is a great iudgement to bee offended at Christ: so it is a great mercy and supernaturall grace, when the Lord makes our hearts able to loue the Lord Iesus in all sincerity.

Hitherto of the first kinde of punishment: the second is, that Christ shall be to them *A rock of offence*, that is, they shall fall vpon Christ, as the ship doth vpon the rock, and be broken all to pieces: There shall bee a desperate anguish vpon their consciences, perceiuing themselues to haue no right in Christ, by the feare of which, as men that haue suffred shipwrack, they shall be out of all hope of mercy. Thus hee that falleth on this stone, shal be broken, and vpon whom it shall fall, he shall be ground to powder, *Luke* 20 17.

The consciences of wicked men are diuersly affected: some are without feeling of any grieuance in the matters of their soules; some haue feeling. The conscience is without feeling, either through a continuall security, and sleepines, which is in all men, or through a searednes, by which some men are growne past feeling. Now those wicked men that haue any feeling in this text, are cast into two sorts; for either they are offended, or they despaire. Christ is to those latter, an occasion of their ruine, they suffer shipwracke vpon Christ, which is ioyned with singular offence, or paine, or grieuance of their consciences. This rocke is like that in the *Iudges*, chap. 6. 21. out of which fire went and consumed them.

The despaire that wicked men feel, is of two sorts. For either it is a despaire, which riseth from their perswasion of their want of helpe in spirituall things, or from their want of help in outward things: somtimes they fall into desperate torments, and griefs, and fears about outward things, either vpon

vpon fear of danger, or vpon an apprehenſion that they are vtterly vndone, or ſhall be in matters of the world: this was the deſpair mentioned: and this deſpair was in *Saul*, *Achitophel* and *Belſhazzer*, *Dan.* 5. and in the Iews, when they ſaid there was no hope, *Ier.* 2. 25. and this was in the Ægyptians, Babylonians, Tyrians; and their caſe in the deſolation of their eſtate by warre, mentioned in many chapters of the Prophet *Eſay*. But, this deſpair is not meant heer: for, this is a deſpair of all help or ſaluation of the ſoule by Chriſt; conceiuing, that they are vtterly caſt off of God, and ſhall periſh for euer. Thus *Cain* and *Iudas* deſpaired of all mercy in God. *Deut.* 28. 96. 67.

How many waies wicked men may deſpaire.

And this deſpaire of ſaluation and all happineſſe, is felt either in hell, or at the day of Iudgement, or in this life.

Firſt, it is certain, that the Wicked feel an eternall deſpair in hell, which increaſeth their torments, becauſe they haue no hope of eaſe or help: and thus alſo the diuels deſpair. This deſpair in hell, is a meer gnawing the conſcience, and tormenting it, which neuer dieth.

Secondly, they alſo feel deſpair with ſingular horrour, when they come to appear before Ieſus Chriſt at the laſt Day, when they behold the face of the Iudge, and feel within them a witnes that tels them they ſhall bee damned. This torment will then come vpon them, like the pains of a woman in trauell; and their anguiſh will bee ſo great, that they will cry to the mountains to couer them from the face of the Iudge, 1. *Theſ.* 5. 3. *Reu.* 1. 7. & 6. 16.

Thirdly,

Thirdly, now the first degree of this despaire, is felt by diuers wicked men in this life, as it was by *Cain* and *Iudas*: and of this hee speaketh heer. And thus wicked men despair, when they think their sins cannot be forgiuen, and that they haue no benefit by Christ, and shall certainly perish for euer.

And this is noted heer as a grieuous curse of God inflicted vpon vnbeleeuers. Despair is one of God's most fearfull iudgements in this world; which when God inflicteth, hee may bee said to rain vpon them fire and brimstone, and an horrible tempest, *Psal.* 11. 6. Most fearfull is their case, when the wrathfull Arme of God takes hold of them, and hee poures out his indignation vpon them: this will make their loins to shake, *Psalm* 69.23,24. They are then like the raging sea, hauing no peace within them, *Esay* 57. *vlt.* They are brought to the King of terrors, and their confidence is rooted out, *Iob* 18.11,14. There they were in great fear, *Psalm* 14.5. They are said to blaspheme God, and gnaw their tongues, *Reuel.* 16.9,10.

While God's Saints sing for ioy of heart, they howle for vexation of spirit, *Esay* 65. 14. They could bee glad to run into the holes of the rocks, and into the caues of the earth for fear of the Lord, and the glory of his Maiesty, when hee comes thus terribly to shake the earth, *Esay* 2. 19. Surely, such is the case of the Wicked; and this is the portion of their cup that knowe not God. And how terrible this torment is in the heart of

a wicked man, may appear, if wee consider but what torment the very Godly suffer in their despair, which is far easier than that of the wicked. *Dauid* saith, The paines of hell compassed him, *Psalm* 18.5,6. and 116.3. and that God's terrours did cut him off; and that he was ready to dy; and that, while he suffred God's terrors, hee was distracted, *Psal.* 88.15,16,14. As also it may appear by those torments which the very despaire for outward things hath put wicked men to, which is farre lesse grieuous than this despair of God's mercy and eternall saluation: and yet in that case their paines are compared to the paine of a woman in trauell, *Psalm* 48.6.

See more at large of the horrible plight wicked men haue been in in this respect, in the description of the iudgements should fall vpon the forrain nations, rendred by the Prophet *Esay* in many chapters.

Vses. The vse may bee, first, for great amazement to wicked men, that now perhappes laugh and sing in the iollity of their hearts. O let them remember, what God may doo to them! What case will they bee in, if God bring them once to despair? And this is the portion of their Cup. Oh! if the terrour of a King be as the roaring of a Lion; what then is their case, if God shall reueal his wrath from heauen vpon them for their waighty sinnes! And the more should they bee affrighted, because despair is but as it were the beginning of euils. They feel it for a short time on earth, but shall feel it for euer in hell. And

there-

therefore, if it bee possible, they should bee perswaded in time to repent, that they may be deliuered from this great wrath to come. Oh how easie, in comparison, might mens repentance be, if they would be warned in time!

Secondly, this doctrine may breed in vs a wonderfull awfulnesse and fear of God: when we read of such iudgements in Scripture, or behold any poor wretches tormented with this iudgement, it should breed in vs not onely an infallible assurance that there is a God, or that there shall be a hell of wofull torments, or the like; but it should especially make vs think of God with all reuerence, and be afraid to displease him: for, dominion and fear are euer with him, *Iob* 25. 2. This doctrine should make vs resolute to go our waies, and sinne no more: the counsell of the Wicked should bee farre from vs, seeing hee can thus put out their candle, and make them drink of the wrath of the Almighty, *Iob* 21.17,20.

Thirdly, it should work in all of vs a care to vse all means, that we may be kept from despair.

Quest. What then should we doo, that we fall not into despair?

Ans. Some things are to bee auoided: some things are to be done.

If we would not fall into despair,

Preseruatiues against despair.

First, wee must take heed of wilfull vnbelief, such as was in the Iewes; when men not onely neglect the assurance of saluation brought by Christ, but contemn it, and striue to put all such cares out of their heads.

Second-

Secondly, we must take heed of stumbling. If men feel their hearts to be insnared in respect of Christ, and that they are tossed with vile obiections, &c. let them look to themselues, and amend in time: for, if Christ be a stone of stumbling, he may be a rock of offense.

Thirdly, wee must take heed of security, and contempt of the knowledge of God's waies. Despair will work terribly, when it lights vpon a minde that hath contemned knowledge, and liued in all ease and security, *Iob* 21.1, to 20.

Fourthly, we must take heed of apostasie from the profession of the loue of the truth: for, despair is many times a wofull scourge to such kind of creatures; as the stories record, and experience shewes.

Fiftly, wee must in generall take heed of all grosse and presumptuous sinnes, especially the sinnes against the third, six, and seuenth commandements: for, vsually these sins go before in the desparation; such as are, swearing, and cursing, and periury, and murder, and incest, and whoredome, &c. The Wicked flee, when none pursues them: but the righteous are bold as a Lion, *Pro.* 28.1. and 14.14.

Now, secondly, there are other things which we must doo, that we may auoid despair.

First, we must not smother our doubts in matters of Religion, especially in the cases of our conscience, but take the pains to ask and seek resolution: else, that which is but doubting at the first, may proue to bee despair in the end. Those lesser

lesser sores in mens hearts, may fester and rankle within vs, till they prooue to this great disease.

Secondly, wee must store our heads with the promises of the Gospell, and those comfortable places of Scripture, as may breed in vs a full perswasion of God's singular compassion and mercy towards all penitent sinners, and withall do shew vs that plentifull redemption in Iesus Christ, and the maruellous efficacy of his blood to clense vs from all our sins.

Thirdly, wee should, aboue all things, put on the shield of faith; I mean, we should vse all diligence to get the assurance of GOD's fauour in Christ: for, assurance will preserue vs safe from despair. For, as vnbelief brings it: so faith preserues vs from it.

Fourthly, we should be carefull vpon all occasions to keep our assises; and if we bee endangered by any sinne, we should make haste to iudge our selues, that wee bee not condemned of the Lord. For, the attendance vpon this point, maketh all safe: whereas the long neglect of our daily sinnes, without any humiliation for them, may turn in the end to the pangs of some miserable despair.

Vse 4. Fourthly, hence the Godly may comfort themselues, because Christ is to them a rock to build on, *Mat.* 16. a rock for refuge and safety, *Psal.* 18. 2. a rock for shadow, *Esay* 32. 2. And therefore let the Inhabitants of the earth sing, *Esay* 42. 11. and withall, if they consider how God sheweth them, they should account their other afflicti-

afflictions but light, in comparison of what falls vpon wicked men.

Ob. But we read, that godly men haue been in despair; as, *Dauid*, *Iob*, and others.

Sol. It is true: but yet there was euer great difference between the despair of the Godly and the Wicked, which I will briefly note.

speciall differences between the despair of the Godly and the Wicked.

First, they differed in the causes. The honors of the Wicked proceeded from the curse of God: whereas the sorrows of the Godly proceeded from his mercy.

Secondly, they differed sometimes in the obiect: for, godly men despair of themselues; wicked men despair of God. It is a grace vsuall in repentance, to despair of all happinesse from our selues: but now wicked men are out of all hope of God's mercy and help.

Thirdly, they differ in the effects. For, *Cain* blasphemes God in his despair, and saith, his punishment is greater than he can bear, or his sinnes greater than can bee forgiuen: but the Godly giue glory to God, and account him alwaies iust and good. Again, wicked men rage and repent not: but godly men bewail their sinnes, and cry mightily to God, *Reu.* 16.9,10. *Ier.* 18.12. Wicked men bee in trauell, but they bring forth nothing but winde: they are neuer the better when they come out of their affliction, no though they poured out a praier to GOD in the time of distresse, *Esay* 26.16,17,18. Thirdly, the confidence of the wicked man is swept down as the house of a spider, they haue no hope at all, *Iob* 8.13. and

11. *vlt.* Whereas godly men, at the worſt, are ſupported with ſome kinde of hope, or perſwaſion of mercy: and therefore vſually they rather ask whether God's mercy be clean gone, than ſay it is ſo, *Pſalm* 77. and they rather complain, that God hides himſelf from them, than that God hateth them, *Pſalm* 88.15.

Fourthly, they differ in the meaſure too. For, God alwaies hath reſpect to the ſtrength of his children, to lay no more vpon them than they are able to bear: whereas he reſpects the ſinne of wicked men, and regards it not, though they cry out with *Cain*, they cannot bear it.

Fiftly, God giues iſſue out of the triall, and returns from his diſpleaſure in a moment, when he deals with the Godly, *Eſay* 54. whereas wicked men can haue no ſuch hope.

Laſtly, ſeeing deſpair is ſuch a curſe, and is ſo farre from leading men to Chriſt, that it makes them ſuffer ſhipwrack vpon Chriſt; Miniſters & all others ſhould take heed of driuing the people vpon any pretenſe, into this kinde of deſperation: let men bee taught to deſpair of themſelues, but neuer to deſpair of God.

Hitherto of the kindes of puniſhments.

The cauſes follow: firſt, in themſelues; ſecondly, in God.

In themſelues it is their ſtumbling at the word, and their diſobedience.

To them which ſtumble at the Word.]

There is a diuerſe reading. The old reading was thus: To them that offend in the Word; noting

ting either in general, that Gods word, or Christ, doth not profit these men that were guilty of euill speaking, and the grosse abuses of the toung: or in particular, it should note the sinnes of the stubborne Iewes, who offended in word, when they blasphemed Christ, and denied him.

But I rather take it as heer it is translated: and so it notes the causes, why many men fall into scandall, and from thence into despaire, *viz.* because they bring ill harts to the Word of God, they haue mindes that are rebellious, and will not be subiect to the Gospell, but intertaine it with diseased & cauilling mindes. Those persõs are likely not to receiue any good by Christ, that quarrell at the Word of Christ. Now, that this may not be mistaken or neglected, I will shew, first, what it is, not to stumble at the Word, lest some weak ones should be dismaied: Then secondly, how many waies wicked men stumble at the Word.

How & wherein men take offence at the Word.

For the first. To bee grieued in heart for the reproofes of the Word, is not an offence, but a grace: so we are troubled not with dislike of the Word, but of our owne sinnes. Secondly, to inquire of the truth, and that which is deliuered, and to try the doctrine, by turning to the Scriptures as the Bereans did: this is not condemned heere; nor is it a stumbling at the Word, to put a difference betweene the teaching of Christ, and the teaching of the Scribes and Pharises.

Secondly, but men are said to bee offended at the Word, when their harts rise against it, or they ensnare themselues through their owne corrupti-

on by occasion of the Word. To speak distinctly, wicked men are offended at the word with a threefold offence. First, with the offence of anger, when they rage and fret at the Word, or the teachers thereof, because their sinnes are reproued, or their miseries foretold. And this offence they shew, either when they enuy the successe of the Word, *Acts.* 4.2. or raile and reuile Gods Saints, as *Ahab* did *Michaiah* for telling him the truth: or when they mocke at the Word, as the Pharises did, *Luke* 16.14. Secondly, with the offence of scandall, when they take occasion from the doctrine they heare, to fall off from hearing, or from the true Religion, or from the company of the godly. Thus they stumbled at those hard sayings of Christ, that departed from him for that cause or reason, *Ioh.* 6. Thirdly, with the offence diabolicall, when men peruert the good Word of God, to inflame themselues the more greedily to sin, making it a doctrine of liberty, or taking occasion to commit sin from the Law, that rebukes sinne.

Vses. The vse may bee first for information, and so two waies. For first, we may hence see the reason, why many hearers profit not by the Word. It is not because the Word wants power, but because they stumble at it. They nourish cauils and obiections against it: they oppose reason to faith. Secondly, we may hence take notice of the difference of a regenerate and vnregenerate heart. To the one the Word is a sauour of life, to the other it is a deadly sauour, and full of offence to them. And withall, this may humble wicked men.

men. For this is a sure truth, that so long as they are offended at the Word, so long they haue no part in Christ: and withall it may comfort all those that loue the Word, and receiue it with ioy constantly. For that is a meanes and signe of their interest in Christ.

Being disobedient.]

These words containe another cause why Christ was no better relished by them, and why they found such an ill taste in the word of Christ: it was the wickednes that was in them: Sinne had marred their tastes: sweet meates haue but an ill relish with those who haue corrupt and diseased stomacks, and the cause is apparant, the ill humors in their stomacks, and nothing in the meates they eate: But of their disobedience before: and therefore this shall suffice in this place: and thus of the cause in themselues.

The cause in God followes.

Whereunto they were appointed.]

There is much difference of the reading of the originall words in the translations.

Some read thus: They stumble at the Word, & beleeue not in him, in whome they are placed, or set; and expound it thus, In whom they liue, moue, and haue their being: some read, in stead of disobedient, They beleeued not: But for these words, read them as heer. But then their meaning is, that the Iewes beleeued not, though they were thereunto appointed, that is, though they had the promise of saluation, and were a people separate thereunto: and so it is an aggraua-

graduation of their vnbeliefe.

This sence and reading is not to bee despised.

But I take it, as I finde it in the translation: and so the sence is, that these men, whether Iewes or Gentiles, that are heere spoken of, were appointed to this misery by the decree of God: and so they are words that expresse the substance of that part of Gods decree, which Diuines call Reprobation.

And so it is to bee obserued from hence, that wicked men are appointed from euerlasting, to the enduring of the miserie which are inflicted vpō them in this life, or in Hell: This is a doctrine which is extremely distasted by flesh and blood, and proues many times more offensiue to the common people, and is alwaies to bee reckned as strong meat: and therefore, that I may fairely get off this point, I offer two things to your considerations: First, the proofes that plainely auouch so much, as is heere obserued. Secondly, I will set downe certaine infallible obseruations, which tend to quiet mens mindes, and perswade them against the seeming difficulty, or absurdity of this truth.

Proofes of Reprobation.

For the first, the Apostle *Iude* saith, that the wicked men he treateth of, were of old ordained to this condemnation, *Iude* 4. and the Apostle *Peter* saith, that the vngodly were reserued vnto the day of Iudgement to be punished, 2. *Pet.* 2. 9. and verse 12. he saith, that they are naturall brute beasts, made to bee taken, and destroied: and it is manifestly implied, 1. *Thes.* 5. 8. that God hath ordained

dained wicked men to wrath: so *Rom.* 9. 22.

Certaine obseruations for the quieting of our mindes in the doctrine of reprobation.

For the second: though this doctrine seeme wonderfull hard, yet to assure vs, there is no hard dealing at all in God, there bee many things may confirme vs, and ease our mindes, though for the present wee cannot vnderstand how this should be, and perhaps are much troubled about this point, and therefore seriously consider,

First, for thy selfe; that if thou haue truely repented, and doe beleeue in Iesus Christ, and hast in thee the signes of a child of God; for thy part thou art free from this danger, and out of all question art in safe estate, and therefore oughtest not to greeue, but reioyce with singular praise to God.

Secondly, seeing God hath comforted vs with many doctrines, and trusted vs with many cleere points of knowledge, can wee not bee contented, that God should speak darkly to vs in one point? Especially when wee are told beforehand, that there is an Abyssus: a depth, yea many depths in this doctrine? Shall we bee wayward, because one truth will not sinke yet into our heads? Wee are told, that this is a point vnsearcheable, *Rom.* 11. 32, 33. and the rather, because weake Christians are not tied to eate strong meat: they may safely let this doctrine alone.

Thirdly, that no man can know his owne reprobation, nor ought to beleeue so of himselfe: but is called vpon to vse the meanes by which he may bee saued.

Fourthly, wee haue this oath of God for it. That he desires not the death of the sinner, but would haue all men to repent and bee saued.

Fiftly, that whereas Diuines make two parts of the decree of reprobation: *Preterition* and *Predamnation*; All Diuines are agreed for the latter, that God did neuer determine to damne any man for his owne pleasure, but the cause of his perdition was his owne sinne. And heere is reason for it: For God may, to shew his soueraignty annihilate his creature; but to appoint a reasonable creature to an estate of endles paine, without respect of his desert, cannot agree to the vnsported Iustice of God. And for the other part of passing ouer, and forsaking a great part of men for the glory of his Iustice, the exactest Diuines doe not attribute that to the meer will of God, but hold, that God did first look vpon those men as sinners, at least in the generall corruption brought in by the Fall. For all men haue sinned in *Adam*, and are guilty of high treason against God.

Sixtly, that sinne is no effect of reprobation, but onely a consequent: Gods decree doth not force any man to sinne, &c.

Seuenthly, that what soeuer God hath decreed, yet all grant, that God is no way any Author of sin: he doth not cause sin in any, but onely permits it, and endureth it: and whereas the most that can bee obiected, is, that God hardneth whom hee will, *Rom. 9.* it is agreed vpon in the answer of all sound Diuines, that God doth not in-

infuſe any wickednes from without, in mens hearts: but whereas their hearts are in themſelues by cuſtome in ſinne hardned, as a iuſt Iudge hee giues them ouer to Satan and his power, who is as it were the Iayler, but doth neuer reſtraine them from good, and the meanes of it.

Eightthly, now may men ſay, that blame came vpon men by reaſon of the rigour of Gods Law: For it was impoſſible to bee kept. For this there is a cleere anſwer: When God gaue his Law at firſt, man was able to keep it; and it came by his owne default, that hee was not able to keepe it afterwards. A man that ſends his ſeruant to the market, and giues him charge to doe ſuch and ſuch buſines for him; if that ſeruant make himſelfe drunken, and ſo bee vnfit to doe his maſters buſines, hee is worthy to bee puniſhed, becauſe hee was fit to doe it, when hee was firſt ſent about it.

Ninthly, it is plain in this verſe, that thoſe men of whom he heer ſpeaks, are indited of grieuous ſin againſt Chriſt and the Goſpell.

Tenthly, that things may be iuſt, though the reaſons of them doo not appear vnto vs: if it bee true of ſome caſes of iuſtice among men, much more in this caſe of God's iuſtice.

Laſtly, it ſhould much ſatisfie vs, that in the day of Ieſus Chriſt, thoſe myſteries of Religion ſhall be broken open, and all then ſhall bee made cleer vnto vs, as cleer as the ſhining of the Sun at noon-day.

Thus of the puniſhment of vnbeleeuers, and

so also of the first argument, taken from testimony of Scripture.

Verses 9, and 10. *But yee are a chosen generation, a royall Priest-hood, an holy Nation, a peculiar people, that ye should shew forth the vertues of him that hath called you out of darknes into his maruellous light;*

Which in times past were not a people, yet are now the people of God; which had not obtained mercy, but now haue obtained mercy.

THese words contain the second argument to perswade Christians to make their constant recourse vnto Christ, and from him to procure vertue to enable them for holinesse of conuersation: and it is taken from the consideration of the excellency of that estate, vnto which they were brought by Christ. For the description whereof, the Apostle singles out two places of Scripture, with which hee makes vp a compleat narration of their great prerogatiues aboue all other people, and aboue that they themselues were in former times. The places of Scripture he makes vse of, are *Exod.* 9. and *Hosh.* 1.

And before I open the words, two things may be heer noted. First, the Apostle's care to proue what he saith from the scripture, whether it be against wicked men, or for godly men: wch shews, that we should much more take heed to GOD's Word, being lesse than Apostles, especially such an Apostle. Secondly, we may hence note, that the

the promises or praises giuen to the Godly in the old Testament, are not enuied to Christians in the new Testament. God is no respecter of persons: but wee haue free liberty to search the books of God, and to chuse out of all the examples of the sutes of godly men, or the preferments, what we wil: and if we make a sute of it to god, he wil not deny it, but shew vs their mercy.

Now, for the particular opening of these words, we must obserue, that it is the purpose of the Apostle to shew briefly the priuiledges of the godly aboue all others, or what themselues were before their conuersion.

And the priuiledge of their estate may be considered either positiuely in it self, or comparatiuely. It is described positiuely, verse 9. and comparatiuely, verse 10.

In the ninth verse, there he reckons vp a number of prerogatiues belonging to the Godly, and withall shews the vse they should make of them, or the end why they were conferred vpon them.

The Godly excel in diuers respects, if we consider,

First, their election: they are chosen of God.

Secondly, their alliance or kinred: they are a chosen kinred.

Thirdly, their dignity aboue other men: they are royall Kings.

Fourthly, their function or priuate imploiment before God: Priests.

Fifthly, their behauiour, or outward conuersation: they are holy.

Sixt-

Sixtly, their number: they are a Nation.

Seuenthly, their acceptation with God: they are a peculiar people.

First, for Election.

The Apoſtle, looking vpon the words in *Exodus* 19. 5, 6. and ſeeing that they deſcribed the happineſſe of Chriſtians in this life, doth in the Fore-front put-to this priuiledge of their election, as the foundation of all the reſt, and would haue Chriſtians much affected with the conſideration of this prerogatiue.

It is one of the chief and prime comforts of a Chriſtian, to conſider, that he is elect of GOD, *Pſalm* 106.4,5. 2. *Pet.* 1.9. elect, I ſay, both before time, and in time. Before time, in God's decree: and in time, when the Godly are ſingled and called out of the world, and picked out, one of a city, and two of a tribe, in all the ages of the world, and diſtinguiſhed from other men, by beleeuing in Ieſus Chriſt. As the Iſraelites were choſen out of all the nations of the world; ſo now the Elect out of all the Ages of the world.

Queſt. But, what is there in the election of a Chriſtian, that ſhould ſo much affect him, as to account himſelf ſo wonderfull happy in that reſpect?

Anſ. There are many things in our election, which ſhould much rauiſh vs: as, to conſider,

The ſpecialties of Election.

First, when wee were choſen, *viz.* before the foundation of the world from all eternity. Oh what a fauour is it to think, that God had ſuch thought of vs before euer we had any beeing! *Epheſ.* 1.4. Se-

Secondly, by whom we were choſen, *viz.* by God. Men are wont to be affected, if any of any degree almoſt doo point out them aboue others, vntoany condition of praiſe or preferment. To be beloued and in requeſt with any, is a contentment: but eſpecially, if Kings or great perſons ſhould chuſe vs out to ſet their loue vpon vs, how would we be moued with that! Oh! what compariſon can there be between the greateſt men on earth, and the great God in heauen?

Thirdly, to what wee were choſen, *viz.* to a Kingdom and great glory. For meaner perſons to be choſen to any preferment, it would proue a great contentment; but eſpecially, to be aduanced to the higheſt honors: why, God hath choſen and called vs to no leſſe an happineſſe than a Kingdome and glory, yea, his Kingdome and glory in heauen, *Mat.*25.34. 2.*Theſ.*2.13,14.

Fourthly, for how long this choiſe muſt laſt, *viz.* for euer. To be choſen to a great office, though it were but for a yeere, is a great honour in the account of ſome men, but eſpecially to enioy a kingdome, if it may be for diuers yeers, as 20, 30, 40, or the like, how would men reioyce, that could attain to ſuch an election? But behold, our happines is greater. For wee haue by our Election an entrance into the euerlaſting Kingdom of Ieſus Chriſt.

Fifthly, vpon what reaſons we were choſen. *viz.* vpon God's free and meer grace and goodnes: he chooſeth whom he will. It was his good pleaſure to chuſe vs to ſuch a Kingdome: wee had it not

not by descent, or desert, *Rom.* 9. 18, 21. *Ephes.* 1. 11.

Sixtly, in what manner he chose vs, *viz.* vnchangeably, to bee chosen to so great an estate, though it had beene but during pleasure, and that pleasure to, such as might change, had beene a great aduancement. But Gods purpose remaines according to his choise, and whom he elected, he calles; and whom hee calles, hee iustifies; and whom he iustifies, hee glorifies, *Rom.* 8. 30. The foundation of God remaineth sure, 2 *Tim.* 2. 19.

Rom. 9.

Lastly, to consider whom he chose, which hath a double incitation in it. For first, the Scripture tels vs, Many are called, but few are chosen. Now this increaseth our honour, that but a few onely can be admitted to the participation of it. If many had enioyed it, the commonnesse of it might haue had in it some occasion of lessening the valew of it, *Deut.* 7. 6, 7. *Matth.* 20. 16. Secondly, God chose vs, that were most vile creatures polluted in bloud, couered with filthines, falne from him by vile Apostasie and our rebellion in our first parents, and beeing guilty of many treasons in our owne actions. And this should much moue vs, that God should set his heart vpon such vile wretches, as wee euery day are prooued to bee.

Vses. The vse of this may be diuers. But I will onely stand vpon two vses. First, the consideration hereof should inforce vpon vs a care to make our Election sure, 2. *Pet.* 1. 9.

Question. Now if any ask, by what signes I may know, that I am elected of God?

Answer.

Answer. I answer, There be diuers infallible signes of Election: as for example,

Signes of Election.

First, Separation from the world: when God singles vs out from the world, it doth manifest, that he hath chosen vs from al eternity. Now, that this separation may bee prooued sure and infallible, we must know,

1. That it is wrought in vs by the Gospell, 2. *Thes.* 2. 14.

2. That it containes in it a contempt of earthly things, so as our hearts do vnfainedly disclaime all happines in the things of this world, as out of true iudgement resoluing, that all is vanity and vexation of spirit. The loue of God, and the loue of the world cannot stand together, 1 *Iohn.* 2. 14.

3. That it with-drawes vs from needeles society, or delight in the men of this world, who follow the lusts of life, and minde oncly earthly things. *Psal.* 26.

4. An estimation of spirituall things aboue all the world.

Secondly, a relying vpon Iesus Christ, and the couenants of grace in him, so as wee trust wholy vpon him for righteousnes, and happines: Hence it is, that faith is called the faith of Gods Elect, *Titus* 1. 1.

Thirdly, the Sanctification of the spirit, 2. *Thes.* 2. 13. which hath in it both the reformations of those euils, which were wont to preuaile ouer vs, and were most beloued of vs, as also the qualifying the heart with such graces as are supernaturall,

turall, such as those mentioned in the Catalogue 2. *Pet.*1.5,6,7,8,9. and such are those graces heertofore mentioned in the sight of saluation.

Fourthly, the testimony of the spirit of Adoption. For euery godly man hath a witnes in himselfe, 1. *Ioh.*5.10. *Rom.* 8.15. Gods Spirit doth assure Gods Elect, that they are elect, and that it doth principally, by sealing vp vnto them the promises of Gods Word, *Ephes.*1.13,14.

Fiftly, by the conformity of Christians vnto Christ in affliction: for the Elect are predestinate to bee made like vnto Christ in sufferings. Now, because this signe must bee warily explicated, wee must vnderstand, that barely to bee afflicted, is not a signe of Election. For so may, and are wicked men, as well as godly men: but to become like Christ in the suffering, is the signe; which that it may be more infallible and cleer, wee must obserue in these sufferings.

Markes of such as truely suffer with Christ.

*Ioh.*15.18,19.

1. The kindes, as for example, to be hated & scorned of the world, and reuiled & persecuted, is a token, that wee are not of the world, because the world would loue his owne.

2. The causes, as if wee bee hated for goodnes, and doe not suffer as euill doers, *Ioh.*15.8.21. *Psal.*38.20. when our afflictions are the afflictions of the Gospel, 2. *Tim.*1.8,9. *Mat.*5.12.

3. The effects, that wee loue obedience by our sufferings, *Heb.*5.8. and bee made more holy and fruitfull, and quiet, and meek, and humble by them, *Heb.*15.11. So as we can say, It was good for mee, that I was afflicted, *Psal.*119.

4. By

4. By the manner, that wee be like Christ in silence, *Esay* 13.7. patience, and despising the shame of the crosse, *Heb.* 12.1,2. 1. *Pet.* 2.21,22,23. praiers to God, and submission to Gods will, with strong cries and feruency, *Heb.* 5.7.

5. By the issue, when God giueth a like end to the triall of his seruants, as hee did vnto the Passion of Christ, making all worke together for the best, *Rom.* 8.28.

6. The intertainement, which God giues vnto his seruants in the meanes of communion with God: For when we meet with God familiarly, and continue in his ordinances, that is an infallible signe and note of Election: as when a man findes constantly the pleasures of Gods house, *Psal.* 65.4. power and much assurance in hearing the Word, 1. *Thes.* 1.4,5. an inward sealing vp of the comforts of the couenant, in receiuing of the Sacraments, testified by the secret and sweet refreshing of the heart in the time of receiuing, the conscience being comforted in the forgiuenes of sinnes past, *Matth.* 26.28. an answer and assurance, that God hath heard our prayers, and beene with vs in his seruice, *Ioh.* 15. 15,16. and the like.

Vse 2. The second vse should bee to work in vs a care to liue so, as may become the knowledge, remembrance, and assurance of our Election: and so we shall doe,

Rules to liue so as becoms the assurance of Election.

First, If wee stir vp our hearts to a continuall praising of God for his rich and free grace heerein, *Ephes.* 1.3,6.

Secondly,

Secondly, if wee striue to ioy, and glory in it continually, *Psal.* 106. 5, 6.

Thirdly, if wee loue one another, *Ioh.* 15. 17. and choose as God chuseth, *Eph.* 1. 4. not despising the poorest Christian, *Iam.* 2. 5.

Fourthly, if we set vp the Lord to be our God to loue him with all our heart, and to serue him, and in all things to shew our selues desirous to please him, and to be resolued to please him, and his truth, and to his glory, &c. *Deut.* 26. *Esay* 44. 1. 5.

Fiftly, if we confirme our selues in a resolution to haue no fellowship with the vnfruitfull workes of darknes, nor to suffer our selues to be vnequally yoaked: but since God hath chosen vs out of the world, to keepe our selues se from needlesse society with wicked men.

Sixtly, if we continue in the Word, and bee patient in afflictions, and shew contentations in all estates, as knowing, that it is our Fathers pleasure to giue vs a Kingdome, *Luke* 12. 32. and that all shall worke together for the best, *Rom.* 8. 28. and that the very haires of our heads are numbred, *Math.* 10. & that nothing can be laid to our charge to condemne vs, *Rom.* 8. 33. and that God will neuer cast away his people, whom before he knew, *Rom.* 11. 2. because his foundation remaineth sure, and hee knoweth, who are his, 2. *Tim.* 2. 19.

Seuenthly, if we striue to liue without blame and offence, that God may no way suffer dishonour for our sakes, *Eph.* 1. 4.

Thus

Thus of the election.

The next thing by which they are commended, is their kinred and generation.

This word generation signifies sometimes an age, or succession of men, or so many men as liue in the world, in the age of one man: so one generation passeth, and another cometh, &c. *Eccles.* 1. Sometimes it signifies a progeny or off-spring, that is, so many as doo descend out of the loins of such a one: as, the generation from *Abraham* to *Dauid*, *Mat.* 1. Sometimes it signifies a kinred or stock; and so, not onely carnall, but spirituall: and thus, wicked men are said to be an adulterous and vntoward generation, *Mat.* 12.39. faithlesse and peruerse, *Mat.* 17.17. and so it is no priuiledge to be one of that generation: but wee are called vpon to saue our selues from this vntoward generation, *Matth.* 12.40. so that it is a priuiledge to be one of this sort or kinred. They are the generation of vipers, *Mat.* 3. Now, there is another kinde of spirituall alliance, and that is it whereby all Christians are a-kin one to another through the bloud of Christ, as they all descend of the second *Adam*: and of this it is, that the Prophet speaketh, *Esay* 53.8. when admiredly he saith of Christ, Who can tell his generation? And thus the Godly are begotten of the best bloud in the world, because they are begotten of the bloud of Christ, *Iohn* 1.13.

The doctrine then is, that Godly men are the happiest men in the world, in respect of their kinred and alliance. None come of so good a kinred

as godly Christians, which may appear by diuers reasons.

Godly Christians come of the best kinred, which appears by many reasons.

First, because they descend of the best bloud, being the generation of Christ the second *Adam*; and so are better born than they that can tell of their great Nobility and Bloud, both by the father's and mother's side, *Iohn* 1.13.

Secondly, because they are a chosen picked children or kinred, all the kinred culled out of all mankinde; and so is no kinred in the world. For, in all other kinreds are all sorts of persons to bee found, good and bad, vertuous and vicious: but of this kinred are none but good.

Thirdly, because the whole kinred is royall; they enioy all great preferments: whereas there bee few kinreds in the world, but there are some poor in it; but this generation hath not one poor man in it: all the kinred are Kings.

Fourthly, because all are fit for imploiment: all the kinred are Priests, and can sacrifice, which was not true of the very Tribe of *Leui*. There is not one Christian, but he can perform the work of the Priesthood, and doth in his order.

Fiftly, because there are so many of the kinred. The meanest Christian is a-kinne to all the Saints in heauen, and to all the Godly in earth or on earth: and there is no kinred in the flesh, that can attain to the like number of kinsfolks in any degree of comparison worth the speaking of.

Sixtly, because they are all accepted into high fauour with the King of kings. Though a King

on

on earth, out of his loue to ſee one perſon, would doo much for many of his kinred, yet it is neuer ſeen, that all the kinred vniuerſally are preferred and enterrained into ſpeciall fauour with the King: yet ſo it is with all the Godly: it is true of all, and of euery one, that they are his peculiar treaſure.

Seuenthly, becauſe all our kinred will doo for vs: there is none of them but are able to pleaſure vs: whereas in carnal kinred, one may be a-kinne to ſo great perſons, that they will doo nothing for them.

Eightly, becauſe other kinred may and wil dy, and leaue vs: but all this generation liues for euer.

Vſes. The conſideration whereof may ſerue for diuers reaſons.

Firſt, hence godly Chriſtians may gather comfort againſt the beſt of their kinred in the fleſh, whether they bee loſt by diſpleaſure, or by death: for, God heer makes a ſupply of better kinred. It ſhould not therefore bee grieuous to the Godly to forſake their fathers houſe, *Pſal.* 45.

Secondly, hence wee ſhould learn how to eſteem of godly Miniſters: for, heerby is implied, that they are the Fathers & Princes of the Tribes in this holy Nation.

Thirdly, it ſhould teach vs many duties concerning the Godly, to whom we are allied.

1. To ſtudy our genealogie, and gette the knowledge of as many of our kinred as wee can.

2. To glory in our kinred, to ioy in our happineſſe heerin.

3. To doo all good we can to our kinred, euen to the houſhold of faith, for this very reaſon, becauſe they are our kinſmen in the Spirit; and, in particular, we ſhould be ready to doo all that for them, which the law of kinred bindeth vs vnto, *viz.*

1. Wee ſhould acknowledge them, and not hide our ſelues from any that is godly.

2. We ſhould receiue one another heartily and willingly, without grudging or murmuring.

3. Wee ſhould defend one another, and bee ready in all oppoſitions to ſtand for the godly.

4. We ſhould ſhew all bowels of mercy, and tender kindnes, and pity, and ſympathize in their neceſſities and miſeries.

Fourthly, we ſhould hence learn to be prouident to preſerue our owne reputation, that we be no way a diſhonour and ſhame to our kinred, but learn of the wiſe ſteward, by lawfull meanes to preſerue our credits, and prouide for our ſelues, though he did it by vnlawfull: for, our Sauiour noted this defect, when he ſaid, The children of this world are wiſer in their generation, than the children of the light, *Luke* 16.8.

Thus much of their kinred or generation.

A royall Prieſt-hood.]

Theſe words contain the two next prerogatiues; which haue ſo much connexion one with another, that they are ioyned together as inſeparable.

The

The Apoſtle makes a comely and effectuall inuerſion of the words recorded in *Exodus* 19: for, there they are ſaid to be a Kingdome of Prieſts, which the Apoſtle more plainly expreſſes in the words, *A royall Prieſt-hood.*

They are both Kings and Prieſts, but both with difference from other men of either of thoſe callings. They are Kings, not prophane or ciuill onely, but ſacred Kings: they are Prieſts, not common or typicall Prieſts, but royall.

The one word tels their dignity to which they are ordained; the other, their office in reſpect of God.

Theſe words, with thoſe that follow, are in *Exodus* expounded, or rather propounded indefinitely to the Iſraelites, but in this place limited to the Elect onely; which ſhewes, that promiſes and priuiledges of right belong onely to the Elect and Choſen of God, &c.

Royall.]

Chriſtians may be ſaid to bee Royall in foure reſpects.

Godly men are Royall many waies.

Firſt, comparatiuely with wicked men: for, whatſoeuer their condition be, yet if their eſtate be compared with the miſerable condition of all impenitent ſinners; it is a Royall eſtate, they are like Kings in reſpect of them.

Secondly, as they are vnited to his body, who is the greateſt King, as members of Ieſus Chriſt, who is King of kings, *Reuel.* 19.

Thirdly, becauſe they looke for a Kingdome. It is their Fathers pleaſure to giue them

a Kingdome; They ſhall one day raigne, and therefore are Royall.

Fourthly, becauſe for the very preſent, in this life they haue the ſtate of Kings: They haue the ſtate of Kings in this life, I ſay. For, firſt they appeare clad in purple. The Romans knew who was King, when they ſaw the man clad in purple Robes: Chriſtians haue royall Garments, Garments of Saluation; the righteouſneſſe of Chriſt doth couer them, which ſo ſoone as they put on, they are ſaluted for Kings in Heauen. Secondly, they haue the attendance of Kings, a great traine and guard about them; no King like any of them, that is not one of them; for they haue the Angels for their guard, and as miniſtring Spirits to them, *Pſalme* 34. and 91. *Hebr.* 1. 14. Thirdly, they haue the dominion of kings, and ſouereignty and power of Kings: and ſo, firſt, the whole world is their kingdome, in which they raigne: they are heirs of the world, *Rom.* 4. and ſo our Sauiour ſaith, They inherit the earth, *Matthew* 5. Fourthly, their owne hearts are as a large Kingdom, in which they ſit and raign, gouerning and ruling ouer the innumerable thoughts of their mindes and affections, and paſſions of their harts: among which they doo iuſtice, by daily ſubduing their vnruly paſſions, and wicked thoughts, which, like ſo many Rebels, exalt themſelues againſt the obedience ſhould be yielded to Chriſt the ſupreme Lord and Emperor; as alſo by promoting the weal of all thoſe ſauing graces which are placed in their hearts, nouriſhing and lifting

vp

vp all good thoughts, and cherishing all holy desires and good affections; conscience beeing, by commission, the chief Iudge for their affairs of this whole Kingdome. Fiftly, it is something royal; and, which proues them to be Kings, they haue a regall supremacy. A King is he that iudgeth all, and is iudged of none: such a one also is euery spirituall man said to be, *1. Cor. 2. vlt.* Sixtly, they prooue themselues Kings by the many conquests they make ouer the world and Satan, sometimes in lesser skirmishes, somtimes in some main and whole battels.

Ob. Might some one say, Is this all the Kingdome of a Christian? This is infinitely belowe the magnificence and honour of an earthly kingdome, &c.

Sol. GOD hath done more for the naturall man, or for the nature of men, for prouiding means for this spirituall Kingdome, than in opening a way for earthly Kingdomes; which may appear by diuers differences. For,

Differences betweene spirituall and earthly Kings.

First, none but great men, and of great means, can attain to the Kingdome of this world: but heer the poor may haue a Kingdome, as well as the rich. Blessed are the poor in spirit: for, theirs is the Kingdome of heauen.

Secondly, while the father liues, the little childe cannot raign: whereas, in this Kingdom, little ones attain to the Kingdome, and safely hold it, *Mat.* 18.

Thirdly, this kingdome is of heauen, whereas the others are onely of the earth.

Fourthly, these Kings are all iust, there is none vnrighteous can possesse these thrones: They are all washed, iustified and sanctified. There is not a drunkard, a railer, a buggerer, an adulterer, a murtherer, or any the like amongst them, which is no priuiledge belonging to the kingdome of this world, *Rom.*14.17. 1 *Cor.*6.9,10,11. *Gal.*5.21. The godly are Kings, such as *Melchisedech* was, somewhat obscure in the world, but they raign in righteousnes, in peace, none like them, *Heb.*7.

Fiftly, the godly haue receiued a kingdome, that cannot be shaken. Their kingdom is an euerlasting kingdome, *Heb.*12.28. But all the kingdomes of the world may be, and haue beene shaken, and will be ruined and end, whereas the godly that set out in soueraignty ouer lesser dominions, and with lesse pompe, yet increase so fast, till at length they attain the most glorious Kingdom in the new heauens, and new earth.

Vses. The vse of all this may be diuers.

First, for singular comfort to the godly: what account soeuer the world makes of them, yet heere they see, what God hath ordained them vnto: It matters not for the worlds neglect of them; for Gods Kingdom comes not by obseruation: and in particular it should comfort them in two causes. First, in matter of seruice, when they come to stand before the Lord, they must know, that they are honourable in Gods sight. He respects them as so many Kings in his presence. Secondly, in the mortification of vices, they haue receiued power & authority as Kings, and

and therefore no rebellious conuerſation can ſo exalt it ſelfe, but it may be ſubdued. The oyle of God is vpon them: and what can the greateſt Rebels doe againſt the power of the King?

But ſecondly, withall heere is terror to wicked men. For this is the priuiledge onely of the godly; and it is certaine, that wicked men are in Gods account as baſe, as the godly are honourable, they are thruſt beſides theſe thrones: And ſo both ſorts of wicked men: For not onely openly profane men are to be ſmitten with this terror, but alſo hypocrites. It is true indeed, that hypocrites act the parts of Kings: but they are onely ſuch Kings as Players are vpon a ſtage, they ſpeake of the words, or the words of Kings: but are not indeed. For they are by the wiſer and better ſort accounted as Rogues, and the ſcum of the people: euen ſo are wicked men in Gods account, neither will their outward ſhewes helpe them. For the Kingdom of God is tried not by words, but by the power of it, 1. *Cor.* 4. 20. And withall vnruly Chriſtians may be hence checked, ſuch as will not be ruled by their teachers: ſuch were the *Corinthians*, they raigned without *Paul*, and their godly teachers. But the Apoſtle wiſheth they were indeed Kings, or did indeed raigne. Why beareſt thou the name of a King, and canſt not rule thy paſſions?

Thirdly, diuers vſes for inſtructions may bee hence gathered: for,

Firſt, we ſhould hence learne to honour poore Chriſtians: They are ſpirituall Kings, as well

as

as the Kings of the earth: and wee knowe, what a ſtirre wee would make to entertaine the Kings of this world, *Iam.* 2.5.

Secondly, wee ſhould hence bee ſtirred vp in deſire after this Kingdome, to pray for it, that it may come, and that God would count vs worthy of ſuch a Kingdom, *Math.* 6. 2. *Theſ.* 1.5. and to this end wee ſhould looke to two things.

Firſt, that we ſeeke this kingdome, firſt, aboue all other things, *Mat.* 6.

Secondly, that we ſhould refuſe no paines nor handſhip for the entertainment of true godlines: This Kingdom of heauen ſhould ſuffer violence, and the violent only will take it by force. It is an eaſy thing for *Iohn* to be a partner in the patience of the bretheren, when he is a partner with them in the Kingdom: of Ieſus Chriſt, *Reuel.* 1.9. It is no great thing men can ſuffer, if wee conſider, it is for a Kingdome: and the want of outward things ſhould the leſſe trouble vs, if God make vs ſo rich in ſpirituall things.

Mat. 11.12.

Thirdly, wee ſhould hence eſpecially learne to liue in this world like Kings: and this Chriſtians ſhould ſhew,

Firſt, by declaring their conqueſt ouer the paſſions and deſires of their owne hearts: It is a royall quality in a Chriſtian, to bee able to ſhew all meeknes of minde, and temper, and ſobriety, in being able to deny vnto himſelfe what may not bee had without ſinne, or offence. Hee that winnes the conqueſt ouer his owne heart, is greater then hee that winnes a City.

Second-

Secondly, putting on the Lord Ieſus: The righteouſnes of Chriſt is the robe of a Chriſtian: and ſince all the life of a Chriſtian is a high feaſt, hee ſhould alwaies put on his robe, to diſtinguiſh him from all other men: and this righteouſnes is both the imputed righteouſnes of Chriſt, as alſo the inherent vertues of Chriſt.

Thirdly, by ſeruing the publick. Kings are the common treaſure of the ſubiects: they are appointed for the good of many Chriſtians, and ſhould ſhew, that they remember, that they are Kings, by deuoting themſelues to all poſſible profitablenes of conuerſation.

Fourthly, by their contentation. What ſhould they feare? or what ſhould diſcontent them? Hath not GOD giuen them a Kingdome, and great glory?

Fiftly, by ſubduing carnall and ſeruile feares of men: Why ſhould Chriſtians fear the faces of great men on earth? are they not ſpirituall Kings themſelues? and is not the breath in the noſtrils of the greateſt men on earth? why art thou then afraid to come before them? &c.

Prieſt-hood.]

The fourth thing, for which Chriſtians are commended, is their Prieſt-hood, which notes the honour of their imploiment in things that concerne God and his ſeruice, *Eſay* 61. 6. *Reuel.* 1. 6, &c.

Now, the Prieſt-hood of Chriſtians is a ſingular priuiledge, if wee, firſt, either conſider the kindes of Prieſt-hood: or ſecondly, the ſpecialtics

ties of their calling and imploiment. First, for the kinde: The Priest-hood of Christians is better then the Priest-hood of the Leuites the sonnes of *Aaron*, becauſe it is a royall Priest-hood: They are Priests after the order of *Melchiſedech*, as Christ himſelfe was, in which order euery Priest was a King: ſo were none of the ſonnes, or houſe of *Aaron*: Secondly, and for the ſpecialties of fauour imported in the Priest-hood of Christians, diuers prerogatiues are included in it: For first, the Priest-hood of a Christian imports ſeparation, and conſecration to God: The godly of all the people in the world are the onely people that are deuoted to God, and choſen out of all the world as his portion, as the Leuites were out of all *Iſrael*. Secondly, it imports neerneſſe and conſtancy of communion with God: The Priests liued in Gods Houſe, and ſtood alwaies before the Lord, dwelt in his preſence, and did approach neerer to him, then all the people elſe: ſo doe the godly ſpiritually: They onely dwell in his ſight, and enioy his ſpeciall preſence, and ſee the glory of his preſence, and haue their ſoules ſatiated with fatnes, ariſing from the comfort of Gods fauorable preſence, *Ierem.* 31.14.

Vſes. Now the conſideration of this excellent Priest-hood of Christians ſhould ſerue, first, for conſolation: ſecondly, for inſtruction: and thirdly, for great reproofe.

First, it ſhould much comfort godly and carefull Christians to conſider, how neere God hath placed

placed thē to himselfe euen in his chamber of presence, as it were: & how meanly soeuer the world doth account of their seruice, yet they hence knowe, that their Priest-hood is a Royall Priesthood, and the godly imploiments of Religious men are more honourable, then the greatest imployments of the greatest Monarchs of the earth, & withal it may specially comfort feareful Christians against one scruple: They sometimes are afraid to goe into Gods presence, or they doubt their accesse, they are so vnworthy to come before the Lord. Why? this word Priest-hood satisfie them: For it imports, that they are priuiledged by their calling to come before God. The Priests might enter into the House of the Lord, yea they must doe it, it was required of them: It was a sinne, if they did it not, and they should not sinne by doing it.

Secondly, the Priest-hood of Christians should put them in minde of diuers duties, as

First, it should worke in them a care of knowledge: the Priests should preserue knowledge, and they should seeke the Law at his mouth. A godly Christian should bee able to direct others, and hold forth the light of the Word for the profit of others: and as dumb Ministers are to be disliked, so are dumbe Christians too.

Secondly, it should teach Christians to striue to bee of an harmeleſse, and inoffensiue disposition. The Priests in the Law of God were men without blemish: and so should Christians in the Gospel, *Phil.* 1. 2, 15.

Third-

Thirdly, wee ſhould hence learne to ſet the Lord alwaies before vs, and to walke before him, ſeeing it is our office to keepe in the Temple, and to bee neere the Lord.

Fourthly, it ſhould compell vpon vs a care of our ſacrifice: The maine worke of the Prieſts was, to offer ſacrifices: Now our ſacrifices are principally praiers and good works, as more at large is ſhewed on the notes of verſe 5. and in theſe wee muſt be daily imployed: But then we muſt in all our ſeruices looke to the rules of Sacrificing, which as I ſaid, I haue handled at large verſe 5. onely for the preſent remember theſe few things:

1. That their ſacrifices are worth nothing, without an Altar to ſacrifice them on: and this Altar is Ieſus Chriſt, *Heb.* 13.10.

2. That thou muſt haue fire to burne the ſacrifice on the Altar; and this fire is holy affections, *Marke* 9.

3. That in all thy ſacrifices thou muſt keep out leauen: now the ſpirituall leauen, that marres thy ſacrifices, are: firſt, malice: ſecondly, any notable wickednes: thirdly, euill opinions, fourthly, worldly griefe and paſſions, which like leauen ſowreth the ſacrifice.

Thus of the ſecond principall vſe.

Vſe 3. This may ſerue for reproofe of diuers ſorts of men, as,

Firſt, of the Papiſt: They haue fire, but no Altar, and therefore cannot ſacrifice: They haue zeale, but not knowledge, as was ſaid in the caſe of

of the Iewes, who knew not the righteousnes of Christ.

Secondly, of the carnall Protestants. They haue an Altar, in that they professe iustification by Christ: but either they haue no sacrifice, or no fire. The rich among them bring not their sacrifice of almes, and all sorts neglect praier and good works; or if they doo any seruice to God, there is no fire to burn the sacrifice: they serue God without zeal and holy affections.

Thirdly, hypocrites are heer rebuked. They bring, for matter, the right sacrifices sometimes, and they haue fire too: but it is strange fire many times: they haue zeal, but it is rash and vnwarranted: they doo good duties in an ill manner, or spend their zeal on traditions, either on the left hand, or on the right.

Fourthly, fearfull Christians are heer reproued, because when they haue sacrifices, and an Altar, and fire too, yet they beleeue not the atonement may come by it, or the acceptation of them from God.

Thus of the fourth point.

An holy Nation.]

The holinesse of a Christian is his fift prerogatiue, wherein he excels all other people: and the Godly are holy many waies. Some are lesse principall: some are more principall.

Christians are holy many waies.

First, they are holy in respect of GOD's appointment and calling: God hath decreed them to holinesse, *Eph.* 1.4. and created them to good works, *Eph.* 2.10. and called them to bee Saints, 1. *Cor.* 1.16. Se-

Secondly, they are holy in their ſect or kinred. They are of a holy kinred: for, their Head Chriſt Ieſus is infinitely holy, and their brethren are holy brethren, *Heb.* 4. 1.

Thirdly, they are holy in their Lawes. No people haue ſo holy, juſt, and exact Lawes: there is no defect or error in them. The Word of God is perfect, *Pſal.* 19. *Pro.* 8. 5, 6.

Fourthly, they are holy in their ſignes: they wear the badges of righteouſnes. The vncircumciſed were accounted vnholy; and the Iewes, a holy nation, becauſe being circumciſed, they had the ſigne of righteouſnes: ſo are Chriſtians holy by Baptiſm ſacramentally.

Fiftly, they are holy, in regard of ſeparation from the wicked and the World. A thing was ſaid to be holy, in the Law, which was ſeparated from common vſes, to the vſe of the Tabernacle: ſo are the Godly holy, becauſe ſeparated from the vnholy.

But, chiefly, the Godly excell for holineſſe, if we reſpect the holineſſe,

Firſt, of juſtification: they are holy by the imputation of the perfect holineſſe of Chriſt, and ſo are they as holy as euer was *Adam* in Paradiſe, or the Angels in heauen.

Secondly, of ſanctification: they haue holineſſe in their natures, and they practiſe holineſſe too: and thus they are holy in heart, and by inchoation. They haue grace in all parts, though not in all degrees, & they are not deſtitute of any ſauing or heauenly gift, 1. *Cor.* 9. 11. And this kind of

of holineſſe muſt not bee ſlighted or meanly accounted of: for, firſt, it is a holineſſe wrought by the holy Ghoſt. Secondly, it is preſented to God by the interceſſion of Chriſt; whereby all imperfections are couered. And thirdly, it is acknowledged in the couenant of grace, which admits of vprightnes and ſincerity in ſtead of perfection, which in the other couenants were required.

Thirdly, they are holy in hope, becauſe they look for perfect holineſſe in nature and action, in another world. There is a righteouſnes which they wait for, that exceeds all the righteouſnes that euer was in any man in this world, Chriſt Ieſus excepted.

But I conceit, it is the holineſſe of ſanctification which is heer meant. Now, this holineſs conſiſts either of mortification or viuification. Mortification is imploied about the ſubduing of corruptions; and viuification, about qualifying the heart and life of the beleeuer with holineſſe. Viuification alſo is exerciſed either about new grace in the heart, or new obedience in the conuerſation. I take it, the later is heer meant: and ſo the Apoſtle intends to ſay, that no people are like the belieuing Chriſtians, for the holineſſe of their conuerſation.

Vſes. The vſe of this point may bee, firſt, for great encouragement to the true Chriſtian, notwithſtanding all his infirmities with which he is burdened: and therefore hee ſhould take heed, that he be not wicked ouer-much, *Eccleſ.* 7. that

is, hee ſhould not think to vilely of himſelfe: For though hee be guilty of many ſinnes, yet hee is truely holy, and that many waies, as was ſhewed before. God hath done great things for him, that hath giuen him a holy head, and a holy calling, and eſpecially that he hath already made him perfectly holy by Iuſtification, and will make him perfectly holy in Sanctification in another world, yea hee ought to take reaſon of comfort for his holines of Sanctification; as for the reaſons before, ſo the verie holines of his conuerſation is much more exact, then is the conuerſation of the wicked, or then was his owne before his calling.

And withall this ſhould much ſtirre vp godly men to the care of ſound holines in their conuerſation, and the rather, becauſe, firſt, they were redeemed from a vain conuerſation by the bloud of Chriſt, 1. *Pet.* 1.18. Secondly, they ſhould much thereby aduance the profeſſion of true Religion, *Phil.* 1.27. Thirdly, becauſe a holy conuerſation is a good conuerſation, God requires nothing of vs to doe, but it is all faire work, and good for vs, whereas when wee haue done, the Diuel, the world, and the fleſh work that, which was extremely ill for vs. Fourthly, wee hold our profeſſion before many witneſſes, many eies are vpon vs, and the moſt men are crooked, and peruerſe, 1. *Tim.* 6.12. *Phil.* 2.15. and the beſt way to ſilence fooliſh men, is by vnrebukeablenes of conuerſation, 1. *Pet.* 2.15. Fiftly, our heauenly Father is heereby glorified, *Math.* 5. and 6. Sixtly, it will

will bee a great comfort to vs in aduersity, 2. *Cor.* 1.12. Lastly, great is our reward in heauen. For heereby will bee ministred aboundantly an entrance into the glorious Kingdome of Iesus Christ, 2. *Pet.* 1.11.

But then wee must looke to diuers rules about our conuersation, that it may bee right: for,

Speciall rules for the right ordering of vs in an holy conuersation.

First, it must be a good conuersation in Christ, 1. *Pet.* 3.16.

Secondly, it must bee a conuersation discharged from those vsuall vices, which are hatefull in such as professe the sincerity of the Gospell, and yet common in the world, such as are lying, wrath, bitternes, rotten comunication, or cursed speaking, or the like, *Eph.* 4.25. *Col.* 3.8. 1. *Pet.* 1.14.

Thirdly, it must bee all manner of conuersation, 1. *Pet.* 1.15. we must shew respect to all Gods commandements, at home, and abroad, in religion, mercy, righteousnesse, or honesty.

Fourthly, wee must shew all meeknes of wisdome, when wee heare outward praise, or doe good, or are to expresse our selues in discourse, or otherwise, *Iam.* 3.13. 2. *Cor.* 1.12.

And that wee may attaine to this holines of conuersation,

Meanes for obtayning an holy conuersation.

First, wee must walk according to the rule of Gods Word, and let that bee a light to our feet, and a lanthorne vnto our pathes, *Gal.* 6.16. *Ioh.* 3.21.

Secondly, wee must set before vs the pattern of such Christians, as haue most excelled that

way, *Phil.* 3.17. and walke with the wife.

Thirdly, especially as obedient children, wee should learne of our heauenly Father, to fashion our selues according to his nature, and in all conuersation striue to be holy, as hee is holy: and as it followes in this verse, wee should study and striue to shewe foorth the vertues, that were eminent in Iesus Christ, 1. *Pet.* 1.15,16. and 12.10.

Thirdly, in so much as holines is the prerogatiue of a Christian, it should teach all sortes of men to try themselues, whether they haue attained true holines, or no: so as they bee sure their holines exceed the holines of the Scribes and Pharises. For else they cannot enter into the Kingdome of heauen: For a Christian must haue that holines of conuersation, which no wicked man can attaine vnto. Now that this triall may bee done effectually, I will shew wherein the holines of a true Christian exceedes the holines,

First, of a meere ciuill honest man.

Secondly, of the most glorious Hypocrite.

Differences betweene the holines of conuersation in ciuill honest men and Gods elect.

First, for the meere ciuill honest man: the true Christian exceedes his righteousnes, both in the righteousnes of faith, and in the internall holines of the heart, and the power of holy affections: but because it is holines of conuersation, which is especially heere meant, I will touch the differences in conuersation, and so,

First, they differ in one maine cause of orderly life. For the holines of the godly Christian proceedes from a regenerate heart: whereas the meere ciuil man is so naturally, or onely by re-

straí-

straining grace: Hee hath not beene in the furnace of mortification for sin.

Secondly, the meere ciuil honest man glories in this, that hee paies euery man his owne, and is no adulterer, or drunkard, or the like notorious offender: But for the most part hee is altogether defectiue in the religious duties of the first table, especially in the duties of the Sabbath, and the religious duties hee should performe in his family.

Thirdly, the meere ciuill honest man makes conscience of great offences, but cares not to be stained with lesser sinnes, whereas the true Christian liues circumspectly, and makes conscience of the least commandement.

Secondly, nowe for the Hypocrite: though the difference be hidden, yet it may bee assigned in diuers things, as,

Differences betweene the Hypocrite and Gods elect in the holines of conuersation.

First, the holines of the godly Christian flowes from a pure conscience, and faith vnfained: whereas there is no such repentance, or faith in the Hypocrite.

Secondly, the true Christian hath his praise of God, but the Hypocrite of men, *Rom.* 2. 26.

Thirdly, the true Christian obeyes in all things: The Hypocrite but in some, as heere for the most part, they may be found tainted with some euill vice.

Fourthly, the true Christian is carefull of his conuersation in all places, and companies: The Hypocrite onely, or chiefly, when he is, where hee thinkes, hee shall bee obserued, and marked.

Fiftly, the true Christian will not cease bearing fruit, what weather soeuer come, *Ierem.* 17. 7,8. But the Hypocrite giues ouer, when hard times come Hee is not like the good ground, that brings forth fruite with patience: The Hypocrite will not hold out till the end, though the times bee peaceable till his death. For the most part, hee then beares the burthen of his Hypocrisy, hee cannot die in peace.

Vse. Lastly, this is a terrible doctrine for open and notorious offenders. For heereby it is apparant they are strangers from the Common-wealth of *Israel*, and are not of this nation, their language and their works betray them: Drunkards, Adulterers, Swearers, Liers, Vsurers, and such like cannot inherit, or haue any lot in this heauenly *Canaan*. For all this nation is holy, and such are not they, their owne consciences being Iudges.

Nor is it a pleasing Doctrine to scandalous professors: For such as giue scandall, are either Hypocrites, or godly: If they bee Hypocrites, their scandals betray them, and testifie to their faces, they haue no lot amongst the Saintes: and if they bee godly Christians, that haue falne through weaknes, yet they haue cause to bee much humbled: For by them the name of God is blasphemed; and besides many other inconueniences, that will pursue their fall, this is not the least, that heereby they haue weakned their euidence, and wonderfully darkned the marks of their happines: For if the Godly be a

holy

holy nation, how discomfortably haue they prouided for themselues, and their owne soules, that haue so stained their profession of holinesse!

An holy nation.]

The sixt prerogatiue of Christians is imported in this word *Nation*, which shewes the number. For though all the wicked are more in number then the godly: yet such is the glory and greatnes of the number of all the godly of all ages, that if we could behold them on earth, as wee shall see them in heauen, and at the last Iudgement, wee would wonderfully admire the beautie, and multitude of the Christian Armie. All the godly together make a goodly nation, & though in largenes of number, they doe not go beyond the wicked, yet in the priuiledges of their number, they goe far beyond them. They are all one, and a whole nation of them, which imports diuers priuiledges.

The sixt prerogatiue is their number.

First, they are all originally of one bloud, born of the bloud of Iesus Christ.

Secondly, they are all gouerned by one Ruler: their Noble Ruler is of themselues: there is one heart in them to serue the Lord.

Thirdly, they are all gouerned by one book of Lawes.

Fourthly, they all enioy the same priuiledges in the communion of Saints, euen those before conteined in this verse.

Fiftly, they all enioy the loue of God: they are his portion. As Israel was his out of all the world: so the godly are his, and make all but one nation.

In that all the godly are one nation, diuers things may from thence bee obſerued by way of vſe.

Vſe. Firſt, it ſhould be very comfortable to all that are truly godly, and ſo it ſhould comfort them diuers waies. Firſt, againſt the fewneſſe of them that liue in one place, and ſo againſt the reproach of the world for that reaſon. For heere they may know, that if all the godly were together, there would be no cauſe to deſpiſe them for their number. Neuer ſuch a nation of men, as they. Secondly, in the caſe of aduerſaries, the gates of hell ſhall not preuaile againſt them. They are a whole nation of them, they may be oppreſſed, but they can neuer vtterly be rooted out. Thirdly, in reſpect of their conſanguinity with all the godly, though they differ much in eſtate or condition, yet whereſoeuer, or howſoeuer they liue, they are all countrie-men, they are all of one nation; the partition wall is broken downe. All godly Chriſtians, whether Iewes or Gentiles, are but one nation. Fourthly, in reſpect of the gouernment and protection of Chriſt ouer them. Why crieſt thou then, O Chriſtian, Is there no King in Sion?

Secondly, hence ſome vſe for inſtruction may bee made. For firſt, we may heere learne to know no man after the fleſh. All other relations are ſwallowed vp in this relation: when thou art once conuerted, thou needſt not reckon of what country thou art, or how deſcended, for thou art now onely of the Chriſtian nation. All godly

men ſhould acknowledge no reſpects more then thoſe are wrought in them by Chriſt. Secondly, ſince Chriſtians are all countrie-men, and ſeeing they are like the Iewes diſperſed vp and down the world, they ſhould therefore be glad one of another, and make much one of another, and defend one another, and relieue one another by all means of help and comfort.

Thirdly, they ſhould therefore obſerue the faſhions of the Godly, and be more ſtrict to follow the manners of their nation, whereſoeuer they come.

A peculiar people.] The Latines render the words of the originall, *Populus acquiſitionis*. In the Greek it is, λαὸς εἰς περιποίησιν. The word, rendred peculiar, ſignifies ſometimes conſeruation or ſauing, as *Heb.* 10.39. to the ſauing or conſeruation of the ſoule: ſometimes, purchaſe, as, the Church was purchaſed by his bloud, *Acts* 20.28; ſometimes, poſſeſſion or obtaining, as, He ordained vs to the obtaining of ſaluation, 1. *Theſ.* 5.9 and the glory of Chriſt, 2. *Theſ.* 2.14. Neither doo Interpreters agree about the attributing of what felicity the word imports. For, one would haue the ſenſe thus: *Populus acquiſitionis*, that is, the people hee could gaine by; intending thereby, that the Apoſtle ſhould ſay, that the Godly were the onely people that God could get any thing by. Others would haue it thus: A people for obtaining, that is, of heauen: and ſo the ſenſe is, 1. *Theſ.* 5.9. that they are a people God hath ſet apart to obtain heauen, or

The acceptation of the words.

or to gain more than any people. Others, thus: A people of purchase, that is, such as were purchased, *viz.* by the bloud of Christ. And so the people of God were purchased out of the world by the bloud of Christ: and the Israelites were typically redeemed out of Egypt by the bloud of the Lamb. The Godly are a people bought at a great price; none euer so dearly ransomed. But I take it as it is heer rendred, *A peculiar people:* and so the word may intimate a double reason. *Doct.* For, first, they are a peculiar people, because God hath euery way fashioned them for himself. Secondly, they are a peculiar people, because they are his treasure, yea, all his treasure. The Godly comprehend all his gettings: they are as it were all hee hath. And so *Exodus* 19. verse 6. may explain it.

Vse. The vse may be partly for consolation, and partly for instruction.

First, it should exceedingly comfort the Godly, to knowe their acceptation with God: they are in high fauour with him: they are his very Fauourites. And this should distinctly comfort them diuers waies: as first, that God doth make so much account of them to loue them, as any couetous man can loue his treasure. Hence God is said to delight in them, to rejoyce ouer them with ioy, and his mercy to them pleaseth him. Secondly, it should comfort them in respect of the sutes they may obtain from God. He is rich to all that call vpon him. No King can doo so much for his Fauourites, as God can and will do for

for his. God's Fauourites may ask whatsoeuer they will; and be sure to haue it: and therefore it were a shame for them to be poor. Thirdly, the Fauourites of earthly Princes may lose all, and fall into the King's displeasure, and so be vndone for euer, and go out with singular disgrace and ruine: but God's Fauorites haue this priuiledge, they shall neuer lose the fauour of God. He will loue them to the end, *Iohn* 13.1. Nothing shall separate them from the loue of God in Christ; *Ro.* 8. *vlt.* God hath not appointed any of them to wrath, but to the obtaining of saluation, 1. *Thes.* 5.9, 10. And all this should be the more comfortable, because God respects no persons. Euery Subject cannot be the King's Fauourite, nor is euery seruant, in Ordinary; nor is euery one that serues, in the Chamber of Presence, or Priuy-Chamber: but, in God's Court, all seruants are Fauourites; and hee hath treasure enough to enrich them all, and affection enough to loue them all.

Secondly, diuers instructions may be heer gathered: for, if we be God's Fauourites, and his treasure, it should teach vs,

1. To liue comfortably, euen to liue by faith, to trust vpon God's fauour for life and saluation; nor need we doubt our pardon, nor question our preferment.

2. To liue humbly, to bee euer ready to acknowledge, that it was God's free grace that hath raised them vp from the very dung-hill, as it were, to such high preferment: wee must confesse,

fesse, that we hold all from him: wee must humble our selues, seeing we haue this honor to walk with our God. Pride is one of the first things destroies the Fauourites of the world.

3. To liue holily, denying vngodlinesse and worldly lusts, and liuing religiously, and soberly, and righteously in this present world: since he hath redeemed vs to bee a people peculiar to himself, wee should bee zealous of good works. An exactnes of liuing is required of such as must liue in Princes presence: and since GOD hath bought vs at so dear a rate, wee must not liue to our selues, but to him that died for vs, 2. *Cor.* 5. 15. *Tit.* 2. 12, 14.

4. To submit our selues to God's disposing: wee are his treasure: it is reason hee should doo with his owne what hee will; and the rather, because he will neuer imploy his treasure, but for aduantage. He that blamed the euill seruant for not gaining by his talent, will certainly himself gain by all the waies hee imploies his owne treasure.

This doctrine should serue also for a double warning to wicked men. First, to take heed how they wrong God's people: if they touch his Anointed, they touch the apple of his eie. Hee will be sensible, and requite it. They are not in a safe condition, that wrong the Fauourites of Kings; their backs are as good as broken; and euery man is afraid of them: and it is no lesse danger, to bee injurious to that people which is so dear to God. And withall, this doctrine should teach vs and them,

them, that if they haue any desire to get the King of heauens pardon, or to obtaine fauour with him: if they haue any minde to repent, they should doe well to get some of those Fauorites to commend their suit to the King; God will not deny them: The praiers of the righteous auaile much, especially if they be earnest with him.

Hitherto of the enumeration of the particulars of the prerogatiues of the godly: The end of them followes, *viz. That they may shew the vertues of Christ that called them.*

Vertues.] The originall word heere translated vertues, is but sparingly vsed in Scripture: the Apostle *Paul* onely vseth it once, *viz. Phil.* 4. 8. and the Apostle *Peter* heere: and twice in the next Epistle: neither doe Interpreters agree about the translation of it. For many following the Syriach, render it praises, and not vertues: And so the meaning is, our priuiledges are bestowed vpon vs to this end, that wee should, shew foorth the praises of Christ, and that diuers waies. *The sense, as the word is taken for praises*

First, by embracing these prerogatiues themselues, For these doe set out much the praises of Christ: as his loue to man, his wisdome, and power, that could redeeme a people out of such miserie to happines, and his singular acceptation with his Father, from whom hee obtained such large prerogatiues for his seruants.

Secondly, by thanksgiuing, when wee praise God for Christ, and giue praise to Christ for all his goodnes, and loue to vs.

Third-

Thirdly, by commending the riches of the loue of Christ to vs, setting forth his praise from day to day, as wee haue occasion by discourse to others.

Fourthly, by liuing so, as that God in Iesus Christ may be glorified in the world, especially in the Church.

Now other writers follow the natiue signification of the word, and translate it vertues, but with different interpretation. For some by the vertues of Christ vnderstand the benefits exhibited to vs by Christ, and so we are enriched with the former priuiledges, that so wee might make it appeare, how much wee haue gained by Iesus Christ: And these benefits of Christ, wee shew forth by thanksgiuing to God, daily praising him for them, as also by the word of exhortation, when we call vpon others to seek after them: and lastly, by carrying our selues so, as may become so great treasure, keeping them with all care, esteeming them aboue all gettings, and liuing as contentedly, as if God had giuen vs a kingdome on earth, and ordring our conuersation so, as men might see our care of good works, becomming such high preferment.

But I rather follow those Interpreters, that take the word, as it properly signifieth for the gifts of the mind in Christians bestowed vpon them by Christ, and so it is originally a philosophicall word, expressing those indowments of the minde, which Philosophers in their Ethicks prescribed, and it is the more sparingly vsed by the

the Apostle, because it is too low a word to expresse the worth of the rich mercies and graces of Christ: and the Apostle *Paul, Phil.* 4. 8. when hee saith, If there bee any vertue, &c. meaneth, that if there were any vertue, in which Philosophers did excell, they should striue not to come behinde those natural men, euen in those vertues, such as were chastity, liberality, temperance, sobriety, magnanimity, truth, iustice, and such like.

Now as the Scripture taketh notice of vertue, it belongs to the duties of the second table, as godlines doth to the first; and though vertue considered morally, hath nothing supernaturall in it: yet considered, as it is propounded heere, it is of singular worthines to be regarded: For though those vertues which were in the Philosophers, were but naturall: yet there were certaine vertues in Christ, belonging to the second table, which as the patterne is giuen vs in him, could neuer bee found in meere naturall men; so that the Apostle doth of purpose separate the consideration of vertues, and in especiall call vpon vs to get framed in vs those vertues, which did most shine in the nature, and conuersation of the Lord Iesus Christ.

Now in all the words foure things must bee distinctly handled. *The diuision.*

First, that euery Christian is bound to imitate the speciall vertues of Iesus Christ.

Secondly, that it is not enough to haue those vertues, but they must shew them foorth accordingly.

Third-

Thirdly, how those vertues thus shewed forth, are still called the vertues of Christ.

Fourthly, the *Periphrasis*, by which Christ is described, is to be attended when he saith, *It is he that called vs*. For the first of these, It is apparant, that the Apostle takes all the godly bound to the imitation of the vertues of Christ.

The first part.

Note by the way, that it is the vertues of Christ that are to be imitated. For euery thing in Christ is not to be imitated, As

Fiue things we are not to imitate in Christ.

First, not his infirmities: for though they were vnblameable, and without sin: yet they imported weaknes: and so, though they be in vs, yet wee are not to striue after the attainment of them.

Secondly, not his works of Diuinity; as his miracles, curing of men with a word, walking on the water, fasting forty daies, and such like.

Thirdly, not his workes of Office, such works as he did in that singular obedience to that singular commandement of his Father, in dying to redeeme the Church: and so all the works of his Mediator-ship, as he was the Mediator between God and man.

Fourthly, not his works of obedience, as the son of *Abraham* to the Moisaicall Lawes, those that were Ceremoniall: for Christ must be considered, as the sonne of *Adam*, and not as the sonne of *Abraham*. As the sonne of *Adam*, hee was bound to the Morall law, whether as it was first written in mens harts: or as after it was taught by tradition: and at length by the Writings of *Moses*.

Fiftly, we are not bound to follow euerie action

on of Christ in indifferent things, no not in such, as had some circumstantiall relation to religious duties: such as were to sit and preach, or to preach on mountaines, or by high way sides, and in a ship: or to pray all night, or to weare a garment without a seame, or to sit at the Paschall Supper, and a multitude of such like instances; such as was the commandemẽt to his Disciples to take nothing for their iourney, neither staues, nor scrip, nor money, nor two coates, and so he preached the Gospell freely himselfe, and such was his lifting vp of his eies to heauen in praier.

They are the vertues of Christ onely, which we are bound to follow: and among these, such as he did chiefly win reputation in, are in this place specially commended.

It is the duty then of euery Christian to study the life of his Sauiour, and to seeke to imitate those things were most eminent in him. Now that this point may more distinctly be obserued, wee must consider what those vertues are, and were, which in Christ did so much excell, and in Scripture wee are charged specially to imitate, and would so much adorne the liues of Christians.

9. Vertues in Christ, which we must shew forth in our liues.

There are nine vertues, which did exceedingly excell in Christ, and would maruilously adorne the liues of Christians, if they would walk as Christ hath left them example, which I may recken in this order:

1. Wisdome:

The first was wisdome, and discretion. The people wondred at his gracious words, and the

wisdome, that was in in him, *Luke* 4.22. and hee requireth of his Disciples, that they should bee wise as serpents, and innocent as doues, and they should grow in vnderstanding, and wisdome, *Col.* 2.2,3. and 3.10.

How we should shew it, viz. fiue waies.

Now, this wisdome of Christ wee should shew,

First, by restraining rash zeale and furious sentences vpon wicked men, as Christ did, *Luke.9.* 55.

Secondly, by auoiding with discretion the snares, which are laid for vs by our aduersaries, being aduised, how wee let fall any thing might bring dishonor to our profession, & needles danger to our estates: This discretion our Sauiour Christ shewed, when he was tempted with hard and dangerous questions, as that about *Cæsar*, and the questions of the Lawyers, and Sadduces.

Thirdly, by auoiding in indifferent things, what by experience we see is misliked in others, as when the austerity of *Iohn* was censured, Christ tooke his liberty in the vse of the creatures, and conuenient company-keeping. *Luke* 7.33,34.

Fourthly, by giuing place oftentimes to the sudden, and violent furies of wicked men, when they will runne on wilfully, till there may bee conuenient time to deale with them: so did Christ often auoide the commotions of his aduersaries.

Fiftly, By gracious words, and fruitfull communication, when wee so speake as becomes the Oracles of God, with all reuerence and power,

1. *Pet.*

1. *Pet.* 4. 11. *Luke* 4. 22. It was, in particular, a singular discretion in Christ, that, when he was asked vain questions, or such as were not so fitly propounded, he answereth so as may most profit, declining the answer that should onely feed curiosity, or the like ill humours.

What it must not haue in it.

But yet it manifestly appears by the practice of Christ, that this wisdome must not haue in it either forbearing of iust reproofs, or dissimulation, or the omission of necessary duties, or the practice of vnlawfull things, for fear of men, or a subtilty onely to compasse great things for ones self, or a deniall of the truth, or such like.

2. *Meekne.*

The second thing in Christ, was meeknes: and this we are charged to learn of Christ, *Mat.* 11. 29. And thus *Paul* beseecheth them by the meeknes of Christ, 2. *Cor.* 10. 1.

shewed in foure things.

Now, wee should shew this meeknes, first, by restraining the passions of our hearts, such as are, anger, malice, wrath, bitternesse, and the like: this way our Lord Iesus did wonderfully excell. Secondly, by auoiding strife and contention. Doo nothing through strife, saith the Apostle, *Phil.* 2. 4. but let the same minde bee in you, that was in Christ. Thus is it a singular praise to bee gentle, *Iam.* 3. 17. Thirdly, by an easie subiection to God's will to bear the yoke of God, is to imitate Christ heerin, to bee easily perswaded or intreated to doo those things which belong to our duty and Christian obedience, *Mat.* 11. 29. Fourthly, by gentle dealing with such as haue fallen through infirmity: this is required of vs, *Gal.* 6.

1. And thus did Christ toward *Peter* after his fall: he neuer shewed his displeasure, when he saw he was displeased with himself.

3. *Humility:* The third vertue is humility or lowlinesse of minde. This is also required of vs, *Mat.* 11. as a vertue we should imitate in Christ. Now, Christ shewed his humility,

which is shewed 3: ways. First, by making himself of no reputation, *Phil.* 2.8. Hee abased himself, to take our nature vpon him. Hee hid, for a time, the glory hee had with the Father; and besides, hee shewed it by auoiding many times applause and fame of the people. He sought not the honour of men. Hee suppressed often his owne praises, *Iohn* 5.34,44. And thus we shall doo likewise, if our praise be not of men, but of GOD, and that wee doo nothing through vain-glory, *Phil.* 2.4,6. And as hee did not seek the applause of others, so hee did not giue witnes of himself, *Iohn* 5.31. He praised not himself: and wee should shew our humility by a lowe opinion of our selues, thinking better of others, than of our selues, *Phil.* 2.4.

Secondly, by making himself equal with them of the lower sort, which is required of vs, *Rom.* 12.16. and was performed by him, when he sorted with Publicanes and sinners, and the meanest of the people, magnifying the poore of this world.

Ob. Might some one say, Yea, this shewes the pride of Professers now: for, they will not sort nor conuerse with their neighbours, especially if they be, as they account them, but guilty of any crime,

crime, such as drunkennesse, whoredome, swearing, &c.

Sol. The example of Christ is peruersly alledged, to condemn the Godly heerin: for, they do onely professe a resolution to shun all needlesse society with open wicked men. Two things may be said about Christ's practice heerin. First, that he conuersed with them, not as a companion, but as a Physician. He came to them, as the Physician doth to his Patient, to heal them: and thus it is not denied, but the company of the worst men may be resorted vnto, *viz.* when wee haue a calling and fitnes to reclaim them. Secondly, consider well what these persons were, with whom Christ sometimes kept company. The Publicanes were such as gathered toll or tribute-money for *Cæsar*, and for that reason were extremely hatefull among the Iewes, who liked not to be subiect to forrain gouernment: but it is not manifest, that they were men of notorious euil conuersation. It was the stomach of the Iewes, not the wickednes of the men, made Publicanes to be so hatefull. And whereas it is added, that hee kept company with sinners; it may be answered, that they were penitent sinners, as our Sauiour said of them, *Mark* 2. It is true, some of them had been notoriously wicked, as *Mary Magdalen*, who once had been a most wanton woman, but was now receiued to mercy, and had repented with many tears; which though the Iewes acknowledged not, because she was one of Christ's Conuerts, yet to vs it ought to be euident. Third-

ly, Christ shewed his humility by bearing the infirmities of the weak, vnto which we are exhorted, *Rom.* 15. 1, 2. and *Eph.* 4. 2. and Christ practised it daily, by bearing with the strange weakenesse of his disciples.

Now, these duties of humility we are the more bound vnto, more (I say) than Christ, first, because we are sinfull creatures, and ought euer to bear vpon vs some part of the shame of our offenses. Secondly, because we are infinitely inferiour to him, in respect of his greatnes. If hee, that was so great by relation to God, equall to God, and by birth and office, &c. if hee (I say) carry himself so humbly, how little reason haue we to stand vpon birth, riches, calling, gifts, or the like? &c.

4. Contempt of the world.

The fourth vertue that was eminent in Christ, was contempt of the world; an admirable thing, that he, who was Heir of all things, could shew so little regard of worldly things: and this hee shewed,

shewed in foure things.

First, by liuing in such want of all things, as he affirms, *Luke* 9. 57, 58.

Secondly, by refusing the preferments were offred him vpon sinfull tearms; whether by the diuell, who offred him all the glory of the Kingdoms of the world; or by men, who would haue made him King.

Thirdly, by knowing no man after the flesh, by his neglect of earthly kinred: his hearers were his father and mother, brothers and sisters: hee esteemed of men according to their spirituall estate

ſtate in Gods Kingdome, and not according to their outward eſtate in the world.

Fourthly, by ſeeking the things of others, more then his owne: his life was wholy deuoted to the profiting of others.

Thus ſhould wee ſhew our contempt of the world alſo, by vſing the world, as though wee vſed it not, 1.*Cor.*7.31. by not caring for the things of this life with diſtruſtfull cares, *Mat.6.* by not ſeeking great things for our ſelues, and by looking on the things of others, as well as our owne things, *Phil.*2.4. and by acknowledging of ſpirituall relations with our beſt affections.

The fift vertue eminent in CHRIST, was Mercy: which hee ſhewed not onely by counſell, perſwading his hearers to all ſorts of mercy vpon all occaſions, but by his practiſe alſo, by healing both the ſoules and bodies of all ſorts of diſeaſes in all ſorts of men, going about and doing good in all places, where he came: This is a vertue in many Scriptures much vrged vpon Chriſtians, *Col.*2.12. *Rom.*12. 1.*Tim.6. Iam.*3.17. and our mercy ſhould haue the ſame praiſes, his had: Firſt, it ſhould be all ſorts of mercy to ſoule and body: Secondly, wee ſhould bee full of mercy: Thirdly, wee ſhould be ready to communicate, and diſtribute: Fourthly, it ſhould bee with pitty and bowels of mercy. All this was in Chriſt, and is required of vs.

5 Mercie.

Shewed foure waies.

The ſixt vertue in Chriſt, was patience: This vertue wee are charged withall, and vrged to it by the example of Chriſt, *Heb.*12.1,2. And thus

Patience

wee are to learne of him to bee a patient people, both for the matter, that wee endure the crosse, *Luke* 9.23. 1. *Pet.*4.1. and 2.24. and for the manner, wee must suffer, as he did: First, with silence: hee was as a lambe dumbe before his shearer: Secondly, with subiection to Gods will: Father, thy will bee done: so *Dauid*, I should haue beene patient, because thou didst it, *Psal.*39. Thirdly, with long suffering: Christ bare his crosse daily, and so shold we. Fourthly, with willingnes: wee must take vp our crosse, *Luke* 9. Christ despised the shame, *Heb.*12. And the rather should wee bee formed vnto patience in all tribulations, because wee are, first, sinfull creatures, and haue deserued our crosses: so did not Christ in his owne person: secondly, wee suffer not such extreme things, as Christ did: thirdly, wee haue reason to be silent in the euill day, because wee haue not such wisdome to speake, as Christ had.

to be shewed foure waies.

3. *Motiues.*

Compassion to enemies.

The seuenth vertue eminent in Christ, was his compassion to his enemies, which hee shewed diuers waies, as

First, by praying for them on the crosse, when hee suffered the extremest things from them: Father, forgiue them, they know not what they doe.

Secondly, by restraining reuiling, & reuenge: hee rendred not euill for euill, hee reuiled not againe, 1. *Pet.*2.24. *Rom.*15.3. He would not send fire from heauen vpon them, *Luke* 9.55.

Thirdly, by doing them all the good hee might:

might: Hee instructed them with patience: He was the good Samaritane, that healed their wound, and was at cost with them.

Fourthly, by receiuing them with gladnes, when they repented as hee did, the thiefe on the crosse.

Fiftly, by mourning for the hardnes of their hearts and impenitency: thus hee weepes ouer Ierusalem.

All this is required of vs, wee should pray for them that curse vs, *Math.*5. We must not render reuiling for reuiling, 1.*Pet.*3.9. and 2.24. wee should mourne for them in their miseries: so did *Dauid*, *Psal.* 35.13,14. and wee should ouercome their euill with goodnes, as *Rom.*12.19,20.

The eighth vertue in Christ, was harmelesnes and inoffensiuenes, and we are exhorted to vnrebukeablenes: and to liue without offence, because wee are the sonnes of God, *Phil.*2.15. and Christ requires in vs the innocency of doues, and for the same reason cõpares the godly to sheep. Where I say, we should liue without offence, I meane, without giuing offence: For Christ himselfe, that most innocent Lambe of God, was rebuked, and reproched, and reuiled, and so may the most godly Christians. It is a blessed thing to bee reuiled for following goodnes, and for the Gospels sake. *Inoffensiuenes*

The last vertue, which I recken in Christ, was, his loue to the godly: which wee are required to imitate, *Ephes.*5.7,8. 1.*Ioh.*3. Now there are diuers things wee should learne of Christ, in our loue to the godly. First, *Loue to the godly.*

First, to loue them with a preuenting loue: For Christ loued vs first.

Secondly, to loue them, though they bee our inferiors: so did Christ loue vs.

Thirdly, to loue them not withstanding their infirmities: Christ loued the Church, though shee bee black, *Cantic.*1. and full of spots, and wrinkles, *Eph.*5.

Fourthly, to loue them feruently: Nothing should be too dear to part with for them: Christ shed his blood for our sakes, *Eph.*5.2. 1. *Ioh.*3. And withall wee should shew the feruency of our loue by defending them, as Christ did his Disciples, and by Sympathy in all distresses, and temptations, as Christ hath a feeling of our infirmities, *Heb.*4.15. so wee should bee like affectioned one to another, *Rom.*12.15.

And thus much of the first point.

The second thing hence to be noted, is, that it is not enough to haue the vertues of Christ, but wee must shew forth the vertues of Christ: Now wee shewe foorth the vertues of Christ diuers waies.

How many wayes we shew foorth the vertues of Christ.

First, By obseruing certaine publike solemnities, as by the vse of the Sacraments. For therein we not onely remember the praises of Christ, till hee come againe, but also wee enter into bond with God for the imitation of the holines, which was in Christ.

Secondly, by Martyrdome, when wee can resolue to suffer the extremest things, rather then forsake our innocency. This makes men acknowledge

ledge the vertue of Christ in vs.

Thirdly, by the power of practice in our conuersation, and so to shew them foorth, is,

1. To practise them to the life: To make a cleer impression of them in our works: The word heere rendred to shew foorth, signifieth to preach, and so it may note, that we should practise those vertues so cleerely, that our liues might bee as so many Sermons vpon the life of Christ.

2. To practise them so, as others may obserue them: and so it importes, that vpon all occasions in our conuersations, which are before other men, wee should be sure, not to bee wanting in those vertues, when wee are prouoked to the contrary vices.

Quest. But may wee doe things for the show? Is not that Hypocrisy, and vainglory forbidden vnto Christians?

Ans. There are some vertues, wee can neuer offend that waies by shewing them: as wee can neuer shew too much wisdome: we may be vainglorious in too much shew of our knowledge: We may offend in bringing our zeale too much to the shew, but we can neuer shew to much true patience, or meekenesse, or moderation of mind, *Phil.4.5.* wee may offend, in making shew of diuers duties of piety in the first table, as almes, praier, fasting, *Math.6.* But those vertues heere mentioned, may on all occasions bee lawfully held out to the best shew: But that I may expresse my selfe more distinctly, outward shews are then condemned, as sinfull, *viz.* First,

7. Wayes wherein wee may offend by outward shewes.

First, when sinfull things are shewed, as carnall passions, and railing, in stead, of true zeale.

Secondly, when secret duties are done openly, and for shew, as when priuate prayer and fasting is so performed, as that others may manifestly obserue them, *Mat.6.*

Thirdly, when outward shewes are purposely affected: affectation and hunting after applause is condemned.

Fourthly, when care in lesser things is shewed, and the care of greater things is manifestly neglected, this hath grieuous irritation in it, and is Pharisaicall, *Math.23.*

Fiftly, when the things shewed, are done deceitfully: such was the practice of *Ananias*, and *Saphirah*, *Acts 5.*

Sixtly, when men multiply the vse of the meanes of holines, but neglect the practice of it, *Esay 1. Mic.6.*

Seuenthly, when wee shew our gifts, of purpose to the contempt and disgrace of others, *Rom.12.16. Iam.3.10. 1.Cor.8.3.*

The vse briefly may be

Vse. First, for humiliation, and so first vnto vngodly men in the Church that professe the seruice of Christ, and claime the priuiledges of Christians, and yet in stead of shewing foorth the vertue of Christ, shew foorth the wickednes of the Diuel, by their lewd conuersation causing the name of God to bee blasphemed by Papists, and Atheists, and all sorts of Hereticks, and Sectaries, by their whoredomes, swearing, malice, drun-

drunkennesse, and the lusts of their father the diuell; and those of all sorts. These are they that carry Christ about in scorn, to be derided of the enemies of the truth: for, when with their words they professe Christ, by their works they deny him themselues, and cause him to bee denied by others. Were there not a remnant that bear the Image of Christ in sincerity, who would euer imbrace a religion that were professed by men of such wicked conuersation? Secondly, it should exceedingly humble scandalous Professers, that would haue the world think better of them than of the former sort, and yet become grieuous to men by their vile offenses. Thirdly, vnfruitfull Christians, which lie in a continuall barrenness, whose ground is alwaies fallow, haue but little consolation from hence: for, though they are better than the former, in that they are not openly wicked, yet they fall short of their duty heer, because they do not more effectually shew forth the graces of Christ. And that there may bee a healing of this error, they must mend, first, their ignorance, and pray to GOD to teach them to profit: secondly, their slothfulnesse, rowzing vp themselues to more zeale of good works, and care to answer the opportunities of well-doing.

Vse 2. Secondly, for instruction. All that loue the Lord Iesus, should hence be perswaded to increase in all care of well-dooing, and study how to shew forth the light of their workes before men; and the rather, because,

Motiues to the shew of vertue.

1. They haue receiued such singular mercy from the Lord. 2. They

2. They shall heerby glorifie their heauenly Father, and make Religion to be well-spoken of, *Phil.*2.15,16. 2.*Thes.*3.21.and put to silence the ignorance of the fooliſh: we ſhould be as tender of the honour of our profeſſion, as of our owne honour.

3. They ſhall heerby wonderfully eſtabliſh their owne harts in the aſſurance of their calling and election, 1.*Iohn* 1.5,6. 2.*Pet.*1.5. to 10. and much increaſe their owne contentment, and joy in the Lord, 1.*Cor.*15.58.

4. They ſhall haue a full and plentifull reward in the day of the Lord, *Rom.* 2.7,8,9,10,11.

5. The hearts of their Teachers ſhall bee heerby filled with ioy, when they ſee they haue not laboured in vain, *Phil.*2.16. 2.*Cor.*3.1,2,3.

Of him that, &c.]

In the third place, it may bee heer conſidered of, why thoſe vertues, ſhewed forth by Chriſtians, are yet called the vertues of Chriſt. For anſwer whereunto, we may be informed, that they are the vertues of Chriſt in diuers reſpects.

Why the vertues in vs, are called the vertues of Chriſt.

Firſt, becauſe they are ſuch vertues as are had onely by ſuch as bee in Chriſt by effectuall calling: for, all the Wicked are ſtrangers from the life of God.

Secondly, becauſe they are receiued from the Spirit of Chriſt: of his fulneſs we haue all receiued theſe graces, *Iohn* 1.14. *Eph.*1.21.

Thirdly, becauſe they are ſhewed forth for his glory. All our gifts and ſeruices are deuoted to the glory of Chriſt: as they are in him, ſo they are for him.

Laſtly,

Lastly, I think they may be called the vertues of Christ, because they resemble his vertues: as the picture of a man is called by the name of the man himself.

And the consideration heerof should the more incite vs to the care of these vertues, seeing wee are heer to follow no worse a patterne than the example of the Lord Iesus himself: and withall, we should be the more humble, when wee haue had and done all we can, seeing we haue nothing but what we haue receiued. And since all should be for his glory, we haue reason to say at the best, Wee are vnprofitable seruants. And withall, it should comfort vs against the sense of our infirmities, to consider, how weak soeuer wee haue been, yet our gifts are acknowledged for the vertues of Christ himself; and, by the benefit of Christ's intercession, are accepted of God, as if they had bin found in the person of Christ himself.

Thus of the third point.

He that hath called you.] The fourth thing to be noted, is this *Periphrasis* heer giuen of Christ. In stead of saying, the vertues of Christ, hee saith, the vertues of him that called you; which he doth of purpose to exalt the praise of the gifts of God in our calling; and partly to shew, that we enter vpon the possession of the former prerogatiues, the most of them, when we are called by the grace of Iesus Christ, and partly, thereby guiding vs to the knowledge of that work of God, which may assure

ſure vs of our intereſt in the former prerogatiues. All which ſhewes, that we haue great reaſon ſeriouſly to ſtudy the doctrine of our calling by Ieſus Chriſt.

Sorts of callings. Calling is either perſonall, or naturall, or ſpirituall, or ſupernaturall. The perſonall calling is to ſome office; the naturall, to the exerciſe of ſome morall vertue: the ſpirituall or ſupernaturall, is to Chriſt, calling vs to ſeek happineſſe and bleſſednes in him. This is heer meant.

And ſo the calling of a Chriſtian is to bee reckoned among the gifts or endowments God beſtowes vpon his people: which that wee may diſtinctly vnderſtand according to the order of them, there are ſeuen gifts of God.

7. Gifts of God. Firſt, vocation; by which he calls men out of the world, into the Church.

Secondly, iuſtification; by which he forgiues the Called their ſins, and clothes them with the rich Robe of Chriſt's righteouſnes.

Thirdly, ſanctification; by which he qualifies their nature with all heauenly gifts neceſſary for their ſaluation.

Fourthly, adoption; by which hee acknowledgeth and receiueth them for his ſonnes and heirs.

Fiftly, Chriſtian liberty; by which hee frees them from all things that might hold them in bondage, or in a ſeruile condition; as, from the rigour and curſe of the Law, from the dominion of ſinne, from the burden of *Moſes* ceremonies, and humane traditions, and from thoſe ſeruile

fears

feares in God's seruice, bred by the spirit of bondage.

Sixtly, consolation; by which he keeps them in this happy condition: which hee performeth three waies.

1. By defending them against all aduersaries.

2. By deliuering them out of their many troubles in their militant estate.

3. By bestowing vpon them the gifts of perseuerance to the end, and for euer.

Seuenthly, temporall blessings; by which hee furnisheth them for this present life.

The six first of these, are gifts principall: the last is but accessary. The three first are the chief gifts: and the three next are such as arise out of the first.

Distinction of calling.

Now, this work of calling men into the church, is either externall or internall. By the externall, men are called into the visible Church: by the internall, men are cald into the inuisible Church. And that we may conceiue of this distinctly; in respect of calling, all men may be cast into foure companies.

First, some are not called at all any way by the Gospell; as, many of the Pagans, &c.

Secondly, some are called onely externally; as, those in *Mat.* 20. Many called, but fewe chosen.

Thirdly, some are called internally onely; as, the thief on the Crosse.

Fourthly, some are called both internally and exter-

externally: so the Elect of God for the most part and ordinarily.

It is the last sort of men, that are vnderstood heere.

Now that this work of God calling vs, may in the order of working bee more clearely vnderstood, we may conceiue it thus:

4. things in the order of working our calling.

The first cause, is Gods loue of men, his kindnes and loue to men, as the Apostle calles it, *Tit.* 3. 4. First, that God conceiues in himself a compassionate loue of man, lying in his extreme naturall distresse.

Secondly, Christ then as Mediator laies the ground of this calling, and so he doth two waies. First, by remooving what might hinder the work, as the displeasure of God, and the curse of the Law, which he did, by being made sin for vs, 2. *Cor.* 5. 22. Secondly, by purchasing, and bringing to light immortality, and also the people that should possesse it, which purchase he made with his owne bloud, *Acts.* 20. 28. 2 *Tim.* 1. 9, 10.

Thirdly, then God sends the Word of reconciliation, furnishing men with gifts to preach the Gospell, and so vseth their ministery of reconciliation, as the onely ordinary meanes of calling men, 2. *Cor.* 5. 18, 19. *Rom.* 10. 14, 17.

Fourthly, the Spirit of Christ doth inwardly perswade the harts of men to receiue the Word, and so to be reconciled to God.

Vse. The vse of this doctrine of our Christian calling may serue both for instruction, and for terror: for instruction, and so it may teach,

First,

First, vnregenerate men in the Church, as euer they would bee saued, to awake to the care of of their calling, *Eph.* 5. 14. and to bee entreated while they haue the ministry of reconciliation, 2 *Cor.* 5. 20. and to open, when Christ knocks. *Reu.* 3. 21. taking heede, they be not as the horse or Mule, *Psal.* 32. 9. and that they may prosper in this work of their calling, they must looke to two things.

1. That they be not hardned through the deceitfulnes of sin, *Heb.* 3. 13.

2. That they despise not professing, but account the feet of them that bring the glad tidings, to be beautifull, *Esay* 52. 9.

There are foure reasons assigned by the Apostle, *Heb.* 3, &c. Fourthly, why men should be ruled, when Christ graunts them the meanes.

First, because it is to day, they know not, how long they shall haue the meanes, *Heb.* 3. 7, &c.

Secondly, because of all deceits, it is most miserable to bee deceiued of the things offred vs in the Gospel, verse 13.

Thirdly, because God is extremely grieued, and prouoked by our neglects herein, verse 16.

Fourthly, because else we shall faile of the promise of entring into his rest, *Heb.* 4. 1, 2.

Secondly, godly men should hence learne diuers things.

First, to be diligent aboue all things to make their calling sure: now there be diuers signes of a true effectuall calling, such as these: As

Eight signes of an effectuall calling.

1. The opening of the heart to receiue the Word of God, and to attend the things which are spoken, *Acts* 16.14. whereby they are inabled to heare, as the learned, *Esaiah* 51.6.

2. The wearines of heart vnder the burthen of sin, *Matth.* 11.29. & 9.13.

3. The answere of the heart to the voice of Christ, consenting to obey, and to enter into couenant with God, *Esaiah* 1.18,19.

4. The taking away of the detestable things, & their abominations from them, *Ezech.* 11.17,21. *Col.* 2.11.

Ezech. 11.18.

5. The knitting of the heart to the godly.

6. The remoouing of the stony heart, and the planting of the heart of flesh, *Ezech.* 11.19.

7. The vertues of Christ, as in the coherence in this text.

8. In generall, the truth of our calling appears by the demonstration of the spirit & power. The holy Ghost quickning the heart to new obedience, called the manifestation of the spirit.

2. Cor. 2.4,5. *Ephes.* 2.5.

Secondly, it should teach them to striue to walk worthy their calling: for the manifestation of the spirit was giuen to profit withal: & we are therfore called, that we might be to the praise of his rich grace. Now that we may walk in some measure, as becomes this great gift of God;

5 Rules that shew vs how to walk worthy of our calling.

First, wee should be humble, and not wise in our own conceit, though hardnes lye yet vpon the hearts of some, *Rom.* 11.25,30,31. For the winde blowes where it listeth, and the Spirit of Christ workes where and when it pleaseth him,

Iohn

Iohn 3. and wee haue nothing, but what wee haue receiued.

Secondly, wee ſhould bee exceeding thankfull to God for his rich grace in our calling: And the rather,

1. Becauſe this is no common fauour, but in ſpeciall grace communicated to vs: For no man commeth, but whom the Father draweth.

2. Becauſe it was done without reſpect of our owne works, without al deſert on our part, 2. *Tim.* 1. 9. For God called vs, that were worldly, carnall, naturall, & ſinfull men, ſtrangers from the life of God, dead in ſins, ſeruing the luſts, and diuers pleaſures, yea ſuch as neuer ſought God, wee were miſerable ſinners, *Epheſ.* 2. 1, 12. *Mat.* 13.

3. Becauſe of the meanes and manner of our calling: God the Father worketh his part, & I work, ſaith our Sauiour: An excellent work, when ſuch workmen are needfull to it, and in this work the miniſtration of the ſpirit exceedes in glory, 2. *Cor.* 3. 7, 8. and it is a holy calling, wherewith hee hath called vs, 2. *Tim.* 1. 9.

4. Becauſe they are ſo great happineſſes, to which hee hath called vs: As to the fellowſhip of his Sonne: To be ſonnes, and heires with him, 1. *Cor.* 1. 7. and to a Kingdome, and ſo great glory, 1. *Theſ.* 2. 12. 2. *Theſ.* 2. 14.

5. Becauſe Gods gifts and calling are without repentance: Hee will neuer repent, that hee hath ſo called vs, *Rom.* 11. 29. *Eſay* 54. 7, 8, 9, 10. *Iam.* 1. 17.

And thus of the ſecond way, by which wee

ſhould ſhew our ſelues deſirous to walk worthy of our calling.

3. Wee ſhould ſhew this by welldoing, we muſt bee carefull to maintaine good works, *Tit.* 3.8. For wee were called, that we might ſerue him in holineſſe and righteouſneſſe all the daies of our life, *Luke* 1.74,75.

4. Wee ſhould therefore liue contentedly, when wee are aſſured of the work of Chriſt in calling vs with ſuch a calling. *Iacob* ſhould not now bee aſhamed, nor his face wax pale, *Eſay* 29.23,24.

5. Wee ſhould in our particular bee carefull to reſt where wee are, in the doctrine wee haue learned, and beene taught, and not bee carried about with euery wind of Doctrine, *Eph.* 4.11,12,14.

Thus, as the vſes are common to the Godly in generall.

Thirdly, Miniſters in particular from the conſideration of this doctrine of our calling by Ieſus Chriſt, ſhould learne to preach Chriſt, and him crucified, and to deny the excellency of wiſdome, or words, that mens faith may bee in the power of Chriſt: It is Chriſt muſt giue them increaſe: they ſhould learne of *Paul*, 1.*Cor.*2.2,4,5.

One thing by the way I might note concerning the time of our calling: we ſhould not bee curious about that, to knowe the day or hower, when it was, but wee muſt reſt ſatisfied to know, that wee are the Called of Ieſus Chriſt.

And thus of the vſes for inſtruction.

Vſe 3.

Vse 3. Hence also may bee concluded much terror to wicked men, that are not called, in that this work of calling is the dore of all grace communicated to vs: Now wicked men not called, are of two sortes: first, some outwardly refuse their calling: secondly, some seem to obey it, but it is not effectually: both are in miserable case, but not both alike: For the later are neere the Kingdome of God many times.

The miserie of such as refuse their calling, shewed in eight things.

The first sort resist the holy Ghost, put the Word of Christ from them, refuse to answer, or obey, reiect the counsell of God, harden their hearts, and are therefore extremely miserable: for,

First, they iudge themselues vnworthy of euerlasting life, *Acts* 13.46.

Secondly, they are in danger to bee left, and forsaken of God, and haue the meanes taken from them, *Iohn* 12.39.

Thirdly, God will prouoke them many times to ielousie, by calling a people to himselfe, whom they account foolish, *Rom.*10.19. especially when they haue rebelled against the means, *Ezech.*3.6,7.

Fourthly, God will laugh at the calamity of such men, *Prou.*1.26.

Fiftly, and they may bee taken away with sudden destruction, *Prou.*1.17.

Sixtly, if they call to God, it may be, hee will not answer heereafter, *Prou.*1.28,29,30.

Seuenthly, if they liue in prosperity, that shall destroy them, *Prou.*1.31.

Eightly, the dust of the feet of Gods seruants shall witnesse against them in the day of Christ, and then they shall bee fearefully punished.

Math. 10.

Of the estate of such as haue temporary grace.

Now there are another sort of wicked men, that are called externally, and in some respect internally too, and yet are not right: such as haue temporary grace, doe obey their calling after a sort, and for a time; for they assent vnto a part of the Word of God, which they receiue with ioy: and this is called a taste of the good word of God: they may also bee perswaded to leaue diuers sinnes, as *Herod* was, and may bee indued with diuers graces of the spirit, which they had not before, *Heb.6.4,5.* Now this calling yet is not that effectuall inward calling, which is in Gods Elect. For they receiue not the promise of grace in Christ to them in particular, to rely vpon it, nor are they perswaded to forsake all sinne, nor haue they any one sauing grace, which is in the godly: Now these men are miserable, because they are not truly called; and the more, first, because they were neere the Kingdome of God, and yet want it: secondly, because they will bee the hardlier drawne to see their miseries: Harlots and Publicanes may enter into the Kingdome of heauen before them.

Hitherto of our calling, and so of the positiue descriptiõ of the happines of a Christian: the cõparatiue followes in the last words of this verse, & the whole 10. v. where the Apostle intends to shew thẽ their happines now in Christ in cõparison of that miserable estate they liued in before:

so

so that hee compares the estate of a Christian in grace with the estate of a Christian in nature: and this he doth, first, in metaphoricall termes, in the end of this verse: and then in plaine words, verse 10. In this verse hee compares their misery to darknes, and their happines to maruellous light.

Out of darknes.]

From the generall consideration of all the words, two things may bee obserued.

First, that it is profitable euen for godly men to bee put in minde of the misery they were in by nature. For the consideration heereof may

The remembrance of our miserie past, so profitable in six respects.

1. Keepe them humble, to remember how vile they haue beene.

2. Quicken them, to the reformation of the sinne that yet hangs vpon them, *Col.* 3. 5, 6, 7, 8.

3. Work compassion in them towards others, that lye yet in their sins, and teach them to deale meekely with them, *Tit.* 3. 2, 3.

4 Make them more watchfull, to look on a nature which hath beene so vile.

5. Quicken them to redeem the time they haue spent in the seruice of sinne, 1. *Pet.* 4. 3.

6. It should set the greater price vpon our happines in Christ, and so is the consideration vsed heere.

Secondly, that a mind, that is truly cured of sinne, can easily beare the remembrance of it, as it is past: A man that hath beene wounded in his arme, will endure you to gripe him, when hee is well healed: A signe he is not well healed, when hee cannot bee touched: so is it with sinners.

Thus

Thus in Generall.

The first thing then to be considered of, is the misery of men by nature expressed in the word darknes.

Darknesse.]

The acceptations of the word darknes.

The darknes that is in the world, is not all of a sort: For there is, first, darknes vpon the earth, which is nothing but the absence of the light of the Sunne. Secondly, there is darknes vpon the outward estates of men in the world, and that is the darknes of affliction: Now afflictions are called darknes in diuers respects: As, first in respect of the cause: when they fall vpon men by the anger of God: The want of the light of Gods countenance, is miserable darknes: the absence of the Sunne cannot make a worse darknes. Secondly, in respect of the effects, because afflictions darken the outward glory of mans estate, and withall breed sorrow and anguish, and the clouds and storms of discomfort and grief; and, for the time, depriue the heart of lightsomnesse and ioy. Of both these respects, may the words of the Prophet *Esay* be vnderstood, *Esay* 5.30. and 8.22. And so God creates darknes as a punishment, vpon all occasions, for sinne, *Esay* 45.7. Afflictions may bee compared to darknes in respect of another effect, and that is the amazement bred in the heart; by which, the afflicted is vnable to see a way out of distresse, and vnresolued either how to take it, or what means to vse for deliuerance. Thus it is a curse vpon wicked men, that their waies are made dark, *Psal.* 35.6. Thirdly, afflictions

ons are called darknes when they are ſecret and hidden, and fal vpon men at vnawares, when they are not dreamed of, *Iob* 20.26.

And thus of darknes vpon mens eſtates

Thirdly, there is a darknes falls vpon the bodies: and ſo it is either blindnes, wanting the light of the Sun, or elſe it is death and the graue. Death and the graue is called darknes, *Iob* 17.13. and 10.21,22. *Pſal.* 88.13.

Fourthly, there is a darknes vpon the ſoules of men: and that is ſpirituall blindnes, when the ſoule liues without the knowledge of God, and Ieſus Chriſt eſpecially. As it reſpecteth the will of God in generall, it is the darknes of ignorance and errour: and as it reſpecteth the promiſe of grace in Ieſus Chriſt, it is the darknes of vnbelief, *Eph.* 4.

Laſtly, there is a darknes ſhall light vpon both ſoules and bodies of wicked men in hell: and that is called vtter darknes, *Mat.* 8.12. and 22.15.

So that darknes, as it comprehends in it the miſery of wicked men, is either temporall darknes vpon the eſtates or bodies of men, or ſpiritual darknes vpon the ſoules of men, or elſe eternall darknes in hell.

Degrees of darknes.

This darknes alſo may be conſidered in the degrees of it. For, beſides the ordinary darkneſſe, there is, firſt, obſcure darknes, called alſo the power of darknes: and ſuch was the darkneſſe of Gentiliſme: and ſuch is that darknes threatned to ſuch as curſe father and mother, *Pro.* 21.20. ſo was the darknes, *Ier.* 2.1,2. and that our Sauiour Chriſt

Christ speaketh of, *Luke* 22.53. Such also was that night brought vpon the Diuiners, *Mic.* 3.6,7. Secondly, there is vtter darknes, or eternall darknes in hell, which is the highest degree of the misery of wicked men.

I take it, it is especially the darknes of ignorance is heer meant, though the other cannot be excluded.

That which is euident to bee obserued from hence, is, that all men that are not effectually called, liue in darknes, and walk on in darknes, *Eph.* 4.17. 1. *John* 2.9. *Psal.* 82.5. It is a continual night with them: they are like the Ægyptians, that could haue no Sunne to light them, but were couered with palpable darknes. Neither are they helped, that they enioy the light of the Sunne: for, of all darknesses, that which comes from the absence of the Sunne, is the least, or hath least distresse in it. If a man liued where hee should neuer see day, or were born blinde, yet his distres were nothing, in comparison of the darknes, especially spirituall, that lieth vpon the poor soule of an vnregenerate man, which lieth shut vp in miserable darknes: which, these men may feele in themselues, by their liuing without GOD in the world, and by the absence of the ioies of God, and by their singular vncapablenesse in the things of the Kingdome of GOD, and by their strange and absurd errours in conceiuing of matters of Religion, & by their monstrous thoughts and obiections they feel at some times, and disability to conceiue of the worth of eternal things, though

though the least of them bee better than the whole world; and, lastly, by their want of discouering what to do, almost in all the occasions of life.

Vse. The vse may bee for singular terrour to wicked men, if they had hearts to consider of it, to knowe, that they liue in such a condition as no prisoner can suffer in the worst dungeon of the world; and the rather, if they consider the aggrauation of their distresse, in respect of the darknes they liue in, or are likely to liue in: as,

Nine aggrauations of the darknes is in wicked men.

First, that they haue the Diuels, as the Rulers of the darknes they liue in; who, like cruell Taylers, will see to it, that they bee kept still in their dungeon, with all increase of heauinesse and misery, *Eph.6.12.*

Secondly, that their darknes is also the shadow of death, a most deadly poisonfull darknes, that daily increaseth in the infection and annoyance of it, *Esay 9.2.*

Thirdly, that they suffer so many kindes of darknes in the vexations and discomforts of each of them.

Fourthly, that it is such grosse darknes, so thick and palpable, without any mixture of true light or comfort: if they had but star-light or moon-light, it were some ease.

Fiftly, that they are neither safe, walking nor lying still. If they walk, they go in singular danger: for, they knowe not whither they go, *1. Iohn 2.11. Iob 18.5,6,7.* If they lie still and sleep it out, they are in danger to be swallowed vp eternally.

Sixtly,

Sixtly, that this darknes will not hide from God. All they doo, is manifeſt before him, *Eſay* 29.15.

Seuenthly, that it is a continuall darknes: it will neuer be day with them, ſo long as they liue in that eſtate without repentance, *Iob* 15.30. All his daies he eats in darknes, *Eccleſ.* 5.17.

Eightthly, that they are in danger euery hour to bee caſt into vtter darknes, where will bee no eaſe nor end. He knoweth not, that the day of this darknes is ready at hand; into which if hee fall, he ſhall neuer depart out.

Ninthly, that this is the caſe of euery vnregenerate man: the whole world of them lieth in darknes, and not one eſcapeth it: their whole earth is without form, and void; and their heauens haue no light in them, *Ier.* 4.24.

Ob. But wee ſee, wicked men haue ioy and comfort many times.

Sol. They haue certaine ſparkes of light, like the light ſmitten out of the flint: firſt, they cannot warme themſelues by it, nor ſee how to direct their waies: ſecondly, it will quickly goe out: thirdly howſoeuer it bee for a time heere, yet at length they muſt lie downe in ſorrow, *Eſay* 50.10.

And the conſideration heereof ſhould in the ſecond place much reproue the peruerſenes of wicked men, and that in diuers reſpects, and conſiderations.

Firſt, that they can bee ſilent in darknes, as the phraſe is, 1. *Sam.* 2.9. that they can liue ſo ſecure-

securely, & neuer make mone, or humble themselues in their distresse.

Secondly, that they dare, which is worse, many times call darknes, light, and light darknes, and defend it, that they are in as great liberty and safety as the best of them all. Oh woe vnto them, because they call darknes light, *Esay* 5.20.

Thirdly, that they will not come into the light, when the dore is opened, and while there is spirituall means of light. What a thing is this, that light is come into the world, and the darknes comprehendeth it not? *Ioh.* 1.5.

Fourthly, this is their condemnation, that they loue darknes more then light, and preferre their vile condition before the condition of the children of the light, *Ioh.* 3.21.

Thirdly, let these poore wretches bee instructed, if it bee possible,

1. To embrace the meanes of light.

2. To pray to God to be intreated of them to lighten their darknes: doth not hee iustly perish, that may enioy the light for asking for it, yet and will not?

Ob. If any ask, how may they knowe that they are in darknes?

Ans. I answer,

4. Signes of spirituall darknesse.

First, By the vncapablenes and insensiblenes of the soule in the things of the Kingdome of God, *Eph.* 4.17. 1. *Cor.* 2.14.

Secondly, By the workes of darknes, by the continuall practice of sinne without sound repentance, *Rom.* 13. 1. *Iohn* 1.6,7.

Third-

Thirdly, in particular, by the habituall hatred of the godly, becauſe they follow goodnes, 1. *Ioh.* 2.9,11.

Fourthly, by the abſence of God in the vſe of his ordinances, who is as the Sunne to the Godly, *Pſal.* 84.12.

And thus of the vſe that concerns the wicked.

Vſe 2. Godly men ſhould from hence gather encreaſe of conſolation in their harts, from the conſideration of Gods mercy, in tranſlating them from the Kingdome of darknes, into the Kingdome of his deare Loue, *Col.* 1.12,13. they are the men, vpon whome God hath accompliſhed the prophecy and promiſe of his grace: They are the deafe men that are made to heare the words of the book: and the blind men, that ſee out of obſcurity and darknes, *Eſay* 29.18,19. The Lord hath made darknes light before them, and brought them, being but blind men, by a way they knew not, *Eſay* 42.16. The people that ſate in darknes, haue ſeene great light, *Eſay* 9.1. Theſe men are the priſoners, that once were in darknes, and God ſent his owne Sonne to the priſon dore to bid them come foorth, and ſhew themſelues, *Eſay* 49.9.

And their deliuerance from darknes ſhould be the more comfortable, if they conſider,

Firſt, what a world of people are yet couered with darknes, *Eſay* 61.1.

Secondly, that darknes ſhall neuer returne: They enioy a day that neuer ſhall haue night following.

Ob. But is there not darknes ſtill in godly men, as well as in other men?

Sol. I anſwer, In ſome reſpects there is, and in ſome reſpects there is not. It is true, that in reſpect of the ignorance yet vpon godly men in this life, they may ſay, as it is in *Iob* 19.8. God hath ſet darknes in our paths, and fenced vp our waies, or *Iob* 37.19. Teach vs what wee ſhall ſay vnto him: for we cannot order our ſelues becauſe of darknes: & ſometimes in their afflictions they may ſay, as aforeſaid: But yet not withſtanding there is great difference betweene the ſtate of the godly, and the ſtate of the wicked: for

6. Differences betweene the darkneſſe is in godly men, and that which is in wicked men.

Firſt, the godly are deliuered from vtter darknes altogether.

Secondly, for their darknes in this life, it is true, they may bee ſubiect to ſuch darknes as cloudes may make, or an Eclipſe, but the night is cleane paſſed with them, *Rom.* 13.12.

Thirdly, though they haue darknes, yet they are not vnder the power of darknes, *Col.* 1.13. He that beleeueth, cannot abide in darknes, but is getting out, as one made free, and ſet at liberty. *Ioh.* 12.46.

Fourthly, their darknes is not a groſſe and palpable darknes, they can ſee their way, and are all taught of God: It is no darknes can hinder their ſaluation.

Fiftly, though their afflictions may increaſe vpon them, yet God will not forſake them, but wil ſhew them great lights: the Lord wil be light vnto them for comfort for the preſent, and will ſend them the light of deliuerance in due time. *Eſay* 50.10. *Mich.* 7.8. *Pſal.* 112.4.

Sixtly, they haue their Patent drawn, & ſealed, and deliuered them, wherby they are appointed to enioy vnſpeakeable light, and an abſolute freedome from all darknes: They are children of light, and are borne to ſingular priuiledges in that reſpect: the time will cóme, when there ſhall be no ignorance, no affliction, no diſcomfort any more.

Thus of their miſery, and ſo of the eſtate, from which they are called.

Now followeth to bee conſidered their happines, to which they are called, expreſt by the metaphoricall tearme of light, and commended by the Epitheton of maruelous.

Light.]

Acceptations of the word Light.

Light is either vncreated, or created: The vncreated light, is the ſhining eſſence of God, infinitely aboue the ſhining light of the Sunne: Thus God is light and dwels in that vnapprochable light, 1. *Iohn* 1.6. 1. *Tim.*6.16. The created light is that, which is made and begotten by God; whence he is called The Father of lights, *Iam.* 1.17. and this created light is either naturall, or ſpirituall: Naturall is the light of the Sunne in the firmament: The ſpirituall light, ſince the fall, was all collected, and ſeated in Chriſt. As God gathered the light of the two firſt daies, and placed it in the body of the Sunne, as the originall veſſell of light: ſo did the Lord collect, and gather the light together after man had falne, and placed it in Chriſt, that hee, as the Sun of righteouſnes, might bee the fountaine of light vnto

vnto the ſpirituall world. And thus Chriſt is ſaid to be light, *Iohn* 8.12. the light of the world, that lighteneth euery man that commeth into the world, *Ioh.* 1.9. The beams of this light in Chriſt, are diffuſed all abroad vpon men: and ſo the light communicated from Chriſt, is either temporall or eternall. Temporall light is either the bleſſing of God in Chriſt, making the outward eſtates of God's ſeruants glorious and proſperous, *Iob* 29. 3. *Heſt.* 8.16. Or elſe it is that light that ſhines vpon the ſoules of men; which muſt bee diſtinguiſhed according to the inſtruments of conuaying or receiuing it. The inſtrument of conuaying it, is, outwardly the Law and the Goſpell; and, inwardly, the Spirit of Chriſt. The inſtrument of receiuing it, in reſpect of the general will of God, is the vnderſtanding; or, in reſpect of the promiſe of grace, it is faith. The Law is a light, *Pro.* 6.23. of the light of the Goſpell, 2. *Tim.* 1.10. 2. *Cor.* 4.6. Knowledge is light, *Acts* 26.18. and of the light of faith, *Iohn* 8.12.

Eternall light is the light of heauen, where the inheritance of the Saints lieth, *Col.* 1.12. *Reuelat.* 18.19.

It is the ſpiritual light vpon the ſoules of men, the light of knowledge and faith is heer ſpecially meant, which is conuayed and increaſed by the Goſpell.

Doct. The point then hence is cleer, that God's ſeruants, in compariſon of their former condition, are brought into great light. The ſpirituall light ſhineth vpon euery one that is to bee

conuerted, *Acts* 26.18. God hath promiſed light to euery penitent ſinner, *Iob* 33.28,30. *Eſay* 42.16. And Chriſt was giuen to bee the light both of Iewes and Gentiles, *Eſay* 42.7. and 49.6. Hence it is, that Chriſtians are ſaid to be the children of light, *Luke* 16.18. *Iohn* 12.36. yea, light it ſelfe, *Eph.* 5.6. the lights of the world, *Phil.* 2.15. And thus they are ſo, by reaſon of the light of Ieſus Chriſt, ſhining in their harts through the knowledge and belief of the Goſpell. All the world is like vnto Ægypt, ſmitten with darknes: and the Godly are like the children of Iſrael in Goſhen.

Vſe. The vſe may bee, firſt, for inſtruction to the Godly: ſince they are called to ſuch light by Chriſt, they ſhould

1. Beleeue in the light: ſince they ſee now what they do, they ſhould eſtabliſh their hearts, in the firſt place, in the aſſurance of God's loue, ſince his ſhining fauour ſheweth it ſelfe in the Goſpell.

2. They ſhould doo the works that belong to the light: they may now ſee what to doo, and therefore ought not to be idle, but to work while they haue the light, 1. *Iohn* 2.8. And to that end, they ſhould daily come to the light, that it may bee manifeſt, that their works are wrought in God, *Iohn* 3.21. And they ſhould now abound in all goodnes, and iuſtice, or righteouſnes & truth, *Eph.* 5.8,9, prouing, what that acceptable will of God is, verſe 10.

3. They ſhould therefore caſt away the works.

works of darknes, and haue no fellowship with the children of the night, but rather reproue them, *Eph.* 5 7. to 14. For, what fellowshippe between light and darknes? 2. *Cor.* 6. 17.

4. They should, in all difficulties and ignorances, pray to God to shew forth his light and truth, seeing they are called to light, *Psalme* 43. 3.

Vse 2. Secondly, godly men should hence be comforted, and that in diuers respects. First, though they may haue many distresses in their estates, yet light is risen to their soules: though they may for a season suffer some eclipse of their comfort, yet light is sowne for the righteous, and ioy for the vpright in heart, *Psal.* 97. 11. And the more they should bee glad of their portion in light, when they behold the daily ruines of vngodly men. The light of the righteous reioiceth, when the lamp of the wicked is put out, *Pro.* 13. 9. In 2. *Cor.* 4 4, 6. there are three reasons of consolations assigned. First, the light we haue should comfort vs, if we consider how many men haue their mindes blinded by the god of this world; and of those, many of them great, wise, and learned men. Secondly, if we consider what darknes we haue liued in: God hath done as great a work vpon our hearts, as he did when he commanded the light to shine out of darknes, in the beginning of the world. Thirdly, if we consider what glorious things are reuealed vnto vs: for, by the gospell, hee hath caused to shine in our hearts the knowledge of the glory of God, &c. Finally, it is the more comfortable, in that the Apostle cals

this light, maruellous light; which is now in the next place to be opened.

Maruellous light.]

The ſpirituall light, which ſhines in the harts of the godly by the Goſpel, is a maruellous light, either becauſe it is ſuch as the Godly do maruell at, or becauſe it is ſuch as they ought to maruell and wonder at.

In how many reſpects the light of the godly is maruellous.

When men firſt enter into the truth, that is, when they are firſt conuerted, Chriſtians beeing (for the moſt part) full of affections, as they that haue ſcaped lately ſingular danger, and as they that neuer before ſaw the Kings Court, they are frequently ſtirred vp with admiration at the glory of the Goſpell: they wonder at and are vehemently affected with the new diſcouery of the riches of Chriſt, ſhewed them in the preaching of the Goſpell: and thus it is a maruellous light in this ſenſe, *Eſay* 30.26.

But I rather conſider of it in the other ſenſe; It is a maruellous light, though wee ſhould not haue the heart to bee ſo affected toward it: it is maruellous, I ſay,

Firſt, becauſe it is a light that needed the Mediator to procure it: none but Chriſt can giue vs this light. Other light is free, wee pay nothing for it: but this is carried in the hand of the Mediator to vs, and for vs, *Eſay* 42. and 49.

Secondly, becauſe it commeth after ſo long a night of ignorance and ſin: they muſt needs account the light precious, that haue not ſeen it a long time; as blind men when they receiue ſight. *Eſay* 9.2. *Mat.* 4.16.

Third-

Thirdly, and more, becauſe it is a light commanded to ſhine out of darknes, 2.*Cor.*4.6. That God ſhould call light out of ſuch darknes as was in our hearts, is maruellous.

Fourthly, in compariſon with the times of the Law, and the ſhadows of the old Teſtament.

Fiftly, becauſe it is a light comes not from any creature, but from God the Creator. God is our light, *Eſay* 6.19. And in this reſpect, this light is like the light that ſhone about *Paul*, *Acts* 22.6.

Sixtly, becauſe it is a light that ſhines at the time of the euening of this world. That the Sun ſhould ſhine in the day time, is no wonder: but, that it ſhould ſhine in the night, or at euening, were a dreadfull wonder: euen ſo it is in this laſt age of the world, *Zach.* 14.7.

Seuenthly, becauſe it is a knowledge aboue the reach of reaſon: it is the light of faith.

Eightthly, becauſe it ſhines onely to the godly. It is light in Goſhen, when there is no light in Ægypt; that was maruellous: and ſo is it when we ſee the light ſhining all abroad, and many men ſit in darknes, euen in the ſame place, in the ſame congregation, city or family. When the Godly ſee cleerly, the Wicked diſcerne nothing: light is with-held from the Wicked.

Ninthly, becauſe it hath more force than any other light: for, it is the light of life: it quickens the ſoule, and enlyues it, *Iohn* 8.12.

Laſtly, becauſe it is an euerlaſting light: it is ſuch a day, as no night followeth it.

The conſideration of all this ſhould work di-

uers things in vs. For, if in all these senses it bee a marueilous light, then

First, we should be marueilously affected with it, and striue to be exceeding thankful for it. How haue we deserued to be cast againe into darknes for our extreme vnthankfulnes! How haue wee giuen God cause to take away the Candlestick from vs! Let vs therefore striue after thankfulnes and admiration: and if the Lord doe work it in vs, let vs take heed we lose not our first loue.

Secondly, wee should arme our selues for the defence of the light: we should preserue it as a singular treasure: both in our hearts and in our Churches; we should with the more resolution resist the works of darknes, standing alwaies vpon our guard, *Rom.* 13.12.

Thirdly, we should striue after all the degrees of the assurance of faith.

Fourthly, we should striue to make our light shine the more excellently, both for the measure of good works, *Malac.* 5.16. and for the strict & precise respect of the exact doing of good duties. Now we haue the light so cleerely shining, wee may doe euery thing the more exactly, then if it were dark, *Ephes.* 5.15. Our gifts must not bee hid. The light must not be put vnder a bushell, *Matth.* 5.15. *Phil.* 2.15. We should now auoid not onely greater faults and falles, but lesser stumblings, 1 *Ioh.* 2.10.11. We should doe all things to the life and power of them, and shew discretion aswell as knowledge.

This doctrine also doth imply the grieuous

misery

misery of wicked men: for if it bee maruelous light, into which the godly are called, there is a maruelous darknes, in which wicked men liue. The whole creation of God had been but a confused heape, if God had not set in it the light of the Sun: such a confused Chaos is the world of men, if the Gospell shine not into their hearts.

Finally, this should much comfort the godly, they are called into maruelous light in all the sences before named: which should much inflame their hearts, and they should rebuke their owne hearts for not valuing so rich treasure. Wee may from hence take occasion to note, how little wee should trust to the iudgement of flesh and bloud, in valuing spirituall things, when the very godly themselues doe not so much esteeme of them as they should. Whatsoeuer we think, yet in Gods account, the light of the Gospel, the light of faith and knowledge, the light of Gods countenance, &c. is maruelous light. But if the light of the godly bee maruelous in this world, what shall it be in the world to com, when God & the Lamb shall be their immediate light? Heere God lights vs by the meanes: there God himself will be our euerlasting light. Heere our light may be darkned with clouds of affliction and temptation: there shall bee an eternall light without all darkes. Heere we haue no light, but what is infused into vs: there we shall our selues shine as the Sunne in the firmament.

Hitherto of the description in Tropicall tearms.

Now it followeth in plaine words.

Verse

Verse 10. *Which in times past were not a people, yet are now the people of God: which in times past were not vnder mercy, but now haue obtained mercy.*

THe Apostle takes the words of this verse out of the Prophet *Hosea*, chapter 1.11. where the Lord promiseth that the number of the children of *Israel* shall be as the sand of the sea, and in the place where it was said vnto them, Ye are not my people, it shall bee said vnto them, Ye are my people. Now the Apostle applies that sentence to the people to whom he wrote, shewing, that it was accomplished in them.

Quest. The question is, of whom the Prophet and Apostle spake.

Ans. Some say, Of the *Israelites* in the letter, both because the same chapter shewes, that they were cast off, and called *Loammi*, not Gods people: as also because the Apostle is thought to write onely to the Iewes. But the Apostle *Paul*, *Rom.* 9.24,25,26. apparantly expounds it of the Gentiles chiefely, and therefore wee must rest in his sence, which by the way shewes, that this Epistle was written to the Elect amongst the Gentiles, as they were strangers and pilgrims in the world, and not to the prouinciall Iewes onely.

The Apostle then, to the singular comfort of Christians in those times, shewes, that now were the Propheties accomplished concerning the calling

calling of the Gentiles; which was before a great myſtery, hidden from ages and generations, *Col.* 1.26. admired by Angels, *Eph.*3.10. 1.*Pet.*1.12.

Before I open the words of this verſe in particular, ſome vſe would be made of this great work of calling the Gentiles; and ſo, from the conſideration of their eſtate, both before and after calling.

Of the calling of the Gentiles in generall.

And firſt, for the meditation of the eſtate of all the world, or the nations of the world, before Chriſt preached vnto them: note,

Firſt, the horrible infectiouſnes of ſin: whole worlds of people are poiſoned with it.

Secondly, the dreadfull horror of God's Iuſtice againſt ſin: which as wee may ſee plainly in the ſufferings of Chriſt; ſo alſo very liuely in the deſertion and forſaking of the Gentiles, ſo many millions of men periſhing without pardon or pity: and therefore it was neuer ſafe to follow a multitude in euill, nor to plead the practice of fathers or forefathers, with the like.

And for the meditation of their calling againe in Chriſt by the Goſpell, we may gather matter,

Vſe.

Firſt, of information; and ſo, firſt, that God is not tied to any place. If Iſrael after the fleſh will not ſerue him, he will raiſe vp children vnto Abraham from among the Gentiles, *Mat.* 21.43. Secondly, that the Church of Chriſt is now Catholick, of all nations; and therefore Chriſts Kingdome the largeſt kingdom in the world, and the glory of it muſt not be reſtrained to Rome, or any one place.

Second-

Secondly, of consolation: for, heer wee may obserue,

1. The infallibility of Gods promises: these promises concerne the calling of the Gentiles as being dead, and were most vnlikely, and yet wee see them fulfilled: which should teach vs to trust vpon God.

2. The wisdome and power of God, working light out of darknes. The rebellion of the Iewes is so far from laying Sion waste, or dissoluing Religion, that it is an occasion of a greater work of God among the Gentiles: yea, when prophaneness seems to ouer-growe all, and the whole world seems to liue in wickednes, yet wee knowe not what times may come for the glory of Religion among Iewes and Gentiles.

3. God's wonderfull loue to his Elect: hee will gather them from all the foure windes of heauen: though they be few in number, in comparison, and liue dispersed in euery Country, yet God, the great Husbandman, wil not want means to fetch them home into his garner. A husbandman, that had all his field growne ouer with weeds, saue heer and there one grain of corn on a land, would neuer be at the pains of gathering & separating: yet God will.

4. The great incouragement that poor sinners and mean persons haue to come to Christ, and seek God. For heer we see, hee hath shewed mercy to the very abiect Gentiles, against whom hee had infinite cause of exception: and the rather should wee bee incouraged, because where-

soeuer

soeuer wee liue either in East or West, we may sit downe with *Abraham*, *Isaak*, and *Iacob* in the Kingdome of God, *Math.* 8. 11.

And withall, heere is matter of instruction, for,

1. Wee must looke to our faith: For God iustified the heathen onely by faith, *Galat.* 3. 8.

2. Wee must not be secure, but must learne to obserue all things, that are commanded vs, *Math.* 28. 20. The name of God must bee great amongst vs, and wee must offer incense, and a pure offering, *Mala.* 1. 11. Wee must bee fruitfull, especially we that liue in these latter ages of the world, lest God hasten the calling of his nation of the Iewes, and cast vs off for vnbeliefe and vnfruitfulnes, *Rom.* 11.

And thus in generall of the calling of the Gentiles. In particular in this verse heere is a twofold comparison: first, the one respects, what they were to God: secondly, the other respects what God was to them. They were to God by nature no people, by grace they are his people: and God withheld from them his sauing mercy by nature, and now by grace they are vnder mercy: First, of their being a people to God: And then of Gods mercy to them.

Which in times past were not a people.]

Many sorts of people in Scripture.

The word people is diuersly taken: For sometimes it signifieth any multitude, or great number of any sort, and so Ants are said to bee a people, *Pro.* 30. 25. and Caterpillers, *Ioel* 2. 2, 5. Sometimes it signifies the lower sort of men, as they

they are distinguished from the Nobility in any State: and so they are vsed and stiled the common people. But, properly and originally, the word *populus* was thought to signifie a multitude of citizens in one city, enioying the right and communion in society and imploiments, vnder one Head and Gouerner.

Now, the holy Ghost in this place affirmes, that men that liue in their sinnes, without faith and repentance, are not a people, though they bee neuer so many in number, or other prerogatiues: and the nations of men liuing without God, may be said, not to be a people,

Why wicked men are said, not to bee a people.

Either becausse they are a people of no note, in no request in respect of true greatnes: as the Iews did vilely esteem of all the vncircumcised:

Or becausse they were not a peculiar people, or (as the Antithesis shewes it) were not the people of God. Now, till men subject themselues to God's gouernment by Iesus Christ, they are not a people. The Empire of the whole world belongs to God and his Sonne Christ, *Psal.* 2. 10. Now, all nations that come not in to kisse the Sonne, are no members of the Empire of the Common-wealth of Israel: let them haue what Heads or rulers they wil, they are but as so many Rebels, or (at the least) as so many strangers from God's Kingdom; therefore called strangers and enemies, *Col.* 1. 22. They are neither born of the bloud of Israel, nor haue they any right of inheritance from God, nor liue they vnder the lawes of the Empire, nor made free denisons: yea, this phrase

people seems to import, that all men that are not gathered into the number of God's people, are but a confused heap, and disordred multitude, neuer happy in respect of any gouernment: they are brought into no order; and, as the Prophet also further saith, they are good for nothing, *Ier.* 13.10. God regards them not, nor looketh after them, as it were: and though they haue Lawes, and a kinde of gouernment, yet their Lawes and Customs are vain, *Esay* 10.13. altogether insufficient to make them liue happily.

Vse. The vse may be,

First, for information: and so it may inform vs in two things. First, the vanity and insufficiency of worldly things, riches, power, honour, conquests, carnall parentage, and the like, auaile men nothing vnto a blessed life: the Gentils had all these in their greatest glory, and yet not worthy to be called a people. Secondly, wee may hence gather the reason of these strange deuouring iudgements, which fall vpon the world by warres, famine, pestilence, &c. For, inasmuch as worlds of men liue without the compasse of the obedience to God's gouernment, and stand out as so many Rebels; the Lord therefore, seeing they will not bee his people, fights against them from heauen, and makes wonderful hauock among them; as a great King, that reuengeth himself by the strength of Armies, vpon Rebels.

Secondly, for instruction: and so wee, that were sinners of the Gentiles, should hence learn to acknowledge & praise the free grace of God, who

who without our deserts hath reckned vs in the Court of his people; wee that were by nature, *viz.* none of God's people.

Thirdly, and especially it should set out the misery of all men liuing in their sins without repentance: and the rather should we bee mooued with this terror,

1. Because no place can priuiledge impenitent sinners: for, not onely professed Gentiles, but euen wicked Israelites are in Scripture reckoned as no people. The wicked are accounted as no people, though they liue in the Church, and dwell among God's people. For, what is the chaffe to the wheat, though both lie together? Yea, though men bear the name of God's people, yet God hates them neuer a whit the lesse for that: and therefore to distinguish them, and shew how little he regards them, hee calls them the euill people, *Ier.* 13. 10. the disobedient and gain-saying people, *Rom.* 10. 21. the people of Gomorrah, *Esay* 1. 10. the people of my curse, *Esay* 34. 5.

2. Because God will shew by his fierce wrath, that hee doth not reckon of them at all, but will cast them off as a girdle that is good for nothing, *Ier.* 13. 10. Many places of Scripture shew this. All the sinners of the people shall die, *Amos* 9. 10. God will take away his power from them, euen his louing kindnes and mercies, and would not haue them much pitied, *Ier.* 16. 5. Behould, saith the same Prophet in another place, the whirl-winde of the Lord goeth forth with fury:

a

a continual whirl-wind; it shall fall with pain on the head of the wicked, *Ier.*30.23. so *Ezech.*11.21. *Esay* 34.5.

Ob. But, when men liue in the Church, and are baptized, &c. how may it bee knowne, that they are not Gods people? what signes are there of men that are not Gods people?

Sol. They are described in diuers Scriptures, where we may finde out what people it is God excepts against.

Who are not Gods people.

First, such as can liue without God in the world, are not Gods people, *Ephes.*2.12. Such as can goe whole daies, weekes, moneths, yeeres, without any harty care of God, or his glory, or fauour. These are euidently not a people.

Secondly, such as are of a stif neck: such as will not let Gods yoke come vpon them, such as wil not obey his voice, but walk in the imaginations and counsels of their owne euill hearts, *Ierem.*7. 23,24, &c. 13.10. especially such as refuse to heare his voice, and are withall gainsaiers, and such as are talkers, whose lips carry about them the infamy of Gods true people, and the blasphemy of Gods name, *Rom.*10.21. *Ierem.*10.13. *Ezech.*36. 3, &c.

Thirdly, it may be discerned by their manner of seruing of God: for such as God reiects from being of his people: may draw neere to him with their lips, but their hearts are from him; and they doe him no seruice, but as mens lawes feare them to it. A constant habituall alienation of the heart from the care of Gods presence in Gods ordi-

nances, is a ſure ſigne of perſons God regards not.

Ob. But there are faults in the beſt men in the world, and therefore why ſhould ſuch as liue in the Church, and profeſſe the true Religion, be caſt off only for liuing in ſin, ſeeing all are ſinners?

Sol. I anſwer with the words of the holy Ghoſt, *Deut.* 32.5,6. Their ſpot is not the ſpot of Gods people; that ſpot that is in the wicked, is a ſpot of leproſie, and therefore they ought to bee put without the Campe till they be cleanſed: The ſins of the Godly, are ſins of infirmity; and the ſinnes of the wicked, are ſinnes of preſumption: The wicked neuer obey from the heart, which all the godly doe; ſinne doth not raigne in them as it doth in the wicked.

Thus of their eſtate by Nature: as they were not a people: their eſtate by Grace is deſcribed in thoſe words; *Are now the people of God.*

Are now the people of God:]

The difference of reading here, from that of the prophet is to be noted: for, whereas in the prophet it is thus. In the place where it was ſaid, ye are not my people; it ſhall be ſaid vnto them, Ye are the ſonnes of the liuing God: which words are ſomewhat doubtfull: for ſome might gather, that therefore all which were not a people, ſhould in time be the people of God. The Apoſtle therefore applies it ſo, as that it may appeare, that the comfort only belongs to godly Chriſtians; and in ſtead of the words, *Ye ſhall be called the Sonnes of the liuing God*, he ſaith, *Ye are now the people*

of

of God; which in ſence differs not: and the Apoſtle leapeth to the direct Antitheſis, and takes it for granted, that all God's People are God's Sonnes alſo, vnleſſe we conceiue, that hee borrowed theſe words out of *Hoſh.2.vlt.* which I rather incline vnto, though Interpreters moſt take to the words, and the firſt Chap.

Ye are now the people of God.]

For the ſence of the words, we muſt vnderſtand, that men are in Scripture ſaid to be God's people three wayes.

Men are Gods people three wayes.

First, in reſpect of eternall Prædeſtination, ſee *Rom.* 11.2. He will not caſt off the people hee knew before.

Secondly, in reſpect of the couenant in the Law, and ſo the ſonnes of *Abraham* were God's people, and none other, as many Scriptures ſhew.

Thirdly, in reſpect of the couenant in the Goſpell; and ſo it is to be taken here: and all vnregenerate men were not a people, and all that beleeue, are God's people by the benefit of the couenant of Grace in the Goſpell.

Now for the coherence I might note,

That they that are not the people of God, may be the people of God, and ſo acknowledged of God himſelfe; which ſhould teach vs with meekeneſſe and patience, to waite when God will turne thoſe that lie in their ſinnes, and deſpaire of no man, and reſtraine fierce and peruerſe cenſures, concerning the finall eſtate of other men: But the maine point is, that God's

people are the only people in the World; None worthy to be called a people, in comparison of them! No subiect, in any gouernement, so happy as Gods people, vnder his gouernement in Christ! and therefore to bee made the people of God here, is reckoned as a condition beyond all comparison: Now that Gods people excell all other Subiects in the World, may appeare many waies:

First, in respect of the loue of God that hee beares to his people, which hath foure matchlesse prayses, that no King on earth can afford to his Subiects: For, first it is an euerlasting Loue, when all the fauor of the Princes on earth is both mutable, and mortall. Secondly, it is a particular loue to each Subiect; All the people are loued, and by name, *Deut.* 33.3. The Lord counteth, when he reckons his people, he was become their God, *Psal.* 87.5,6. Thirdly, it is a free loue; There was no desert in vs: whereas Princes looke at somewhat that may pleasure themselues, euen where desert is lesse. Fourthly, it is a tender Loue; and therefore Gods people are said to be married to their King and God, *Hosh.* 2.19. and therefore God is said to account his People to be his Portion, *Deut.* 32.9.

Ier. 31.3.

How Gods people excell all other people.

Secondly, they are an elect People; which hath a twofold consideration in it: For, first, they are elect from all eternity, and so euery one of the People hath a particular act of Parliament to assure his right, *Rom.* 11.2. And secondly, they are elect in time, that is, they are separated and culled.

culled out of all the people of the World.

Thirdly, all Gods People haue a generall pardon giuen them for all offences, *Ierem.*31.34. He ſaues his People from their ſinnes; and this pardon is grounded vpon a ſufficient atonement made by a moſt faithfull high Prieſt for them, *Heb.*2.17. Who alſo ſanctified all this People with his own blood, *Heb.*13.12. Chriſt is giuen for couenant: he is their ſurety for them, & their witnes, *Eſay* 42.6. & 55.5. Who alſo redeemed them with his blood: All, a People of Purchaſe.

Fourthly, all Gods People are qualified with new gifts, aboue all the people in the World; their natures be amended, they are all waſhed and cleanſed from their filthineſſe: there is not one vile perſon amongſt them, *Ezech.* 36.25. & 37.23. &c. He hath formed them for himſelfe, and his owne ſeruice, *Eſay* 43.22.

Fiftly, all Gods Subiects are adopted to bee Gods ſonnes: and ſo can no Prince on Earth ſay of his: they are, as it were, the fruit of his womb, *Pſal.*110.3.

Sixtly, the Lawes by which they are gouerned, are the perfecteſt in the whole world: For the Law of God is perfect, *Pſal.*119.8.

Seuenthly, all Gods people liue in his preſence, and ſee his glory, *Exod.*33.16. *Leuit.*26.11, 12. *Zach.*1.10,11. *Pſal.*95.7. Other Kings haue many ſubiects they neuer ſaw, and few that haue that preferment, to liue in the Kings preſence, or neere about him.

Eightthly, God feaſts all his ſubiects, and that

*Exod.*33.6.

often, and in his owne presence, and with the best prouision of the world, *Esay* 25.8. *Esay* 65.13, 14. *Ierem.* 31.14. Kings would soone consume their treasure, if they should doe it often, or almost once, &c.

Ninthly, no people so graced of their King in hearing requests, and receiuing petitions. For all Gods people may cry, and bee heard, and at all times, and in all suites, which no King on earth can grant to all his subiects, and seldome or neuer so much as to any one, *Esay* 30.19. *Iohn* 14. Whatsoeuer they aske in the name of Christ shall bee granted vnto them.

Tenthly, they are the longest liued of any people: As the daies of a tree are the daies of my people, saith the Lord: They may endure many a storm, but they are fast rooted still. Mine Elect shall long enioy the works of their hands, *Esay* 65.22. For, first, they onely haue the promise of a long life in this world, and it is limited onely with that condition, If it bee good for them. And secondly, if that God take away some of his people, and that quickly, out of this world: yet that shortens not their life, or dependance vpon God: For when they dye a bodily death, they are said to bee gathered to his people, or their people, and there receiue eternall life instead of it: Death doth not put them out of seruice, or depriue them of the Kings presence, but remoueth them onely out of one roome into another: whereas they stood below staires before, they serue now aboue staires, and are all of the

the Preſence, and Priuie-Chamber to God.

Eleuenthly, they are the wealthieſt people in the world, none better prouided for: For, firſt for Spiritual gifts, and rich fauours from the King of kings, they are not deſtitute of any heauenly gifts, 1. *Cor.* 1. 5. *Eph.* 1. 3. And for outward prouiſion, God hath taken all the chief creatures, and bound them to ſerue them with prouiſion in whatſoeuer they want: The heauen, the earth, the corne, &c. all are bound for the ſupply of their wants, *Hoſ.* 2. 21, 22, 23.

Twelfthly, they excell for protection: Whether we reſpect their preſeruation, or the reuenge is done vpon their enemies: For their preſeruation, though the earth and the heauens ſhould bee ſhaken, yet God will be the hope of his people, *Ioel* 3. 16. and as the mountaines are about Ieruſalem, ſo is the Lord about them that feare him, and therefore they cannot bee moued, *Pſal.* 125. 1, 2. and if the rod of the wicked doe enter vpon them, yet it ſhall not reſt vpon their lot, v. 3. of the ſame *Pſalme.* And for vengeance: It is certaine, the Lord will auenge their quarrell vpon all their enemies, though they be vnable to right their own wrongs; and becauſe God would haue it done throughly, hee reſerues the work of vengeance to himſelfe, to make the recompence, *Heb.* 10. 30. *Rom.* 12. 20.

Vſes. The vſe may bee both for Conſolation, and Inſtruction: For it ſhould exceedingly comfort Gods children, conſidering what ſingular happines they enioy by the gouernment of Ieſus

Christ. Oh! blessed are the people, whose God is the Lord, *Psal.*33. 12. and 144. 15. *Moses* admires, a little before his death, the wonderfull felicity of the godly, considered as they are God's people. Israel is happy; none like to God's people, or this people: nor is there any like vnto the God of Ierusalem. For, God rides vpon the heauen, in their help: the eternall God is their refuge; and vnderneath are the euerlasting Armies. He wil thrust out their enemies before them, and say, Destroy them. Israel alone shal dwel in safety. The Fountain of *Iacob* shal be vpon a land of corn and wine: and his heauens shal drop down deaw. They are a people saued by the Lord, who is the shield of their help, and the sword of their excellency. Their enemies shal be found liers to them, *Deut.*33. 26. to the end.

And this excellent estate is the more comfortable to be thought vpon,

1. Because people of any nation may be admitted to this estate, and the Lord, without respect of persons, will blesse them with the blessing of his people, as the Prophet excellently shewes, *Esay* 2. 19. and 19. 24, 25. The Gentiles haue come to reioice amongst his people, *Rom.* 15. 9, 10, 11. They were hard times, when the Lord's dominion was in a manner confin'd in the Kingdome of Iudah and Israel.

2. Because it is so great and glorious a work on God's part, to make vs his people: for, hee doth as it were plant the heauens, and lay the foundation of the earth, that hee may say vnto Sion,

Sion, Thou art my people, *Esay* 51. verse 16.

3. Because in the hardest times that can befall the godly, the Lord will haue them plead this priuiledge: and they may go to God, and he will acknowledge them in all their distresses, and sanctifie their afflictions, and deliuer them at the voice of their cry, *Esay* 64 9. *Zach.* 13. 19.

4. Because they shall yet enioy a farre more excellent estate in another world, than now they haue, *Reu.* 21. They are now but as the children of Israel in Goshen, or in the wildernesse.

Vse 2. Secondly, diuers things may bee hence obserued for instruction; as,

1. Such as liue in the Church, and yet haue not the marks of God's people on them, should awake, and look about them, and labour to get into the number of God's people. These fooles among the people, as the Prophet *Dauid* calleth them, should vnderstand; and these euill neighbours vnto Israel, should bee perswaded to learn the waies of God's people, and so they may bee built vp in the midst of Israel, *Ier.* 12. 16. And it should bee their daily praier vnto God, to grant them this one request, namely, to blesse them with the fauour of his people, *Psal.* 106. 3, 4.

2. The penitent sinner, that feels his heart called by the voice of Christ, should hence bee moued to enter into the couenant of God, and speedily to take the oath of subiection & alleageance, binding himself with all his heart to God, and his diuine seruice, *deu.* 29. 10, 11, 12, 13. *Ier.* 50. 5.

3. Such as haue taken the oath, and are acknow-

knowledged for true Subiects, ſhould for the reſt of their time ſtudy how to carry themſelues as becomes the people of God: and ſo,

In generall, they ſhould remember two things.

1. To giue eare to God's Law, and hearken what the Lord will ſay vnto them from time to time, *Pſal.*78.1. *Eſay* 51.4.

2. To lead a holy life and conuerſation: for, therefore hath God ſeuered them from all nations, that they might bee holy to him, *Leuit.* 20.26. All God's people are righteous, *Eſay* 59. 21. and 62.12. And Chriſt hath redeemed them from all iniquity, and purified them, that they might be a peculiar people vnto him, zealous of good works, *Tit.*2.14. They muſt therefore bee no more polluted with their tranſgreſſions, nor bee faſhioned to the luſts of their former ignorance, *Ezech.*14.11. and 36.25, &c.

In particular they ſhould

1. Giue God thanks for euer, for bleſſing them with the bleſſing of his people, *Pſal.*79. *vlt.*

Rules for Gods people, how to carry themſelues to God.

2. They ſhould humble themſelues, to walk with their God, *Mic.*6.8. being humbled at his feet, to receiue his Law, *Deut.*33.3. bowing down with all reuerence to worſhip him, *Pſa.*95. 7. For, God is a great God aboue all gods, and a great King aboue all kings.

3. They muſt auoid needleſſe ſociety with the wicked, 2. *Cor.*6.16. and take heed, that they learn not the manners of other nations, *Leuit.*20.24.

4. The Law of GOD muſt bee in their hearts.

hearts. For, they ſhould be a wiſe and vnderſtanding people aboue all men: and this is the ſigne of God's people, *Eſay* 51.7. *Deut.*4.6. And it is God's couenant, to write his Laws in their harts, *Ier.*31.33.

5. They muſt auoid Idols, and keep Gods Sabbath: this, God requires perpetually, *Leuit.* 26.1,2,3,11,12. and graciouſly accepts, when hee findes this care, *Eſay* 56. with proteſtation againſt thoſe that will not keep his Sabbaths, *Ier.*17,&c.

6. They muſt walk confidently in the truſt vpon God's goodnes and couenant with them, as the godly reſolued, *Mic.*4.5. All people walk in the name of their god: and therefore we will walk in the Name of the Lord our God for euer and euer, reſoluing to cleaue to God in a perpetuall couenant, *Ier.*50.4,5.

7. They ſhould approoue themſelues to bee God's people, by their language: their language ſhould bee a pure language, not ſpeaking lies: a deceitfull tongue ſhould not bee found in their mouthes; and their words ſhould be gracious, ſuch as might miniſter grace to the hearers, *Zeph.*3.9,13. *Eph.*4. *Col.*4.

8. They ſhould be patient in all aduerſities, as being of *Moſes* minde, that it is better to ſuffer affliction with God's people, than to enioy the treaſures of Egypt, *Heb.*11 25.

9. They ſhould obey according to all that God commands them, ſhewing a reſpect to all God's Commandements; ſeeing they ſerue God, and not men, and that all diſſimulation will be

bee open before his eies, *Ieremie* 11. verſe 4.

And thus of the ſecond way of compariſon.

In the laſt words of the verſe, their eſtate is conſidered in relation from God to them. And ſo, in the ſtate of nature they were not vnder mercy: but, in the ſtate of grace, they are now vnder mercy.

Not vnder mercy.]

Doct. All the time that men liue without repentance for their ſins, and faith in Ieſus Chriſt, they liue without the mercy of God: they are not vnder mercy: God loues them not, nor regards them: they are children of wrath, *Eph.* 2.3. and the wrath of God abideth on them, *Ioh.* 3.36. Yea, though the Lord be exceeding mercifull in himſelf, and to the faithfull, yet by no meanes will he cleer the guilty, *Exod.* 34.6. *Num.* 14.18. Now, this not beeing vnder mercy, imports diuerſe things.

Firſt, that their ſinnes are not forgiuen or pardoned.

Secondly, that their ſoules are not healed of their originall diſeaſes, but they liue ſtill in their blood.

Thirdly, that they are liable vnto all ſorts of iudgements: and thoſe which are vpon them, came from the wrath of GOD, which hateth them, &c.

Fourthly, that they are in danger of eternall condemnation; in generall, that they liue and lie vnder the forfeiture of the couenant of works, and haue no part in Chriſt, or the couenant of grace.

Vſe.

Vse. The vse should be therefore to teach wicked men, to take heed how they presume of Gods mercy: they may deceiue themselues; but God will not be mocked, *Gal.* 6. 7. For such things as they are guilty of, the wrath of God comes vpon the children of disobedience, *Eph.* 5. 5. They that liue after the flesh, shall die, *Rom.* 8. 13. For the more distinct vnderstanding of this point, foure things would be considered of.

First, that wicked men are exceeding apt to plead Gods mercy, thogh it belong not to them; and doo not beleeue, that God will deale so with them as they are threatned.

Secondly, that God directly declared himself, that hee will not shew mercy or pity towards diuers sorts of offenders.

Thirdly, that the things men vsually obiect, will not be auailable to deliuer them from Gods wrath.

Fourthly, what sorts of men, in particular, God will not be mercifull vnto.

For the first: that men are apt to plead God's mercy when it belongs not to them, is apparant through the whole course of Scriptures, to haue euer been in the disposition of most wicked men: they blesse themselues in their hearts, when their iniquity is found worthy to be hated, *Psal.* 36. 2. They liue at ease, and put far away the euill day from them, *Amos* 6. 1, 3. They cry Peace, peace, when sudden destruction is made to come vpon them, 1. *Thes.* 5. 3.

For the second: that God will not bee mercifull

full to many a man that liues in the visible Church, is manifested by many Scriptures; as, *Deut.* 29.19. *Ier.* 16.5. *Ezech.* 5.11. and 7.4,9. and 8.18. *Hosh.* 1.6. and 2.4. and in many other places.

For the third: their excuses and pretenses are all vain: for,

Excuses of wicked men refuted.

1. If they stand vpon their greatnes in the world, it is certain, that riches will not auaile in the day of wrath, *Iob* 36.18,19,&c.

2. Nor will it help them, to be born of godly Ancestors: for, rather than God will be tied to the wicked seed of *Abraham*, hee will raise vp children of the stones, to *Abraham*, *Mat.* 3.

3. Nor can multitude priuiledge them. For, though hand ioin in hand, yet sin shall not go vnpunished: and God turns nations of men into hell, *Psalme* 9.17.

4. Nor will their outward seruing of God serue their turn. It is bootlesse to cry, The Temple of the Lord, the Temple of the Lord, if men redresse not their waies, *Ier.* 7.4,8,9,10.

5. Nor wil it help them, that some Ministers speak comfortably to them, and by their preaching they may expect mercy: for, GOD will iudge those Prophets that strengthen the hands of the wicked. The stubborn people were neuer a whit the safer, when the Prophet told them they should haue peace, and no euil should come vnto them: but the Lord protesteth, that the whirl-wind of his fury should fall grieuously vpon the head of the wicked for all that, *Ier.* 23.15, 19,20. that at length they should consider it perfectly:

fectly: and the Lord threatneth that he will rent the wall of security which the Prophets haue built with vntempered morter, that he will rent it euen with the fierce winde of his furie, and there shall be an ouerflowing showre in his anger to consume it, *Ezech.* 13.10. to 15.

6. Neither may the patience of God proue, that he meanes to shew expected mercy: for, though a sinner prolong his daies an hundred times, yet it shall not be well with the wicked, nor ought he to settle his heart the more freely on his sinne; because sometimes it is not speedily executed: for God will finde a time to set his sinnes in order before him, and then he may teare him in peeces, and none can deliuer him, *Eccles.* 8.11,12,13. *Psal.* 50.19.

7. Neither will it ease them, that there are so many promises of mercy in Scripture. For they are limited; and besides in diuers places where mercy is promised, the Lord explains himselfe, by shewing that he will not cheere the wicked, *Ex.* 34.7. as was alleaged before, so *Nahum* 1.3. and *v.* 7. compared with the 6.

8. Neither will their Baptisme helpe them: for neither Circumcision nor vn-circumcision auaileth any thing, but a new Creature, *Gal.* 6.

Ob. If any say, But though they be not now vnder mercy, yet hereafter they may bee vpon Repentance.

Ans. I answere, that in this they say truely, but yet not safely: For, many men that haue promi-

promiſed themſelues the late Repentance and mercy, haue died in their ſins before they could euer repent. And thy times are in Gods hands, thou knoweſt not when, nor how thou ſhalt die: and therefore the ſureſt way is, Now to turne to God with all thy heart, as they were counſelled more at large, *Ioel* 2.12,13.

Now for the fourth, it may awake ſome ſort of offenders the more effectually, that beſides the generall threatnings againſt wicked men, they in particular are aſſured that they are not vnder mercy:

As firſt, ſuch as ſhew no mercy to men, *Iam.* 2. 13. and ſuch as tranſgreſſe of malicious wickednesſe, *Pſal.* 59.6. and ſuch as are people of no vnderſtanding, *Eſay* 7.11. and ſuch as walk after the imaginations of their owne wicked hearts, and will not harken vnto God, *Ierem.* 16.5,10,12. and ſuch as bleſſe themſelues in their heart, when they heare the curſes of the Lawes, *Deut.* 29.19. and ſuch as ſteale, murther, commit adultery, and ſweare falſely, *Ier.* 7.9. and many other particulars. Catalogues might be inſtanced in all the ſeuerall Scriptures: the Prophet *Malachy* puts in ſuch, as deale corruptly in tything, and offring, *Malach.* 1.8,9.

To conclude; the counſell of the Prophet *Ieremy* is excellent in this caſe, who moſt effectually ſpeakes thus: Heare yee, giue eare, bee not proud: for the Lord hath ſpoken, Giue glory to the Lord your God, before hee cauſe darknes, and before your feet ſtumble vpon the dark moun-

mountaines, and while yee look for light, hee turne it into the ſhadow of death, and make it groſſe darknes: But if you will not heare, my ſoule ſhal weep in ſecret for your pride, and mine eye runne downe with teares, *Ierem.* 13.15,16.

Vſe 2. Secondly, the conſideration of this doctrine may iuſtify the practice of godly Miniſters, that denounce the iudgements of God vpon their hearers, that liue in ſinne without repentance: It is their duty to ſhewe them, that they are not vnder mercy; they are required to cry aloud, and to ſhew Gods people their ſinnes, *Eſay* 58.1. And the Prophets, that cried peace, peace, are extremely threatened of God, ſo as for not warning the people, the blood of their ſoules is required of the Prophets, *Ezech.* 33. verſe 2. to 10.

Vſe 3. The third vſe may bee therefore for the ſingular humiliation of wicked men, that liue in the aſſemblies of Chriſtians: Though they haue obtained a place in Gods Church, yet they haue not obtained mercy, but liue vnder the fearefull diſpleaſure of God: and this is the more terrible, if they conſider three things.

Firſt, that this is the caſe of multitudes of men in the Church: but a remnant are vnder mercy: which will appeare more diſtinctly, if you draw out of our aſſemblies, ſuch as in Scripture are expreſly ſaid not to bee vnder mercy, as,

What wicked men in particular are not vnder mercy.

1. Take all ſuch as yet liue in their naturall Atheiſme, that mind not God, nor Religion, that onely care for earthly things, and ſhew it by a

constant either neglect, or contempt of the publike assemblies of Christians amongst vs: These cannot obtaine mercie, because they refuse to heare Gods voyce, and to seeke to the ordinary meanes of mercie, *Isaiah* 50.1,2. *Heb.* 3.7.

2. Draw out then secret offenders, such as sinne in the dark, and say, Who seeth vs? There are many amongst vs, that for ought wee know, liue honestly, who yet in secret are polluted with desperate abominations, as, fearefull deceit in their callings, prodigious filthines of body, or the like.

3. Remooue from vs likewise open and notorious offenders, such as are drunkards, outragious swearers, knowne adulterers, or fornicators, murtherers, railers and extortioners: For to such belongeth not Gods mercy, or Kingdome, *1. Cor.* 6.9.

4. Then separate from vs such as are onely ciuilly honest, & not religious: There are many, that are farre from grosse offences, either open, or secret, who are not yet vnder mercy, which is discouered diuers waies; as by their ignorance: For God will not haue mercy vpon people that haue no vnderstanding, *Esay* 27.11. And by their impenitency, they neuer soundly and in secret confessed their sinnes to God: They neuer mourned for their many corruptions: There is a world of inward wickednes, which they were neuer humbled for: And also by their vnbeliefe; they know no way, how to bee saued by Christ by effectuall beleeuing on his mercy, but think to bee sa-

saued by their owne good deeds, or else they liue in a generall security, not looking after saluation, but thinking it enough, that they are wel accounted of amongst men.

5. Lastly cast out Hypocrites, that onely make a shew of godlinesse, and haue not the power of it: that draw neer to God with their mouthes, but haue their hearts farre from him. These in vaine worship God. These are Iewes outward, but haue not the circumcision of the heart, and therefore their praise is not of God.

You may easily conceiue, how small a number will remaine, if all these bee deducted out of the societies of Christians.

Secondly, if they withall consider, that if mercie bee not obtained, all else is in vaine. It doth not profit him to obtaine credit, riches, friends in this world, long life, or ought else, if hee obtaine not mercy: what shall it aduantage thee to obtaine the whole world, if for want of mercy thou lose thine owne soule.

Thirdly, it increaseth their misery, that they may dye in the case they are in. For either God may take away the meanes of mercy from them, or may leaue them to so much insensiblenesse, as they may remoue themselues from the meanes of mercy; or God being prouoked by their long obstinacy, may deliuer them vp to a reprobate sence; or God may suddenly take them away by death, and then woe vnto them: it had beene better for them, they had neuer beene borne.

Quest. But some one may aske, What should

bee the cause, that so many obtaine not mercy of God, seeing God is in his owne nature so gracious, and they are in so great need of mercy?

Ans. I answer, that the cause why some obtaine not mercie, is,

Why many obtaine not mercy.

First, because they seek it not: they bee at a great deale of care and paines many times to seek other things, but they altogether neglect their owne mercy, and seeke not for it. Now God stands vpon that, That hee will bee sought vnto: The house of Israel must know, that though God bee many waies gracious, as is shewed at large, *Ezec.* 36.25. &c. yet for all this, hee will bee sought vnto; or else euen Israel may want mercy, verse 32.

Secondly, others are so farre from seeking mercy, that they refuse mercy, when God in the Gospel daily calles vpon them, and beseecheth them to be reconciled: yet they are so busily imployed in following foolish vanities, that they forsake their owne mercy, *Ionas* 2.8. They will not answer, when God calls, but reiect his Word, and grieue his good Spirit, and abuse his patience and bountifulnes, and so heape vp wrath against the day of wrath.

Thirdly, others seek mercy, but they seeke it not aright; they faile in the manner, as either they seeke it coldly, and carelesly, praying but for fashion sake, or with their lips without power of affections. They speak for mercy, but they doe not care for mercy: They neither obserue, nor regard, whether their petitions bee gran-

granted, or denied: and this is the condition of the ordinary sort of men: or else they seek mercy corruptly without sincerity of the heart. As when men pray God to forgiue them the sinnes, which yet they mind not to leaue. Now this is a shamefull kind of seeking mercy: For God stands vpon it, that wee must forsake our wickednes, or else hee will not forgiue, *Esay* 55.6. 2. *Tim.* 2.19. Or else lastly, men seeke it too late, as *Esau* sought the blessing, when it was gone, *Heb.* 12.15. They may call, when God will not answer, *Pro.* 1. *Zachar.* 7. And this is the case of some, that put off their repentance, vntill the latter end.

But haue now obtained mercy.]

Doct. The godly are exceeding happie in the obtaining of Gods mercy: All that are called in Christ Iesus, euen all that haue truely repented themselues of their sinnes, are certainly vnder mercy, and in that respect, in a maruelous safe and happy condition.

Three things are distinctly imported in the obseruation. First, the one is: that God is mercifull: Mercy may bee obtained, *Ionah* 4.2. *Psal.* 116.5. and 86. Secondly, that penitent sinners doe obtaine mercy, *Ioel* 2.13. *Esay* 55.7. Thirdly, that such as haue obtained Gods mercy, are in a maruelous happy case, in comparison of what they were before in. It is inough, if we obtaine mercy, whatsoeuer wee obtaine not: Hence the Phrase, Thou hast couered him with thy mercie.

And our happines in respect of the interest wee haue in Gods mercie is the greater, if wee

consider either the properties, or the effects of God's mercy.

There are foure admirable properties in the mercy of God, which he shewes to his people.

4. Properties of Gods mercy.

First, his mercy is tender mercy, *Psalm* 51.1. which he shewes in diuers things: as,

1. It is tender many waies.

1. That he is full of compassion, in pitying the distresses of his people: no father can so pity his childe, *Psalme* 103.13. Hence, his bowels are said to be troubled for them, or to sound in him. Where is the sounding of thy bowels, saith the Prophet? *Esay* 63.15. *Ier.*31.20. The word *Misericordiam* imports as much: for, it sounds misery laid to the heart. God then is mercifull, in that he laies our miseries to his heart.

2. That he waits to shew mercy, *Esay* 30.18. watching for all oportunities, as it were, to preuent vs with his blessings.

3. That he is slowe to anger; not easily stirred to displeasure, when he hath shewd his fauor, *Psal.* 103.1. He is a God of iudgement, that considers the weaknesses and infirmities of his seruants, as knowing whereof they are made, *Esay* 30.18. *Psalm* 103.

4. That if he do see some more prevailing euils in his people, yet hee will spare; as a father spares his onely sonne, *Mal.*3.17. And if hee doo chide, yet hee rebukes his people still with great affection, *Ier.*31.19. and he wil quickly giue-ouer, and not chide alwaies, *Psalm* 103. He is ready to forgiue, as soon as they call vnto him, *Esay* 65.23. and 55.7. *Psalm* 103.

5. That

5. That if he doo bring affliction vpon his people to humble them, yet he will not consume them, but will repent him of the euill, *Ioel* 2.13. *Deut.*32.36. *Amos* 7.36.

6. That in shewing his loue, hee is of great kindnes, called the maruellous louing kindnesse, *Psalm* 17.7. hence, resembled to marriage-kindnes, *Hosh.*2.19. No husband can be so fond of his wife, as God is of his people: nor can any man deuise such waies to expresse kindnes, as GOD doth to his people.

7. That his mercy is without all grieuance to him. Mercy pleaseth him, *Mic.*7.18. It breeds as it were an vnspeakable contentment in GOD himself, when hee hath dealt mercifully with his seruants.

Secondly, his mercy is immense, vnmeasurable: and this is expresst by diuers forms of speech in the Scripture. Thus, God is said to be plentious in mercy, *Psalm* 86.5. aboundant in mercy, 1.*Pet.*1.3. rich in mercy, *Eph.* 2.4. His mercy is great aboue the heauens, *Psal.*108.5. Gods Word heerin hath magnified his name aboue all things, *Psalm* 138.2. Hee hath a multitude of mercies, *Psalm* 51.1. manifold mercies, *Nehemie* 9.19. They are vnsearchable, high as the heauen is from the earth, *Psalm* 103.11. His kindnes is said to be maruellous louing kindnes, *Psalm* 17.7. Which must needs appear to be so, because hee is a Father of mercies: all mercies in the world flowe from him, 2. *Cor.* 1.3. and all his paths are mercie and truth. Whatsoeuer hee doth to his people, is in

2. It is immense.

mercy, *Psalm* 25. 6. And therefore the Prophet, that could finde similitudes to expresse the faithfulnesse and iudgements of God by, yet is fain to giue-ouer when he comes to his speciall mercy to his Chosen, and vents himself by exclamation, Oh how excellent is thy mercy! *Psalm* 36. 7. 8.

It is free mercy, and that diuers waies.

Thirdly, this mercy is the more admirable, in that it is free: which appears diuers waies. First, in that it is shewed without deserts on our parts: which the tearm gracious, euery where giuen to God in Scripture, doth import. Secondly, in that God is tied to no man, nor to any posterity of men: he hath mercy on whom he wil haue mercy, *Rom.* 9. Thirdly, because it is extended to all sorts of people. If the rich mercy of God could haue been obtained onely by Kings, or Apostles, or the like, it had been the lesse comfortable vnto vs: but bond, as well as the free; the Barbarian, as well as the Grecian; the Gentile, as well as the Iew; the poor, as well as the rich, may be possessed heereof. Hee doth not spend all his mercy on *Abraham* or *Dauid*, but hee reserueth mercy for thousands, *Exod.* 34. 6. and will bestowe the true mercies of *Dauid* vpon meaner men, *Esay* 55. 4. His mercy is ouer all his works, especially ouer all his spirituall works in Iesus Christ, *Psalm* 145. 9. Fourthly, it appears to be free, because it can be alone: God can loue vs, though no body else doo: though *Abraham* knowe vs not, yet GOD will bee a Father vnto vs, and neuer leaue vs nor forsake vs, *Esay* 63. 15, 16.

Ob. But, might some one say, In the second Com-

Commandement it is plain, that GOD shewes mercy to them that keep his Commandements. It seemes then, his mercy is not free, but he hath respect to deserts in vs.

Sol. First, our keeping of the Commandements is not alleaged as the cause of mercy, but as the signe of mercy: The words shew to whom God will shew mercie; not for what cause.

Secondly, when he saith he will shew mercy, it euidently excludes merit: For, it is mercy, that God will bestow such great things vpon men for their works; for there is no proportion betweene our works, and the goodnesse wee receiue from God: When we haue done all, we should account our selues vnprofitable seruants.

Ob. But it seemes, God's mercy is caused by merit; for God shews vs mercy for the merits of Christ: If Christ deserue it, then it seemes it is not free?

Sol. First, mercy excludes merit in vs, though not in Christ. Secondly, it was mercy that God gaue vs Christ to merit for vs. And thus of the third property of God's mercy.

Gods mercy is eternall.

Fourthly, God's mercy is the more admirable yet, in that it is eternall: God will not change his word: He keepeth his couenant and mercy with his seruants, 1. *King* 8. 23. God's mercies haue beene from all eternitie, *Psalme* 25.6. and hee will not take away his mercy from his seruants, *Psalme* 89.34. but his mercy and louing kindnesse shall follow them all the dayes of their life,

life, *Psalme* 23. *vlt.* His mercies are new euery morning, he hath neuer done shewing of mercy, *Lament.* 3.23. *Esay* 33.3. He is still building vp his mercies, and will neuer leaue, till he haue finished them in an euerlasting frame of vnspeakeable glory, *Psalme* 89.2. His mercy is euerlasting and endureth for euer, *Psalme* 103.3. & 136. from euerlasting, to euerlasting, *Psalme* 103.17. God may forsake his people for a moment, to their thinking, and in a little wrath he may hide his face; but with euerlasting mercies hee will receiue them: As he hath sworn that the waters of *Noah* shall no more couer the Earth: so hath hee sworn he wil no more be wroth with his people. The hills may be remoued, and the mountaines may depart, but God's couenant of peace shall not be remoued, saith the Lord, that hath mercy on thee, *Isaiah* 54.7. to 11. If God's couenant be not with day and night, and if hee haue not appointed the ordinances of heauen and earth; then may hee cast away his seruants and their seed, *Ierem.* 33.25,26. But we see the course of nature is firme, and therefore ought to bee more assured of the firmnesse of the couenant of God's mercy to his people.

The effects of mercy follow.

To obtaine mercy, is, to obtaine those benefits which God hath promised to his people, as the fruits of his mercy. Where God shews mercy,

6. Effects of Gods mercy.

First, he will heare their prayers graciously: this is promised, *Isaiah*, 30.18,19. and pleaded by *Dauid*, *Psalme* 4.1.

Second-

Secondly, hee ſanctifies all afflictions, ſo as whatſoeuer befalls the godly, proceedes from mercy, and not iuſtice in God; and ſhall worke for the beſt, *Rom.* 8. 28. It is God's loue that maketh him correct, *Heb.* 12. 6, 7.

Thirdly, he heales their natures from the diſeaſes of their mindes: for, to ſhew mercy, is likewiſe to cure vs, and ſanctifie vs; and God promiſeth it, *Hoſh.* 14. 3.

Fourthly, he multiplies pardon, *Iſaiah* 55. 7. It is not grieuous to forgiue ſinne daily, when they ſeeke to him for forgiueneſſe.

Fiftly, he deliuers the ſoule, abſolutely, from the pit: they are free from condemnation, *Iob* 33. 27. *Pſal.* 86. 13, &c.

Sixtly, In all dangers and weakeneſſes his mercy holds them vp, euen when the godly ſay their foot ſlipperh, *Pſal.* 94. 18.

Seuenthly, he guides them in all their waies: He that hath mercy on them (ſaith the Prophet) ſhall leade them, euen by the ſprings of water ſhall he guide them, *Iſaiah* 49. 10. The World is like a wilderneſſe, the wicked are like wilde beaſts in a deſart; God's children are ſo prouided for, that God preſerues them, yea and himſelfe finds them out means of ſingular refreſhing all their dayes.

Eightthly, He crownes them with bleſſings, *Pſal.* 103. 4.

Ninthly, hee giues them aſſurance of an immortall inheritance, 1. *Pet.* 1. 3, 4.

The conſideration of this maruellous mercy, which

which the godly haue obtained, may teach vs diuers things.

Vſe. 1. First, with all thankefulneſſe to acknowledge the mercy of God: wee ſhould alwaies mention the louing kindneſſe of God, in all the experiences we haue of the truth of his mercies toward vs, *Eſay* 63.7. We ſhould frame our ſelues to an eaſy diſcourſe of the glory of God's Kingdome, and talke of his power, *Pſalme* 145.8, 9, 10. Wee ſhould be ſo perſwaded of this truth, as freely to ſay, that we know that the Lord is gracious and very mercifull, *Pſalme* 116.5. It is a great ſinne, Not to remember the multitudes of God's mercies, *Pſal.* 106.7. Oh! that men would therefore indeede prayſe the Lord for his goodneſſe, &c. *Pſalme* 107. foure times repeated in that Pſalme: Chriſtians ſhould glory in it; not in their riches, ſtrength, wiſedome, &c. but in this, that they know God that exerciſeth mercy, *Ier.*9.24.

Secondly, in all our waies heartily to diſclaim merits of works, or opinion of our worthineſſe or deſerts: ſay ſtill, with the Prophet in the Pſalme, Not vnto vs, not vnto vs Lord, but to thy Name giue the glory, for thy mercy and truths ſake, *Pſal.*115.1. The whole frame of our ſaluation depends vpon God's Grace, not on works, *Epheſ.*2. *Tit.* 3.5.

Thirdly, let vs with *Dauid* reſolue to dwell in the houſe of the Lord for euer, ſince our happineſſe lieth in mercy, and ſince we haue the tidings of mercy in God's houſe: there the fountain of this grace is daily opened vnto vs, and we may

may draw water ſtill with ioy out of this well of ſaluation in the Goſpell, *Pſal.* 5.7. & 23. *vlt.*

Fourthly, we ſhould learne of God to be mercifull: Let vs ſtriue to comfort others with ſhewing them mercy, as we haue receiued mercy from the Lord. Oh let vs bee mercifull, as our heauenly Father is mercifull, *Luke* 6.

Fiftly, we ſhould hence be incouraged, and reſolued, ſince we know our priuiledges, to goe boldly vnto the throne of Grace vpon all occaſions, to ſeeke mercy to helpe in the time of neede: We haue obtained mercy of the Lord, and therefore may, and ought to make vſe of our priuiledge, *Heb.* 4.16.

Secondly, this doctrine of God's mercy, may ſerue for ſingular comfort to the godly, and that both in the caſe of ſinne, and in the caſe of afflictions. *Vſe.* 2.

1. Againſt the diſquietneſſe of the heart for ſinne, it ſhould much refreſh them, to remember that they haue obtained mercy, yea though innumerable euils haue compaſſed them about, *Pſal.* 40.11,12. and though our offences are exceeding grieuous, *Pſal.* 51. 1. *Exod.* 34.6,7.

2. Secondly, in the caſe of afflictions, many things ſhould hence comfort vs.

1. That howſoeuer it goe with our bodies, yet God hath mercy on our ſoules.

2. That it is mercy, that our afflictions are not worſe, that wee are not conſumed, *Lamentations* 7.22.

3. That

3. That in the worſt afflictions God doth many waies ſhew mercy, his mercies are new euery morning, *Lament.*3.23.

4. That though God cauſe griefe, yet hee will haue compaſſion to regard vs according to our ſtrength, hee will deale with vs in meaſure, *Lament.*3.32. *Eſay* 27.7.

5. That hee doth not afflict willingly, *Lament.*3.33.

6. That all ſhall worke together for the beſt, *Rom.*8.28. *Deut.*8.16.

7. God will giue a good end, *Iam.*5.11. Hee will lift vp from the gates of death, *Pſal.*9.13. God will giue thee reſt from thy ſorrowes and feares, and hard vſage, *Eſay* 14.1,3. *Pſal.*57.3. He will ſend from heauen to ſaue thee.

8. Hee will afflict but for a moment, *Eſay* 54.7.

But in both theſe caſes wee muſt remember,

Firſt, to ſeeke mercy of God, *Ezech.*36.32.

Secondly, if wee bee not preſently anſwered, our eies muſt looke vp to God, and wee muſt waite for his mercies, *Pſal.*123.3,4.

Thirdly, wee muſt check our ſelues for the doubtfulnes of our hearts, as *Dauid* doth, *Pſal.* 4.7,8. and 77.10.

Fourthly, becauſe we liue too much by ſence, we muſt beſeech God not onely to be mercifull, but to let his mercy be ſhewed, and come to vs, *Pſal.*85.8. and 116.77.

Fiftly, wee ſhould alſo beſeech God not onely to let vs feele his mercies, but to ſatisfie vs alſo

earely with his mercies, *Psalme* 90. verse 14.

Sixtly, wee must looke to it, that wee walk in our integritie, *Psalme* 26.11. and liue by rule, *Gal.*6.16.

Lastly, howsoeuer: wee must trust in God, and looke to it, that wee rest vpon the Lord, *Psal.*32.10. and 33.18,22. For God takes pleasure in those which hope in his mercy, *Psal.*147.11.

Quest. But how may a man, that is not yet comforted with Gods mercy, take a sound course to obtaine mercie?

Ans. That men may obtaine mercie;

Helpes to obtain mercy.

First, they must take vnto themselues words, and confesse their sins to God, and hartily bewaile their offences, *Ioel* 2.13. *Hosh.*14.3.

Secondly, they must turne from, and forsake their euill waies, and their vnrighteousnes inward and outward, *Esay.*55.7.

Thirdly, they must bee carefull to seeke the Lord, while hee may bee found, *Esay* 55.6.

Fourthly, they must bee mercifull, and loue mercie: For then they shall obtaine mercie, *Math.*5.6.

Fiftly, they must learne the way of Gods people, and learne them diligently, *Ierem.*12.15,16. They must haue pure hands, and a cleane heart, and not lift vp their soules to vanity, *Psal.*4.5.

Sixtly, they must hate the euill, and loue the good, *Amos* 5.5.

Seuenthly, they must cry vnto God daily, *Psal.*86.3.

Eightthly, there must nought of the cursed thing

thing cleaue vnto their hands, *Deuteronomie* 13. verse 17.

Ninthly, when the Lord saith, Seeke yee my face: their hearts must say, Thy face (O Lord) will wee seek, *Psal.* 27. 7, 8.

Verses 11. 12. *Dearly beloued, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which fight against the soule:*

And haue your conuersation honest among the Gentiles; that they which speak euill of you, as of euill doers, may by your good works which they shall see, glorifie God in the day of their visitation.

THese words contain the epilogue or conclusion of the whole exhortation, as it concerns Christians in generall, from verse 13 of the former chapter, hitherto: and it hath in it matter both of dehortation and of exhortation, as answering in the substance to all that hee hath hitherto intreated of by way of vse. The dehortation is in verse 11; the exhortation, in verse 12: in the one, shewing what they should auoid; in the other, what they should doo. They should auoid fleshly lusts: and that they should doo, is, to liue honestly.

In generall, we may note, that it is the proper effect of all sorts of doctrine in scripture, to make an impression of care in our hearts, about the reformation of our liues; that it is in vaine heard, which doth not some way breed in vs a hatred of vice, and a loue of honesty: this is the vse of all Scrip-

Scripture, 1. *Tim.* 3. 16, 17. Which may serue for triall of such as come to the Word: they may knowe whether they be good or euill hearers, by the impression made vpon their hearts by the Word. And it may serue for information, to shew vs the excellency of the Word aboue all other Writings, because there is no line in Scripture, but some way it tends to the redresse of our natures from sin, and to plant holinesse in vs: which can be true of no human Writings. And withall, it shewes the happy estate of the godly, who, though they haue many diseases in their natures, yet they haue wonderfull store and variety of medicines in God's Word, to heal their natures. If, for the diseases of our bodies, there bee but one herb in the whole field that is good for cure, we haue reason to think, that God hath prouided well in nature for vs: but how is his mercy glorious, who, in the spiritual Field of his Word, hath made to growe as many herbs for cure of all our diseases, as there be sentences in Scripture! And, lastly, it should teach vs to vse the Scriptures to this end, to redresse our waies by them. And thus in generall.

The first part of the epilogue hath in it matter of dehortation: where obserne,

First, the parties dehorted; who are described by an epithet importing their priuiledge aboue other men, *viz. Dearly beloued.*

Secondly, the manner of propounding the dehortation, *viz.* by way of beseeching: *I beseech you.*

Thirdly, the matter from which hee dehorts, *viz. fleshly lusts.*

Fourthly, the manner how they are to bee auoided, *viz. abstain from them.*

Fiftly, the motiues: First, *Yee are strangers and pilgrims:* secondly, these *lusts are fleshly:* thirdly, they *fight against the soule.*

Dearly beloued.]

This tearme is not vsed complementally or carelesly, but with great affection in the Apostle, and with speciall choice and fitnes for the matter intreated of; which we may obserue in the most places, where this louely epithet is giuen to the godly in other Scriptures. GOD is exceeding choice of his words: hee neuer mentioneth the tearms of loue, but hee brings to his children the affections of loue, as I may so say. Men, through custome, vse faire complement of words, when their hearts be not moued: but let our loue bee without dissimulation. But let that go. The point heer to bee plainly obserued, is, that Christians are beloued: of all other people they are most loued. I will but briefly explicate this. First, GOD loues them, and that with infinite and euerlasting loue, and hath manifested it by sending his owne Son, to be a propitiation for their sinnes, 1. *Iohn* 4.9,10. Secondly, Christ loueth them, which hee shewed by giuing his life for them. Thirdly, the Angels of heauen loue them; which they shew by ioying in their conuersion, and by their carefull attendance about them. Fourthly, the Godly, in generall, loue them.

How many waies Gods people are the onely beloued ones.

There

There is no godly man, that knowes them, but loues them: for, euery one that loues God that begot them, loues euery one that is begotten of God; euery one, I say, that he knowes, 1. *Iohn* 5. 1. Lastly, the godly Teachers loue them; which they shew, in that they are not onely willing to impart to them the Gospell, but euen their owne soules, because their people are dear vnto them, 1. *Thes.* 2. 8.

Now, this loue of God, of Christ, of the Angels, of the godly men & Ministers, should serue to support vs against the contempt and hatred of the world: wee haue a loue that is much better than the loue of worldly men can be to vs. First, because it is of better persons: and secondly, because it is of a better kinde; for, it is more feruent, and it is more pure, and more constant. Worldly men can shew no loue that hath comparison to the loue of God, or Christ, or any of those, for the feruency of it. And if worldly men loue vs, it is to draw vs vnto one euill or other; and besides, it will not last: for, wicked men will agree with themselues no longer than so many Curres will agree: they are alwaies contending, hatefull, and hating one another. Secondly, this point should much check the vnbeliefe of Christians, and their vnthankfulnesse: for, many times they are affected, as if they were not beloued of any: whereby they much dishonour the loue of God, and of Christ, and of Christians towards them also; and thereby they flatly contradict the Text, which saith, They are beloued. Thirdly, *Vse.*

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impenitent ſinners ſhould bee moued heerby to become true Chriſtians, becauſe till then, they are monſtrous hatefull creatures: GOD loaths them and their works, *Iohn* 3.36. *Eſay* 1.11, &c. And ſuch vile perſons are vile and odious in the eies of the godly, *Pſalm* 24.4. *Pſalm* 15.

How Chriſtians may preſerue this loue.

Fourthly, Chriſtians ſhould labour to preſerue this loue vnto themſelues, with increaſe of the comfort of it: and ſo diuers things would much aduantage them in this loue; as,

1. Faith. To liue by faith, commends them wonderfully to God's loue, as being the condition mentioned, when he ſent his Sonne into the world, *Iohn* 3.16. For, without it, it is impoſſible to pleaſe God.

2. Humility would much commend them to the loue of the Angels; who reioyce more in one ſinner that is penitent, than in 99 iuſt men that need no repentance.

3 The fruits of wiſdome, mentioned, *Iam.* 3.17. haue a maruellous force to win loue among men. To be pure, in reſpect of ſincere Religion; to be gentle and peaceable, free from paſſion and contention; to be eaſie to be intreated; to be alſo full of mercy & good works, and all this without iudging or hypocriſie; to bee no cenſurers, nor counterfets: oh! this is exceeding amiable, if theſe things were carefully expreſſed.

4. And for their Miniſters, two things would much increaſe their loue to them. Firſt, obedience to their doctrine: for, this will preuail more than all the bounty in the world, *1. Theſ.* 2.13.

2.13. *Heb.*13.18. Secondly, to conuerse without back-biting, or vncharitable iudging of them. By these two, the Philippians and Thessalonians were highly aduanced in the affection of the Apostle: and through the want of these, the Corinthians lost much in the loue of the Apostle.

Thus of the persons dehorted.

The manner of the dehortation followes.

I beseech ye]

In that the Apostle, in the name of God doth beseech them, diuers things are imported, as

First, the maruellous gentlenesse and loue of God to men: hee that may command, threaten, punish, yea, cast off; yet is pleased to beseech men.

Secondly, the dignitie and excellency of a cleane heart, and honest life; It is a thing which God (by his seruants) doth vehemently begge at our hands.

Thirdly, the honor of a Christian; he is spoken to as to a great Prince, as the two former reasons shew him to be.

Fourthly, a rule of direction, how to carry our selues towards others in the case of reformation: wee must learne of the Apostle to expresse a Spirit of meekenesse, and loue, and humilitie: Passion and pride worke vnspeakeable preiudice and hurt in the care of other mens faults.

Fiftly, with what reuerentnesse, and earnestnesse should we speake to God, when he speakes thus to vs?

Thus of the manner of propounding the dehortation.

The matter to be auoided, is lusts.

Abstaine from fleshly lusts.]

By lusts are sometimes meant grosse sins, and disorders, which are the fruits of lust, and so the sinnes mentioned chapter 4.4. of this Epistle, are called lusts of the Gentiles.

By lust, is sometimes meant corruption of nature: But I thinke, it is taken neither of these waies heer.

By lust, is sometimes meant the filthy desire of the heart after bodily vncleanesse, and so called the lusts of vncleanesse, *Col.* 3.5. *Rom.* 1.24.

But by lusts heere (I take it) is meant all sorts of euill desires in the heart of man, and so called worldly lusts, *Titus* 2.12. And in speciall these sorts of lusts are named in Scripture, which Christians should especially auoid.

Lusts to be especially auoyded

First, the lusts of vncleanesse: filthy desires.

Secondly, the lusts of couetousnesse, and worldly cares.

Thirdly, the lusts of vainglory, whether of enuie, conceitednes, or desire of applause.

Fourthly, the lusts of Epicurisme: Those desires after delicious or excessiue fare, or vaine apparell.

Fiftly, the lusts of malice, and reuenge.

These and such like, are the lusts which Christians must forsake.

The vse is diuers.

Vses. First, for information: and so it may shew vs,

1. That

1. That outward honesty will not serue the turne: It is not inough to be free from grosse sinnes: what case then are ciuill honest men in?

2. That in reformation it is not inough to forsake the euils wee haue no desire after, but wee must leaue our owne lusts.

Secondly, for consolation. Heere is imported an excellent comfort to the godly in the case of inward and hatefull temptations. When vile things come into the mind of the godly, if they dislike them, and doe not lust after them, nor intertaine them with spirituall dalliance, they may be assured, that those euils shall not bee charged vpon them: For before a temptation can bee a sinne, it must haue somewhat of coueting in it. Christ was tempted as wee are, and yet he sinned not, because hee liked them not, but reiected them.

Abstaine from them.] The manner how they are to bee auoided, is contained in this word, *abstaine*: which doth import diuers things.

First, that without departing from iniquitie, wee cannot haue comfort of our repentance. To come into the company of the godly: to make shew of Religion: to come to Church: or vse priuate meanes: or barely to confesse sin, or to feele terrors for sinne, is not inough, vnlesse wee leaue sinne. *Iudas*, *Demas*, *Cain*, and the wicked Israelites could doe the former; yet neuer repented.

Secondly, that the occasions of lusts will bee

daily offered to vs from the world, or the Diuel, or our owne corrupted nature: Now it is not an argument of our misery to haue them, but to entertaine them.

Vses. The vse may bee,

1. For Information: The true abstinence is to abstaine from sinne: The other abstinence from meat, or the like, is but circumstantiall, and not in it selfe acceptable to God, *Esay* 58.

2. For triall: Those are found Christians indeed, that abstaine from fleshly lusts.

Quest. But are there not lusts in godly men, as well as in wicked men?

Ans. There may bee, but with great difference, for

3. Differences of lusts in Godly men and wicked men.

1. The godly man may bee intangled with euill desires, but the wicked man is more: For he burnes in lust, yeelds himselfe ouer to his harts lusts: Hee is giuen vp to his lusts, hee takes care for the lusts of the flesh to fulfill them: He serues his lusts, &c. *Rom.* 13.13. and 1.24. *Tit.* 3.3. *Eph.* 2.3.

2. The godly man, if hee bee ouercome of his lusts for a time, yet hee humbleth himselfe, and iudgeth himselfe for them, and grieues for them, whereas the wicked boasteth himselfe of of his hearts lusts, and placeth his contentment in them, *Psal.* 10.3.

3. The godly man, if hee bee yet ouercome, hee will breake off his iniquity by repentance, whereas the wicked in his lusts is like the Diuel. Hee is incorrigible, no ill successe, or Iudgement, or reproof can breake off his desire of

of transgression: yea, his lusts are called, The lusts of his father the Diuel, *Ioh.* 8. 44.

Thirdly, all godly Christians should learne from hence to bee seriously bent to preserue themselues in the purity of Christian Religion, and to keepe their hearts from these foule annoiances.

Quest. But what should wee doe to bee preserued from lusts?

Ans. First, thou must auoid the occasions of lusts: such as are,

Helps to auoyd lusts.

1. Euill company, and therein euill example and euill counsell, *Psal.* 1. 1.

2. Idlenes and solitarines.

3. Excessiue desire after, and delight in riches, 1. *Tim.* 6. 9.

4. Ignorance, 1. *Pet.* 1. 14.

5. Intemperance, drunkennes, and fulnes of bread, and deliciousnes of fare, and apparel.

6. Hardnes of heart, *Ephes.* 4. 17, 18.

Secondly, wee must walk in the Spirit, cherishing all good motions, and pure imaginations, yeelding our hearts ouer to the gouernment of Gods Spirit, doing all duties with the powers of our soule, *Gal.* 1. 16.

Thirdly, wee must crucifie them, if they arise among our selues, with the same mind was in Christ, and resolue to suffer in the flesh by the sound practice of mortification.

Fourthly, wee must striue after contentation, 1. *Tim.* 6.

Fiftly, wee must get knowledge: For as ignorance

rance brings them in: ſo knowledge fils the hart, and dares them out.

Thus of the manner of auoiding them. The motiues follow: and the firſt of them is,

Ye are ſtrangers and pilgrims.]

A ſtranger is he that liues in a place that is not his owne Countrey, or Kingdome, or Nation, whither by right hee belongs: ſo *Abraham* was a ſtranger, *Gen.*21.23. and the Iſraelites in Ægypt, *Exod.*2.12. Now, a pilgrim is he that reſteth not in a place, but trauelleth onward from place to place.

Godly men are ſaid to bee ſtrangers, and not ſtrangers, in diuers reſpects. It is ſaid, they are not ſtrangers in reſpect of freedome to the City of God, and the Common-wealth of Iſrael, *Eph.* 2.29. They are ſtrangers in reſpect of their abſence from the heauenly Canaan, which is their owne home, to which they were born by regeneration.

In this world, then, all the godly are but ſtrangers and pilgrims; which may ſerue,

Vſe. Firſt, for reproof, euen of diuers godly men, and that in diuers reſpects.

1. For their too much minding of earthly things. Why doo our hearts carry vs away after the world, conſidering, it is but an Inne to bee in for a little time?

2. For their meddling with other folks buſineſſe. A ſtranger onely thinks of his owne affairs, and doth not interpoſe himſelf in the affairs of others: ſo ſhould wee ſtudy to bee quiet, and meddle

meddle with our owne buſineſſes.

3. For diſcouragement of heart vnder the ſenſe of our owne weakneſſes and wearineſſe in ſpirituall things: we muſt expect in ſuch trauell, much weaknes and wearineſſe.

4. For impatience, either vnder the croſſes of life, caſt on vs by GOD (whereas ſtrangers arm themſelues to bear all weathers) or vnder the ſcorns and contempt of the world: whereas wee ſhould look for it, that the world ſhould gaze at vs, and deride vs, as vſually men doo at ſtrangers. Nor ſhould Chriſtians be at leaſure to ſtay their iourney, by ſeeking reuenge for their wrongs, or be troubled if they cannot get preferment in the world.

Secondly, for inſtruction. It ſhould wholly impoſe vpon vs the care of carrying our ſelues like ſtrangers and pilgrims.

1. By hauing our conuerſation without couetouſnes.

2. By our language, ſpeaking alwaies as may become the people of God, and heirs of heauen; that the men of this world may perceiue by our ſpeech, that we are not of this world.

3. By our circumſpection, and deſire to liue without offenſe: as a ſtranger is very heedfull of his waies in all places where he comes.

4. By our daily enquiring after the particular way to heauen.

5. By our thankfulneſſe for the fauours wee find while we are in the world, ſeeing it is a place we are not to look for much in.

6. By

6. By our apparell. If ſtrangers be knowne by their garments, then is it a great fault for chriſtians, to be found in the faſhions of this world.

7. By our delight in good company: wee ſhould bee glad of any that would go with vs to heauen.

8. By our affection homeward: our mindes ſhould ſtill be in heauen.

Nor ſhould godly men bee ouermuch troubled, that they are ſtrangers heer in this world, and pilgrims, in the condition of trauellers: for,

Firſt, they are not ſtrangers in the Commonwealth of Iſrael, and in the Kingdome of Chriſt: at the ſame time they are ſtrangers, in reſpect of their condition in this world.

Secondly, they are well prouided-for at their Innes: God prouides their reſting-places, and no good thing will he with-hold from them. That God, which commands men to regard ſtrangers, and ſhew them mercy, will himſelf much more be carefull for his ſtrangers.

Thirdly, their pilgrimage will not be long.

Fourthly, they haue good company: all the godly trauell their way.

Fiftly, God hath appointed them guides: yea, Chriſt himſelf will be their way.

Sixtly, by praiers they may ſend home continually.

Seuenthly, it ſhould much comfort them, to think what a glorious condition they ſhall bee in, when they come home, in the new Ieruſalem.

Thus of the firſt reaſon.

Se-

Secondly, the lusts must bee auoided, because they are fleshly.

Fleshly.

These lusts are fleshly in diuers respects.

Lusts are fleshly in diuers respects.

First, because they please after the flesh, which is, the corrupt nature of man: they hould no delight, or shew of profit, but to the flesh: they are exceeding noisome, and grieuous, and foolish to the Spirit.

Secondly, because they raign onely in fleshly persons: they bee the lusts of Gentiles, and such as are strangers from the life of God. Godly men complain of them as an extreme misery, *Rom.* 7. 1. *Pet.* 4. 3.

Thirdly, because they arise most from the body, which is but a seruant to the soule: and it is an extreme vnmanlinesse, for the soule to bee at the command of her seruant the body; which concludes against the lusts of vncleannesse, riotousnes, drunkennesse, vanity of apparell, &c.

Fourthly, because they proceed from the ould man, or corruption of nature, or the flesh, considered as the enemy to God, and man's saluation: and so it is an argument taken from the hatefulnes of the flesh, and her working in vs. The lusts and desires of the flesh ought to be hatefull, and wee should suspect and abstain from the projects of the flesh, if we consider,

8. Euill properties & effects of the flesh.

1. That the flesh sauoureth not the things of God, *Rom.* 8.

2. That she oppoſeth all good waies, partly by obiecting against them, and partly by making euill

euill present, when we should perform them, *Ro.*

3. That her wisdome is against God: her faireſt reasons are pleaded for things that are hatefull to God: such also are her excuses, and extenuations, and promises.

4. That, if she be followed, she will lead vs by degrees into all abominations; as, whoredoms, murders, debates, heresies, &c. these are her fruits, *Gal.* 5.

5. She will betray vs to Satan, that he may by himself set vp strong fortifications in our soules: and her treason is the more dangerous, because shee is a domesticall enemy; and, by his working in secret, our hearts may become a very cage or stie of vnclean spirits.

6. Shee hath already spoiled the Image of God in vs, and made vs look most deformedly.

7. If she once get power, she is most tyrannicall: no respect of credit, profit, no nor saluation it self, can stir: she will be serued, whatsoeuer come of it.

8. We should abhorre her, for the very mischief she doth to our posterity: wee cannot look vpon our children, but wee may see what wofull hurt she hath done by the infection they receiu'd in their propagation.

Vses. The vse may be,

First, for reproof of such as lay the blame of their faults vpon their euil luck, or euill counsell, or the diuell: whereas they ought to lay the fault vpon their owne flesh, euen their owne ill nature. The diuell nor the world could neuer hurt vs, if the

the flesh did not betray vs by defect, or consent, or euill action.

Secondly, for information. We may see what we should mortifie, and abstain from. Religion doth not binde men to mortifie the substance of the flesh, but the lusts of the flesh: wee are not to destroy any faculty of the soule, or in the soule, or part of the body; but the inordinate appetite and desires of either: we are not to abstain from the necessary means of life, as, house, lands, diet, apparell, company, &c. but the euill concupiscence about these.

Thirdly, for instruction. It should teach vs therefore to restrain the flesh as much as we can; and therefore we shall, with the same labour, restrain the lusts of the flesh: and to this end,

1. Wee must, with all feare and iealousie, watch our owne natures, as mistrusting.

2. We must silence the flesh, and not suffer it to plead for sin.

3. Wee must, by a daily course of mortification, iudge the flesh; that so we may be as it were condemned in the flesh.

4. We must keep from it what may pamper it; as, idlenesse, excesse of diet, apparell, recreation, &c.

Which war against the soule.] These words may be considered either in their coherence, or in themselues: in their coherence, and so they are the third reason taken from the euill effect of those lusts. In themselues, there are two things to bee opened; both what the soule is,

is, and what this warre in the soule is.

The point is cleer, that fleshly lusts doo much hurt the soules of men; and so, both the soules of wicked men, and of godly men.

First, of wicked men. These lusts hurt the soules,

How these lusts hurt the soules of wicked men,

1. Because they prouoke the wrath of God vpon them. The Israelites were not estranged from their lusts, and therefore the wrath of God came vpon them, *Psalm* 78.29,30,31.

2. Because they make vs resemble the diuell, *Iohn* 8.44.

3. Because they hinder the power of the Word from them: they will neuer come to the knowledge of the truth, 2. *Tim.* 3.6.

4. Because it brings the soule in bondage: so as all the conuersation of the soule is in a manner about those lusts of the flesh, *Eph.* 2.2.

5. Because they make all their praiers abominable, *Iam.* 4.

6. Because sometimes they are scourged with a reprobate minde, being giuen vp to their lusts, *Rom.* 1.

7. Because they may drown the soule in perdition, 1. *Tim.* 6.9.

If godly men entertain these inward euils in their thoghts & affections, many euils will follow.

as also the souls of godly men.

1. They hinder the Word.

2. They grieue the good Spirit, by which they are sealed to the day of redemption.

3. They harden the heart, and blinde the vnderstanding.

4. They

4. They hinder good duties, *Gal.* 5. 17.

5. They wound the soule.

6. They make the mind soule and loathsome: they defile.

7. They may bring outward iudgements vpon thee, or inward terrours of conscience.

Vse. The vse may bee partly to declare the misery of such Christians, as are falne away from the acknowledgement of the truth, by intertaining these loathsome lusts, of whose fearfull estate at large, 2. *Pet.* 2. 18. to the end.

Partly it should work in all the godly obedience to the Counsell of the Apostle heer, in abstaining from these lusts, as greeuous hurts to the soule, or their soules: They should put on the Lord Iesus in sincerity, and neuer more take care to fulfill these lusts of the flesh, *Rom.* 13. 13.

Thus of these words in the coherence: The sence will bee more full, if wee consider more at large two things in the words.

First, what the soule is.

Secondly, what this warre in the soule is.

Two things haue made the inquiry about the soule exceeding difficult. The first is the nature of the soule. For it is a spirituall essence, and therefore wonderfull hard to bee conceited of. There bee three things cannot fully bee conceiued of, or defined by man: first, God: secondly, an Angel: and thirdly, the soule of man. Now besides this transcendency, as I may call it, of the soule, the fall of man, and custome in sinne, and the remainders of corruption in the best, haue

made this doctrine so hard, that wicked men scarce discerne, that they haue a soule; and godly men are very ignorant, and impotent in conceiuing the condition of the soule.

This word soule is diuersely accepted in Scripture: for it signifies sometimes,

Soule taken in diuers senses.

The life of man, as *Math.* 6.25. Bee not carefull for your soules, what yee shall eat, &c.

Christ: because looke what the soule is to the body, that is Christ to the whole man: so *Psalme* 16.10. Thou wilt not leaue my soule in Hell, that is, Christ, *Acts* 2.25,29. &c. and 13.35,36.

The dead bodies, *Leuit.* 19.28.

The whole man, so *Gene.* 46.26. by a Synechdoche.

But heere it signifies that part of man, which is called his spirit.

By the soule then wee vnderstand that part of man which is inuisible, & inuisibly placed within the body of man. Now the things which are fit for vs to inquire into and know, concerning the nature and excellency of the soule, may be comprised briefly in this description of the soule.

A discription of the Soule.

The soule of man is a substance incorporeall, inuisible, and immortall, created of God, and vnited to the body, and indued with the admirable faculties of vegetation, sence, and reason, to this end principally, that God might be of man truely acknowledged, and duly worshipped.

Euery branch of this description containes an excellent commendation of the soule, and should much affect vs with admiration of Gods work-

workmanship, and his loue to vs in making vs such excellent creatures; and withall it should breede in vs the care which the Apostle heere calles for, of auoyding all things that might defile our precious soules.

The soule is the abridgement of the inuisible world, as the body is the abridgement of the visible world: Man is rightly said to be a litle world: God made man last, and in man made an Epitome of all the former works: For all things meet in man, who consists of a substance partly corporeall, and partly spirituall. For all things, which God created besides man, are either such creatures, as are discerned by sence being bodily, or such creatures, as are remoued from sence, being spirituall, as the Angels. Now I say, man may resemble both sorts of creatures; the visible in his body, and the inuisible in his soule.

Now the former description of the soule of man doth commend the soule for seuen things.

7. things very considerable in mans Soule.

First, that it is a substance.

Secondly, that it is incorporeall.

Thirdly, that it is immortall, and cannot die.

Fourthly, that it is created of God immediately.

Fiftly, That it is ioyned to the body after a wonderfull manner.

Sixtly, that it hath these excellent faculties.

Seuenthly, that heereby man hath honour to know God and his works, which all other creatures in this visible world want.

The first thing then to bee inquired after, is,

what the soule is in respect of the being of it: and this I must answer: first, by remooving from the consideration of it, what it is not.

First, the soule is not the harmony, or right temper of the harmonies of the body, as *Galen*, that great Physician, is said to affirme, which appeares euidently by these reasons.

1. That then euery body, in which the harmonies, or foure elements are tempered, should haue a soule in it, and so stones should haue soules yea such as mā hath, indued with reason, &c. And therefore simply the soule cannot be the κρασις, or temperature of the elements, or humours.

2. It is apparant, that the soule gouerns the excesses, which arise from the humours of the body, as a man, that by temper is apt to bee angry or heated, yet hath somthing within him, which bridles this anger, notwithstanding the heat of his body.

3. If the soule were nothing else, but the temperament of the humours, then it were but a meer accident, in that it can bee present or absent as the corruption of the body: but wee see that cannot bee: For remoue the soule from the body, and it ceaseth to bee a liuing body.

4. By Scripture it is euident, that when the body was formed, the soule as a thing distinct from it, was infused into it by God himselfe, *Genesis* 2.7.

Secōdly, the soul is not a power, force, or faculty infused into the body, by wch is is able to liue, or moue, or work: For then remooving the body from

from it, it cannot subsist; whereas we shall proue afterwards, that the soule will subsist without the body, and therefore cannot bee an accident in the body, or a power onely of the body. Besides, the soule is the subiect of vertues and vices, of sciences and arts: Now, no accident can be so.

Thirdly, the soule is not the life of man: That is apparant in scripture, when a difference is put betwene the soule and life, as, what soule shall be blessed in life? So 2 *Sam.* 11.11. By thy life, and the life of thy soule. *Psal.* 49.18.

The soule then is a substance of it self, put within vs by God, distinct from the body: this may bee euidently proued.

First, God, after hee had made the body, is said to breath into it the breath of liues, to note, that his soule was a substance distinct of it selfe. *The soule is a substance.*

Secondly, because it can subsist without the body, as is apparant in the soule of *Abraham*, *Lazarus*, and *Dives*, *Luke* 16. And of the soule of the thiefe on the crosse it is said, This day thou shalt bee with mee in Paradise.

Thirdly, God is said to haue formed the Spirit in the midst of man, so it is a substance of it selfe: Note, hee saith, in him, not of him.

Fourthly, those words of *Dauid* & Christ proue it: Into thy hands I commit my spirit: the body being committed to the earth, there remained a substance deliuered to God.

Fiftly, that place of *Ecclesiastes*, Chapter 12. is most plaine; The body returnes to dust, and the Spirit to God that gaue it: Therefore there is in

man a Spirit, which returnes to GOD.

Sixtly, *Paul* desires to be dissolued, and to bee with Christ: so there was a substance which should enioy the presence of Christ, *Phil.* 1. 23.

The second thing to bee proued is, that the soule is incorporeal. It is ioyned to the body, but it is no body; it informeth the matter of man which is his body: but it is without matter it self: It is immateriall: It is wholy a spiritual substance: It is not a bodily substance, no, not a most subtil, or pure body: but altogether incorporeall: This is a high doctrine, and shewes the soule to bee an admirable kind of substance. Now that the soule is void of matter, and is no bodily substance, may bee plainely proued, though not easily explicated.

The soule is not a bodily substance.

First, it is expresly said to be a Spirit: now Spirits are not flesh and bones, or any like bodily substance, *Psa.* 31. 6. *Eccle.* 12. 7. and *Zach.* 12. 1. It is reckned one of the wonders of Gods creation, that hee made in man a spirit.

Secondly, the soule is after the Image of God, and hath imprinted vpon it the similitude of the goodnes, wisdome, and holines of God: Now it were not like God, if it were a body, nor were it capeable of such habits, which can bee stamped vpon meere naturall, or bodily things.

Thirdly, the soule performeth those actions, which depend not vpon the body, and are done without bodily instruments: for it vnderstandeth and willeth.

Fourthly, if the soule were a body, then it must be

be *corpus animatum* or *inanimatum*: but, to say it is without life, is sense-lesse, because it enlyues and animates the body; and to say it is *animatum*, enlyued it self, it must then bee so by some other body. All which the same questions will bee asked, and so run into an infinite.

The third thing is, that the soule is inuisible: this shewes the transcendencie of the nature of it; and experience in all men proues this: for, who euer saw a soule?

Ob. The soule of *Dives* in hell saw the soule of *Abraham* and *Lazarus*: and *Iohn* saw the soules of those that suffred for the testimony of Iesus, *Reu.* 20.4.

Sol. These soules were seen by the eies of vnderstanding, not by the bodily eies.

The fourth thing to bee prooued, is, that the soule is immortall, it cannot die: when it is once kindled, it will neuer go out, or be extinct; as the Sadduces wickedly imagined, and some Atheists still think the contrary. This is a point necessary to bee knowne; as for the truth it self, so for the vse of it in our liues: for, to doubt of immortality, makes vs miserable; and to beleeue, the soules are mortall, makes men Epicures: Let vs eat and drink; for, to morrow wee shall die. But, to bee fully assured of an estate after life, makes a man carefull to auoid sinne, lest his soule liue for euer miserably; and to serue God, that hee may liue for euer happily. *The soule is immortall.*

Now, things may be said to be immortall two waies: either absolutely, and in their owne na-

ture, and so God onely is immortall: or else they are so by the wil and pleasure of God, and not by their owne nature; and so the soules of men, and so the Angels are immortall.

There haue been two sorts of men that haue denied the immortality of the soule. The one were the Sadduces among the Iewes; who held, that in death the soule of man is vtterly extinct, as the soule of a beast. The other were certain Arabians, of whom *Eusebius* and S. *Augustine* make mention; who said, that the soule died with the body, and so remained dead till the day of Iudgement: and then they reuiued with the resurrection of the body.

Euſ. Eccl. Hiſt. l 2. c. 26. Aug. tom. 6. de hæreſ. c. 8. 3.

Now, against the first sort may bee produced many reasons, as also euident Scriptures.

The reasons are such as these.

1. The prouidence and iustice of God prooueth the immortality of the soule. For, heer in this life good men haue not all their happinesse; and euill men liue in prosperity: so there must be another life, where iustice must be done.

2. Religion confirms this: for, to what end were Religion and seruing of God, if the soule died, like the soule of the beast, seeing in this life the most godly are outwardly in great misery many times? For, if *Paul* say, If the dead rise not, then of all men are wee most miserable; it will hold much more strange, if the soule liue not at all after death.

3. The wisdome of God proues it: for, else man were not in better case than the beast, yea, in some

some cases worse. For, man, from his infancy to his death, is liable to many diseases, subiect to cares and griefs, which the beast is free from: yea, this addes to man's miserie, that hee knowes hee must die; which the beast doth not. Now, shall man, that was counted like God, bee thought to haue no better end than the beast, that did exalt himself so much in the glory of his beginning?

4. The conscience of malefactors prooues this, who fear a iudgement after this life, and an estate of misery.

5. The nature of the soule proues it: for, it is simple, and void of all contrariety, and accidents, and causes of corruption or putrefaction, and is, besides, the Image of GOD. Now, no mortall thing can bee the image of that which is immortall.

These reasons make it exceeding probable. But I am of their mindes, that think it may be beleeued by faith, but not be proued by reason.

The Scripture therefore only makes this point cleer, such as these:

First, our Sauiour proues it out of the Word of God; saying, I am the God of *Abraham*, *Isaac*, and *Iacob*, &c.

Secondly, it is most plain, *Mat.* 10.28.

Thirdly, eternall life is euery where promised to them that beleeue.

Fourthly, such places as intreat of the resurrection, last Iudgement, and the glory of heauen, proue it.

Now for the other sort, that confesse the life of

of the Soule after the last Iudgement, but deny that the Soule liues after death till then, there are diuers Scriptures against their opinion, As

First, the former Scriptures. The Soule cannot be killed at all, *Math.* 10. And God was presently the God of *Abraham*, as then liuing: and for eternal life, it is not said, He shal haue; but, He hath eternall life, that beleeueth.

Secondly, Christ said to the theefe: This day thou shalt be with me in Paradise; not at the last day.

Thirdly, *Rom.* 8.38. Death cannot separate vs from God in Christ, as it would, if the Soule were dead, or a-sleepe, and did not enioy God.

Fourthly, the dead that die in the Lord, are forthwith blessed, *Reuel.* 14.14.

Fiftly, the soules of *Abraham* and *Lazarus* were in ioy and aliue after death; so was the soule of *Dines* in hell.

Sixtly, *Iohn* saw, vnder the Altar, the soules of them that were slaine for the testimony of *Iesus*, and they cried with a loud voice: O Lord, how long? &c. *Reuel.* 6.

Seuenthly, the soules of the wicked die not, but are kept in prison, and are now in prison too, 1. *Pet.* 3.19.

Before I leaue this point of the immortalitie of the soule; it is profitable, briefly, to answere certaine obiections which may bee brought out of some words in the Scriptures, as

Ob. 1. The Soule that sinneth, shall die, *Ezech.* 18.

18. Therfore it seems the soule is mortall, or at least for sin it must die; and the rather, because it was threatned in *Paradise*: That day that thou eatest therof, thou shalt die the death.

Sol. The Scriptures euidently shewe, that since the fall, and sinne, yet the Soule doth not die, as the places before alleaged proue: But the answere is, that this death threatned, or inflicted, is not the destruction of the being of the Soule; but the depriuing of it of the grace, and fauour, and presence of God.

Ob. 2. *Eccles.* 3. It is said that there is one end of the man and of the beast; As dieth the one, so dieth the other.

Sol. These are not the words of *Salomon*, but of the Epicure, who is here, as in other places of that booke, brought in, declaring his minde of things: For, *Salomon* himselfe concludeth euidently, that the Soule returneth vnto God that gaue it, as in the last Chapter.

The other obiections are the obiections of the dreamers, that is, of such as imagine that the Soule lieth a-sleepe till the day of Iudgement, and perceiues nothing, and is without operation, which is to say, it is dead; seeing life is nothing else but the continuall motion and action of the Soule.

Ob. 1. It is said that man, when he dies, that he sleepeth; as Christ said, that *Lazarus*, He sleepeth: and *Stephen* slept in the Lord, *Iohn* 11. *Act.* 7.

Sol. Other Scriptures adde another word, *viz.* in the graue, or in the dust, *Iob* 7. 21. and *Psalme* 78.

78. sleeping in their graues; but it is euident, that the Soule cannot sleepe in the graue, but the body onely: And *Stephen* deliuered his Spirit to Christ.

Ob. 2. *Paul* saith, that if the body rise not, we are of all men most miserable; That it seemes cannot be true, if the Soule enioy blessednesse without the body.

Sol. The immortalitie of the Soule, and the resurrection of the body, are conioyned: For the Soule without the body, can be for euer, because it is the forme of the body; though God for the time do, by his power and grace, prouide for the Soule in glory, yet it is not at full happinesse, till it be ioyned to the body againe: For, without the body it hath no vse of vegetation, or sences, but onely of reason. But for the Argument of the Apostle, it holds good of that part of man which is in question, which is the body of man: For the bodies of Godly men are more miserable then other men; kept vnder and exposed to many restraints and paines, eyther by mortification, or persecution, which the bodies of wicked men are not exposed vnto.

Ob. 3. It is said of the spirit of Princes, that it returneth to his Earth, and in the day of death his thoughts perish: So the Soule thinkes of nothing after death, till the day of iudgement.

Sol. The place is corruptly alleaged two waies: One in the Words, the other in the Sence: for the text doth not say, That his Spirit returneth to his earth; but thus, his Spirit returneth, *viz.*

out

out of his body to God, and he not it, returneth to the earth, *viz.* in respect of his body: for the other, these words, his thoughts perish, must not be vnderstood of his vnderstanding after death, but of his proiects, while hee liued. For men are exhorted not to trust in Princes: For they may die, and then all their promises and proiects will bee of no vse, and come to nothing.

Obiect. 4. It is said, that the dead cannot praise God, *Psal.* 88. and 115. and 30.

Sol. That the soules of the godly in heauen doe praise God, is manifest, *Reuel* 5.11, 13. 14. and 19.1. Now the Scriptures cannot bee contrary one to another: and therefore the places in the *Psalmes* must not bee taken simply, but onely in some respect. The dead doe praise God, but not as the liuing did in their liues: their praises cannot prouoke other men to beleeue in God, or serue him, as in this life they might.

Thus of the immortality of the soule.

The originall of the Soule.

The next thing to bee inquired after, is, about the originall of the soule: and about this point in seueral ages diuers men haue breathed diuers and strange conceits, erring because they knew not, or regarded not the Scriptures.

First, some conceiued so highly of the soule, as to think, it was no creature, but vncreated, and eternall, without beginning, but this must needes bee false.

1. Because then the soule should bee God, and infinite too, For God onely is vncreated.

2. Because then the soule had vnderstan-

diug,

ding, and thoughts, and willed from eternity, whereas till it was in our bodies, it did not work: and to imagine, it should bee as a dead lump all that while, is monstrously absurd.

Secondly, others haue conceiued, that when men die, their soules goe into the bodies of other men, that be borne; and so our soules heeretofore were the soules of some men that bee dead: This was the opinion of diuers of the Philosophers: and it is apparant, that diuers of the Iewes were infected with it: for about Christ they said, some, that hee was *Elias*, some, that he was *Ieremias*; and some, one of the Prophets, and some, *Iohn Baptist*. Now they saw that his body was not theirs, and therefore they thought, that his soule was the soule of some of them. Now this opinion cannot bee true.

1. Because no Scripture giues any notice of it: For in that place the conceit of the Iewes is told with dislike.

2. Because the soules that were deliuered out of the miseries of this life, should be brought from their blessednes into misery againe, which is most absurd.

Thirdly, Others haue imagined, that the Angels should beget our soules, as our parents beget our bodies: But this is extremely absurd.

1. Because then our soules should bee in the Image of Angels, whereas they were made in the Image of God.

2. Because this was an heresy long since condemned, and with hatred cast out of the Church.

Fourth-

Fourthly, many Diuines, both of antient and modern Writers, haue declared themselues to be of the minde, that the soule comes from the parents by generation, *per traducem*, and that the parents doo beget the whole man, which consists of soule as well as body. Now, though it bee true, that this opinion hath had, and still hath great patrones, and that it may not be denied, but that it is defended with maruellous great appearance of reason and truth; yet it is reiected, and hath been by the greater part of sound Diuines, and by reasons vnanswerable: for, if the soule come from the parents, then it must come either from the body of the parents, or from their soules. Now, it is apparant, it cannot come from their bodies,

Anima non est ex traduce.

1. Because a bodily substance cannot beget a spirituall substance, because it cannot deriue from it self that which it hath not.

2. Because the soule must consist of the foure elements, of which the body is compounded: but, it is apparant, there are no bodily humours in the soule; for, it is not hot, nor cold, nor moist, nor dry.

3. Because nothing that is mortall, can beget a thing that is immortall, such as the soule hath been proued to be.

Nor can the soule come from the soule of the parents,

First, because if it did, either the whole soule was deriued of the parents, or but a part of it. If the whole soule was deriued, then the parents should

ſhould die: nor can a part of the ſoule bee deriued, becauſe the ſoule is indiuiſible: there can be no partition in an eſſence which is ſimple and vncompounded.

Secondly, wee knowe, that the Angels produce not Angels: nor can the ſoules of men produce ſoules, becauſe they are ſpirits, as the Angels are.

Nor can the ſoule come from the whole man:

Firſt, becauſe it is euident by experience, that after the parents haue done the work of generation, the firſt matter lies diuers daies in the womb; in which, the parts of the body are ſecretly formed, before it haue life, or a liuing and quickning ſoule: which is an euident demonſtration, that from the parents comes nothing but the bodily ſubſtance, which is faſhioned by degrees, to be a meet Tabernacle for the ſoule afterwards to bee infuſed into.

Secondly, becauſe if the parents did propagate the ſoule, they muſt propagate ſuch a ſoule as at that time they had; which cannot bee: for, then godly parents ſhould deriue a ſoule to their children, which at the leaſt in part was regenerate. But this is euidently againſt all Scripture; all confeſſing, that the childe is born infected with originall ſin.

Thirdly, becauſe it is contrary to the Scriptures; which acknowledge, that the ſoule was formed by God himſelf: which was true both of our firſt parent *Adam*, *Gen.*2.7. and of the ſoules of all his poſterity, which are expreſly ſaid to bee made

made by GOD, *Esay* 57. verse 16.

Lastly, it remains then, that the soules come from God. Now, if the soules come from God, then it must needs bee, as GOD is the materiall cause, or as he is the efficient cause.

It is true, that some haue imagined, that the soule of man was made of the substance of God, because it is said, GOD breathed into man the breath of life, *Gen.* 2. 7. as if hee infused into him somewhat from himself, as a part of his diuine substance. And the Apostle *Paul* saith, *Acts* 17. 18. We are the Progeny of God: and Saint *Peter* saith, We partake of the diuine Nature, 2. *Pet.* 1. 4.

Now, this opinion cannot bee true, and was worthily condemned by the Fathers, as hereticall: for,

Then man should bee God. For, whatsoeuer God begets from himself, is God: and therefore we say, Christ is God.

Then some part of God's nature should bee infected with sinne and ignorance, and be damned in hell too; which is wonderfull blasphemous to beleeue.

Now, for the places alleaged, That in *Genes.* 2. must be vnderstood figuratiuely: for, God hath not properly breath; but he meaneth, that God after a wonderfull manner did infuse the soule into the body. And for the place in the *Acts*, we are said to be the progeny of God, not in regard of substance, but in respect of resemblance in gifts, with which man's nature is adorned. And for the place in *Peter*, we are said to partake of the

diuine nature in the same sense, namely, as we are qualified with gifts; as, wisdome, goodnes, holinesse, in some kinde of likenes of God.

God creates the soule.

It remains then, that we are of God effectually, because God hath created our soules, and formed them in vs. This then is the truth, that God doth create the particular soule of euery man, and inhere it to the body, when it is formed and distinguished in the parts thereof. This may bee proued diuersly.

First, it is cleer, it was so done with the soule of *Adam*: for, his body was already framed, and then his soule breathed into him. Now, if the soule of *Eue*, and of all others, had another manner of beginning than the creation of GOD, it would haue been mentioned in the Scriptures: but that is no where mentioned.

Secondly, *Moses* cals God the God of the spirits of all flesh, *Numb.* 16. 22. and 27. 16.

Thirdly, *Dauid* saith, The Lord fashioneth the hearts of all men alike, *Psalm* 33. 15. It is GOD's work then to create the heart.

Fourthly, *Salomon* saith, *Eccles.* 12. 7. The body returns to the dust, and the soule to GOD that gaue it: in the dissolution of all things, they return to the first causes and matter. As the body may be proued originally to bee of the earth, because it returns to dust: so must the soule bee of God, because it returns to God which is said to haue giuen it.

Fiftly, the Prophet *Esay* vseth this phrase concerning God, and in his name: The soules which

I haue made, *Esay* 57.16. Doo you ask how the soule comes into the body? The Lord answers, I made it.

Sixtly, the Prophet *Ezechiel*, shewing how man becoms a liuing creature, speaks thus: Thus saith the Lord to these bones: I will cause a spirit to enter into them, and they shall liue, *Ezech.* 37.5.

Seuenthly, the words of the Prophet *Zacharie* are yet more cleer. Thus saith the Lord: The Lord which spreads out the heauens, and foundeth the earth, and formed the spirit of man in him. Out of these words it may be proued, that God created the soule of euery man, and that it is his onely work. For, first, he saith expressly, God formed the spirit in man. Secondly, this work of God is compared to two other works, *viz.* the spreading out of the heauens, and the laying of the foundation of the earth. Now, it is euident, that those two things hee did of himself, of nothing, without any means.

Lastly, that place in *Hebr.* 12.9. is most cleer. The words are these: Wee haue had the fathers of our flesh, which chastised vs, and we reuerenced them: how much more should wee bee subiect to the Father of our spirits, and liue? Where is a manifest antithesis between the flesh and the Spirit, and the fathers of our flesh, and God the Father of our spirit: wee had our flesh from our parents, and our spirit from God. I might adde the reason, taken from the manner of giuing of the soule of Christ: for, he was made in all things like to vs, sin onely excepted. Now, it is euident,

that Christ's soule was not begot by carnall propagation; and therefore it was created of God.

Obiect. Now, against this is strongly obiected, that, if the soule be created immediately of God, then it is created either pure, or sinfull; if pure, then how is it, that the soule is guilty of originall sinne? if impure, then how can it be auoided, but that God must be the Author of sin?

Answer. This reason draue diuerse of the Fathers in the time of *Hierome*, especially the Western Fathers, to beleeue, that the soule was propagated from the parents: and Saint *Augustine* is doubtfull which opinion to take to, the inconueniences of each opinion seemed so great.

But, other Diuines answer this obiection in this manner:

First, that the soule is created of God, pure, but ioined to a body conceiued in sinne: which is no iniustice in God, because hee deliuers the soule but into such an estate as man had cast himself into by his owne wilfull sinne, bringing this corruption not onely vpon himself, but vpon all his posterity, who fell in him. Hee, by agreement with GOD, being as the common sort of mankinde, was with him to stand or fall, in that generall respect. Nor may it be doubted, but that the body may work vpon the soule: as we see by experience, when the body is full of cholerick humours, it inclines the soule to anger; and so when the body is burdened with melancholy humours, it euidently makes sadnes euen in the very minde, &c.

Ano-

Another answer may be this: God creates the soule pure; but yet that soule is guilty of owing, though not of dooing; *debendi*, though not *agendi*: it is charged with the debt of *Adam*, as children may be charged with their fathers debts. Now, this is one part of originall sinne. As for the other of corrupt inclination, it is to answer modestly, if we say we vnderstand not, being assured of two things: The one, that God is the Father of spirits; and the other, that all men are infected with sinne from the womb. Both are to bee beleeued, though in this life we cannot explicate it: and what hurt is it if wee bee ignorant how sinne entred into our natures, seeing it concerns vs to knowe it is there, and to learn how to get our natures recouered?

Obiection 2. Other liuing creatures beget the like to themselues, both in body, and in soule too: and therefore by this doctrine, men should bee more vnable and vnperfect than any liuing creature. For, if hee doo begette but onely the body, he doth not beget one *in specie* like to himself.

Answer. Though GOD create the soule, yet it followes not, but that it may bee truely said, that man begets a man, and that hee is not more vnperfect in generation than any other creature: for,

First, the Virgin *Mary* did bear Christ man in her womb: and Christ man is said to bee of the seed of the Virgin, and yet his soule was created of God, as hath been shewed before.

Secondly, though there bee some dissimilitude in the generation of man, and of a beast, yet it doth not follow, that man is more vnperfect. As for instance: The beast begettes his young, and brings him forth strong, couered with a hide, able to feed himselfe presently, full of leaping, and other actions: But man brings foorth an Infant, weak, crying, naked, vnable to feede it selfe. What, is man therefore more vnperfect? No. For, the perfection of generation doth not consist of these things, or in these things. For heere man excels all other liuing creatures in the world in generation, because hee is Gods instrument for the begetting of a body fit to be vnited to such a soule. God also doth heereby commend the generation of man, and dignify it, that hee is pleased so to work in mans generation, as he doth not in any other creature, vouchsafing to giue vnto mans generation such an admirable soule to his body. For, therefore was the creation of the first man more excellent then the creation of other creatures, because God, hauing framed his body of the dust of the earth, did infuse such a soule into him.

Obiect. It is a peeuish obiection that some make thus: If God create the soule in all men, then when any is born of Adulterie, God should cooperate with the adulterer, and so be either the Author, or the approuer of the sin, that will giue the soule to such a wicked generation.

Solut. Some answer thus: that God is not the author or approuer, because out of euill he onely works

workes good for his owne glory.

Others answer, That God onely cooperates with the action, not with the sinne of the action, or the euill of the action, or the euill which is in the will of the agents.

But the best answer is theirs, that answer by a similitude thus: The earth hath receiued her nature and vigour from God, to nourish and bring foorth the seed that is cast into it, without difference, whether the seed bee lawfully taken out of the barne, or stolne by fraud. The stolne graine doth not cease to growe in the earth, nor is it to bee expected, that nature should cast out such seed, and yet the earth doth not iustifie the action of him that stole the grain: so is it with God that works according to the grounds of nature, and his owne decree and prouidence. He is not to be blamed for the euill of the action, when he works according to the rules of nature, and will glorifie himselfe by raising a frame of good out of that which by men was ill done.

Obiect 4. Wee see, that children resemble the vertues or vices of their parents; and therefore as from the bodies of their parents they receiue a likenes to them in body: so is it, that from their soules they receiue this similitude of their vertues or vices.

Solut. Experience shewes, that this is not alwaies true. For many children haue no resemblance in them of their parents qualities. Secondly, where this is true, it is not because their soules are deriued from the soules of their pa-

rents, but they haue it from the bodies of their parents: For the soule after suffers from the sympathy with the body, as by reason of certaine humours in the bodies of parents, that incite wrath or griefe, or lust, or the like, may come infection to the childe, but not from their soules. Thirdly, rather the Argument may be retorted vpon them, that in asmuch as the soules of all children are not like in qualities to the soules of their parents, that therefore they receiue not their soules from their parents.

Obiect. 5. *Genesis* 9. *Leuit.* 17. The soule is said to bee in the blood: Now it is euident, that the blood is from the parents.

Solut. The soule is in the blood, but how? By the effect of it, which is life: otherwise the soule is neither deuoured in the bloud, nor depends vpon it in it selfe.

Obiect. 6. It is said, *Genes.* 2. That God rested from all his works. Now if hee did daily create newe soules, then hee rested not from all his works, but continues creation still.

Solut. The meaning of *Moses* cannot bee, that God rested simply from all creation. For then it must needes follow too, that the soule of Christ was not created, but propagated: which cannot bee true. But his meaning is, that he rested from creation of things *in specie*, hee made no more newe sorts of things. That hinders not creation *in individuo*, which is a work of God, preseruing those sorts hee had made at the first, by creating successiuely a new supply, as in this

case

case of the soules of men. That God did not rest absolutely, is plaine by the words of our Sauiour Christ: My Father worketh hitherto, and I work, *Iohn* 5.

Fiftly, hitherto of the Originall of the Soule: The vnion of the soule with the body followes, which is a consideration of no lesse difficulty, then the former, no lesse needfull to be knowne, no lesse certaine. That it is vnited to the body, so as to make it one man, is apparant by the words of God in the creation: Hee breathed into him the breath of liues, and so *Adam* became a liuing soule: Hee became then a man, or a liuing creature, distinct from other creatures, vpon his coniunction of the soule with the body. And by this vnion with the body, doth the Spirit of man differ from the Angels, who are Spirits separate, and such as exist without relation to a body: wheras the soul of man, in the creation of it, and the disposition of it also, tends vnto this coniunction with the body, and doth not fully exercise it selfe liuing without the body; and that is the reason, why man is not absolutely perfect after death in his soule, till the day of Iudgement: For though the soule doe enioy an estate free from sinne, or paine, or misery: yet two of the faculties of the soul are without exercise, till it bee vnited againe to the body, *viz.* the faculties of vegetation, and sense, which cannot bee exercised but in the body.

Vnion of the Soule with the body, how.

The manner how the soule is vnited to the body, is full of difficulty to expresse: The question

on is, whether the ſoule work vpon the body from without, and ſo is by that means ioyned to it; or whether it be placed in the body, and work there, and from thence. This later is the truth: for, the ſoul doth not work from without, which I ſhew by a compariſon. The light & the eye are ioyned together in ſeeing; but how? The light, from without, extends it ſelf to the eye, and ſo is ioyned to it: ſo is not the ſoule ioyned to the body, but is ſeated within the body; which appears ſo, partly by experience: for, wee may all perceiue, that our thoughts, reaſon, will, affections, &c. doo diſcouer themſelues within vs; and it is manifeſt, that God infuſed the ſoule, not vpon the body, but into the body, ſeating it within vs.

The ſoule, then, is within the body, and ſo ioyned to it; but how? Diuines haue ſought out diuerſe ſimilitudes to expreſſe their mindes. And firſt to ſhew how it is not ioyned:

Firſt, not as water, and the veſſell that holds it, are ioyned by contact, or touching one another: for, the ſoule is not a bodily ſubſtance, and therefore cannot be ioyned by touching; nor doo the water and veſſel make one thing, as the ſoule and body doo one man; nor do they work together, as the ſoule and body doo: for, the water doth all the work therof in watering or clenſing, without the veſſell.

Secondly, not by mixture; as water and wine are mingled together: for, things mingled ceaſe to be what they were: for, there is no longer water nor wine, now they are mingled; nor is the

ſoule

soule materiall, to suffer such a mingling.

Thirdly, not as the heat of the fire is vnited to the water, when the water is heated: for, though the heat bee ioyned to the water as the former, yet it is but an accidentall form; and they are one by accident, not *per se*.

Thirdly, not as the voice is in the aire: for, though the voice be dispersed abroad the air, and doo likewise carry something to the vnderstanding, besides the sound, yet doth not this reach to expres the vnion of the soule with the body. For, the voice is not the form of the air, nor is it conceiued in the air, without the breaking of the air; and besides, it presently vanisheth: whereas the soule is a substance, and doth not easily depart out of the body.

Fiftly, nor as the Mariner is in the shippe with the Gouerner, for the dispatch of his iourney: for, though the body be as a tabernacle wherein the soule dwels, yet that similitude doth not expres this vnion, because the soule & body make one thing; whereas the ship and the Mariner do not make one thing, but are two distinct sorts of things: yea, the soule and body are so one, that by sympathy what one suffers, the other feeles; whereas the wounding of the Mariner is not the tearing of the ship, or contrariwise.

There are two similitudes doo more neerly reach this Secret.

The first is of Christ. For, as God & man make one Christ: so the soule & body make one man. But I will not meddle with the breaking open of that dreadfull mystery.

The

The other is of the light of the Sun in the air: for, there are many things in this compariſon, do fitly reſemble this diuine light which is, our ſoules, as they are ioyned to our bodies.

1. This light doth fitly reſemble the ſoule, becauſe it is a thing that cannot bee corrupted or diuided.

2. This light doth ſo pearce into, and penetrate the air, that they are both made one, and are not ſeparated: ſo doth the ſoule the body.

3. The light and the air, though ioyned together, are not confounded or mingled together: for, the light remaineth light, and the air the air: ſo is it in this vnion between the ſoule and the body.

4. The light is ſo in the air, that the air beeing ſmitten, yet the light is not touched, nor diuided, nor carried about, as the air is: ſo doth the ſoule remain vnpearced, though the body bee wounded, and fall, yea, and die too.

5. As the light is onely from the Sun: ſo is the ſoule onely from God.

6. As the air, without the light, is as it were dead, becauſe it is dark, and colde, and will putrefie: ſo is the body, without the ſoule.

7. As no man can ſhew, by what bands the light is faſtned to the air: ſo is it extremely difficult to ſhew how the ſoule is faſtned to the body.

This ſimilitude, wee ſee, doth in many things fit this caſe, but yet not fully. For, the light is not the eſſential form of the air: onely this compariſon doth in many things ſatisfie the queſtion, in that

that it ſhewes, that the ſoule is in the body by Penetration, or Immeation, as they call it: It pearceth thorow the whole body, onely wee muſt take heed of two things.

Firſt, that wee imagine not the ſoule to bee in the body, as in a place, or as contained of it: For the ſoule cannot bee circumſcribed by the meaſure of a place: wee may not imagine, that the ſoule is iuſt as big as the body, and no bigger: For though it bee true, that the ſoule is in the body, and the whole ſoule too, yet it is not contained there, as bodies bee contained in their places: For rather the ſoule ſuſtaineth the body.

Secondly, God is ſaid to bee in vs: and ſo is the ſoule, but not alike. For God is in vs by his vertue, and grace, and operation, but not as our former: whereas the ſoule is the forme of the body, and both make one man.

Queſt. But ſome one will ſay, Can it not bee ſhewed by what band the ſoule is tied to the body?

Anſ. Some diuines and Philoſophers vndertake to determine that, and ſay, that God hath created in the body of man a certaine humour, which is fitted for this vnion; and ſo they ſay, the ſoule is vnited to the body by the vitall ſpirits, which are of nature mixt, partly Corporeall, and partly Spirituall: For as thoſe vitall ſpirits doe conſiſt for the matter of them, of the radicall heat and moiſture in man, ſo they are corporeall; and as they haue an vnexpreſſable nimblenes in working, or ſparkling in the body: ſo they draw neere

neer to the nature of the ſoule; and by theſe vitall ſpirits thus inliued, are the ſoule and body ioyned together.

Queſt. There yet remaineth another queſtion, and that is, Where the ſoule reſides in the body, in what place is it centred?

Anſ. The moſt ſay, that the whole ſoule is in the whole body, and the whole ſoule in euery part of the body.

Others ſay: It is a vaine queſtion, ſeeing the ſoule is not in the body as in a place. For it cannot bee meaſured by length, breadth, or depth, but it is in the body as the eſſentiall forme is in the matter, which cannot bee locally.

Others ſay, that the ſoule is ſeated in one principall place of the body, as the chiefe palace and ſeat of reſidence, and is in all other parts by diffuſion of vertues, through the inſtruments thereunto fitted, and placed of purpoſe by God in the framing of the body: and thus the ſoule reaſons in the head, wills and affects in the heart, ſees in the eyes, &c. The chiefeſt manſion of the ſoule ſeemes to bee in the heart, becauſe it is the laſt that dies in vs.

Sixtly, hitherto of the vnion of the ſoule with the body: The faculties of the ſoule follow.

There are three faculties, or powers of the ſoul, by which it works: or there are three things which the ſoule effects, *viz.*

The faculties of the ſoule.

1. Vegetation:
2. Senſe:
3. Reaſon.

And

And thus the soule may be considered, either as it workes vpon, or by the body onely, or as it works in and by it self chiefly. Vpon the body, & by certaine instruments in the body, it works vegetation, and sense; and by it selfe, without the necessity of vsing the body, it works reason.

The first power then is vegetation, by which the soule works foure things distinctly vpon the body. 1. Vegetation.

1. Life:
2. Nourishment:
3. Growth:
4. Procreation.

The first thing then by the vegetatiue power of the soule, wrought vpon the body, is life, which is in respect of the body nothing else, but the kindling the radicall and vitall heat in the body, through the coniunction of the soule with the body, and the continuation of that heat, vntill the time appointed of God for the dissolution of it; so that life is two waies to bee considered: first, either in the breeding of it: secondly, or in the continuance of it: The breeding of it is in the very first moment of the vnion of the forme with the matter, and by that instrument of the vitall, or radicall heat: The continuance of it, is nothing else but the preseruation of the motion and duration of the working of these vitall spirits.

The second thing wrought vpon the body by the vegetatiue power of the soul, is nourishment: and this power of nourishing, is a faculty, by which

which food taken into the body by the force of naturall heat, is turned into the substance of the body, for the repairing of that which is consumed in the body: And this is a work rather to be admired: For the soule, by the vse of naturall heat, is faine to subdue the nature of the food receiued, and hauing melted it, as it were in a furnace, it casts out what is contrary to the body, and extracts for the vse of the body, so much as is now made like vnto it.

The third thing, which the soule works vpon the body by the vegetatiue power, is growth, and this it doth, by imploying that part of the food, which is now made like to the body, vnto the extension of the body, vnto the Dimensions thereof, euen to the increase of bignes, and force, which increase for the conuenient actions of the body: and this worke is done vpon the body, but vnto a certaine time of mans age, or till about 30. yeares; and then, because nature tends not into Infinitenes, shee giues ouer this work.

Lastly, Procreation is the fourth worke of the vegetatiue facultie of the soule, by which it raiseth vp seed in the body, and formeth in it a meere substance like vnto the body, from whence it comes vnto the perpetuall preseruation of the sort of the creature: And this is an admirable power. For heereby liuing creatures doe approach vnto eternity, and are made as it were immortall. For though the body dye, yet by procreation it is as it were kept aliue, and so the kind of creature is perpetuated: for the other two works

works of nouriſhment and growth, onely ſerue for that body *in individuo*; but this power of procreating reſerues the ſort or ſpecies from ceaſing to be.

Thus of Vegetation: Senſe followes.

Senſe.

The ſecond thing the Soule workes either vpon or by the body, is Senſe; and by this faculty, a man, in his body, is enabled to diſcerne things without himſelfe, and accordingly to deſire and moue to them, which the former faculties did not reach vnto. Now as the Soule workes ſenſe vpon, or by the body, it muſt be conſidered two waies: Firſt, as it works either apprehenſion: Secondly, or motion.

The apprehending ſenſes wrought vpon the body by the Soule, are of two ſorts: Firſt, eyther outward; Secondly, or inward.

Outwardly the Soule workes vpon the body fiue ſenſes, or fiue waies of apprehending things by ſenſe. *1. Outward.*

The body of a man is enabled by the Soule, to diſcerne of things without it ſelfe, by outward helps fiue waies:

viz. By
- Seeing 1.
- Hearing 2.
- Smelling 3.
- Taſting 4.
- Feeling 5.

And theſe wayes of diſcerning, are not to bee contemned: For, admirably ought it to be

conceiued of Gods wiſedome in and towards man, euen in theſe.

For, firſt by the ſight, through the benefit of light, which God hath cauſed to ſhine vpon his whole creation, man may ſee what God hath wrought; whereas elſe, if the light be taken out of the ayre, or ſight from man, the works of God are buried, as it were, in the darke; yea, the body of a man is, as it were, but a Dungeon without ſight; and what the Sunne and Moone are in heauen, that are the eyes in man, ſhining in his head, as theſe Starres in the firmament. The ſight is a chiefe helpe for all the great imployments of life in all callings: The eyes are as watchmen ſet on high in their watch-Tower, to diſcouer the comming of enemies. The eyes are alſo as the true windowes of the Soule, by which the *Species* or formes of things are taken into the Soule: For, God hath cauſed all ſubſtance in the World, to caſt out beames, as it were, which haue the pictures of the things themſelues carried about; and theſe comming to the ſight, are by it (aboue all other ſenſes) taken in, and deliuered to the Soules within, the eyes being a looking glaſſe that reſemble the things ſeene: and this noble ſenſe may put vs in minde of God's knowledge, if wee marke the degrees of ſeeing. The eye of man diſcernes, at once, a great ſhare or quantity of things together: The minde of man will take in a farre greater quantity and number, and yet is finite, for it cannot reach to all things that God hath made at once. Now God's

God's vnderſtanding is infinite, and beholds all at once.

For the ſecond, the ſenſe of hearing is worthy to be thought on, if we conſider eyther the benefits come by it, or the manner how it is performed; for by hearing is let into the Soule and Body, not onely ſounds of delight or wonder, but alſo ſounds of neceſſity, both for naturall life, by letting in ſpeech and diſcourſe, and for eternall life, by letting in the Word of GOD. Firſt, the manner of hearing is admirable: Sound is the breaking of the aire, ſtirred vp by the daſhing or colliſion of ſollid bodies, and is ſpred in the aire, as a ſtone caſt into the water, makes and drawes from it circles: Thus the ſound is brought to the eare, the hollow turnings in the eare gather and hold the ſounds, as it were canes: The ſound at length ruſheth vpon a little bone, or griſtle like a hammer, which moued, ſmites vpon another bone like an Anuel, by which ſtroak the ſpirits in the hearing moue, and are ſtirred vp: and ſo they take in the ſound, & carry it to the braine, the ſeat of inward ſenſes.

Theſe two are the moſt noble outward ſenſes, yet there is great vſe of the other three:

Thirdly, for by taſting, we diſcerne of meates profitable or hurtfull for the body.

Fourthly, by ſmelling, we receiue in thoſe delightfull ſauours God hath cauſed to ariſe from diuers of his creatures, and to auoide things by ſauor noyſome to the body.

Fiftly, and touching, though it bee the moſt

ſtupid ſence, yet is of great vſe for the ſafety of the body. All theſe ſenſes are as a guard for the body, and as Intelligencers for the Soule.

2. Inward ſenſe. Thus of the outward ſenſes. The Soule worketh likewiſe inward ſenſes vpon and by the body; and the generall vſe of theſe inward ſenſes, is to receiue, and lay vp, what is brought vnto them by the outward ſenſes; for the outward ſenſes are like ſeruants, that trade abroad, and get together the images of diuers things, which they carry with them home to the inward ſenſes: Now there are three inward ſenſes.

1. The common Senſe.
2. The Phantaſie.
3. The Memory.

And theſe are lodged in three ſeuerall roomes or little cels in the braine.

Firſt the common ſenſe lieth in the former part of the head, and containes all that ſtore, by which all the outward ſenſes are furniſhed: For ſpirits fetch the vigour of each ſenſe from this the common ſenſe. As the lines that goe to the Circumference, meet all in the Center: ſo doe all the outward ſenſes meet in the common ſenſe: and hither likewiſe are all the formes of things taken by the outward ſenſes, brought, and diſtinguiſhed.

Secõdly, the phantaſie is lodged in the middle part of the braine, where, as in a ſhop it takes in the images of things brought to the common ſenſe, and there formes them more exactly, and often-

oftentimes makes new after an admirable manner, by thinking, and then, after it hath separated what it likes not, it deliuers the rest ouer to the memory, which is lodged in the hinder part of the braine, which is as it were the treasurie to keepe, what the phantasie as a Iudge hath sentenced to her keeping, the common sense being but as the doore-keeper vnto the phantasie. And these three senses differ in the abilitie to receiue, and keepe the impression of the images of things brought to them: For the common sense is seated in the more soft part of the braine, and so not able to keepe them long: as waxe ouer-soft, doth not long keep the impression of the seale. The phantasy is placed in a harder part of the braine, and therefore keepes the impression longer: But the memorie is placed in the hardest part of all, and behind in the head, further off from the concourse and trouble of the outward senses, and by reason of the stifnes of the braine, it keepes the impression longest. Now that naturall heat with the animall spirits, is like a fire to keepe the braine soft in the degrees thereof, that it may receiue the impression, as hot water the wax fit to be marked. 3.

Thus of the senses. But before I passe from them, it is profitable to note certaine things, which befall the senses for the good of the body and soule, and that is the binding and loosing of the senses. For God hath so tempered the state of the senses in man, that they should neither alwaies rest, nor alwaies work: Hence, from their

reſting comes ſleepe, and from their working comes waking, or watching: we wake, when the ſenſes are looſe; and ſleepe, when the ſoule binds them vp: both are thus wrought, when the vegetatiue power wants help for concoction of the meat, the naturall heat is ſent from the ſenſes to diſpatch that work, and then we ſleep; and when that is done, the heat returnes to the ſenſes, and tickles them, and ſo they awake.

But it is to be obſerued, that though in ſleepe the common ſenſe, and ſo the outward ſenſes are all bound, yet the phantaſie and memory doe not ceaſe, but being now freed from the attendance vpon the intelligences of them, or the outward ſenſes, as if they were at more liberty, they are exerciſed more freely, and often fall to new forming, and compounding of the Images brought in before by the common ſenſe, and ſo erect a newe frame of things, which are vented & expreſſed by dreaming: In which, a ſecret and admirable working of God by the ſoule may appeare, if wee conſider the ſtrange things are faſhioned in our imagination in our ſleepe: yea the reaſonable ſoule in ſleep comes into this ſhop of the phantaſie, and there doth ſtrange works, which, as I ſaid, are vented in our dreams; in which wee finde as effectuall vſe of reaſon, as as wee had waking.

Thus of the ſoule, as it worketh apprehenſion. Now followeth it to conſider, how the ſoule works motion vpon the body.

It is out of all doubt, that motion in the body

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is from the soule. For of it selfe, it is but a dead lumpe, as it shewes it selfe to be, when the soule is gone out of it.

Now the soule giues vnto the body a threefold motion.

First, the vitall motion.

Secondly, the motion of appetite.

Thirdly, the motion from place to place.

The vitall motion giuen to the body by the soule, is wrought two waies, both by the pulse, and by breathing; both of absolute necessity to preserue life in the body.

The motion of pulse is begunne at the heart, which is made continually to beat by the soule, which beating of the heart begets those sparkles, which wee call vitall Spirits, arising out of the finest of the bloud, which spirits are carried by the pulse thorow the arteries, and they shine in the whole body, according as their passages are more or lesse open.

Breathing is another strange motion of the soule in the body, by which both aire is fetcht in continually for the cooling of naturall heat in the heart, and other members, and the spirits refreshed, and also the grosse and more smoaky spirits are exhaled out of the brest.

Thus of the vitall motion.

The motion of appetite is a contrary commanding motion in the creature, by which hee is inclined to take to him such things from without, as he conceiues good and needfull for him, and so likewise to auoid things hurtfull, and so

the ſoule begets diuers appetites and deſires: as, the deſire after food, which wee call hunger and thirſt; and the deſire after procreation, and the appetites, wee call affections or paſſions, ſo farre forth as they are ſeated vpon the body, and exerciſed by inſtruments in the body; ſuch as, in generall, breed ſorrow, or pleaſure, or paſſiuenes in vs; ſuch as are, ioy, grief, anger, and the reſt, &c.

It were too difficult and too tedious for popular teaching, to ſhew in particular, and diſtinctly, how the ſoule admirably worketh about each of theſe.

The motion from place to place, is the laſt: and this is a ſtrong work of the ſoule, driuing on the body to the motion of the whole, or of ſome part of the body. The body cannot remoone it ſelf, but it is of the ſoule, that it is ſtirred vp and down: for, when the ſoule is gone, it can mooue no longer. And in vain were appetites or deſires giuen to the creatures, if this motion from place to place were not giuen, becauſe without it, it could neuer compaſſe things deſired.

Hitherto of the working of the ſoule vpon the body, and thoſe ſtrange things it doth in the body, by the faculties of vegetation and ſenſe. It is true, that thoſe things are done by the ſoules of brute creatures: but, as their ſoules differ exceedingly from the glory and excellency of the ſoules of men, ſo are the effects vpon their bodies but certain glimpſes of thoſe things which are done exactly by the ſoules of men; I mean, in reſpect of the inward ſenſes of phantaſie and me-

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mory, there is in beasts but onely a dark shadow of them, in comparison of what is in men.

Of the faculty of reason in the soule, and wherein it excels.

But for the third faculty of the soule, which is reason: therein men excell all creatures in this visible world: and it is profitable for vs to know what God hath done for vs in our soules, generally considered aboue all other creatures; and so man excells in respect of his reasonable soule,

1. In that hee can conceiue of things by the light of vnderstanding, as well as by sense. This light is admirable, whether we conceiue of it as proceeding from GOD, who shines vpon the soule, as the Sunne doth vpon the body: or whether wee beleeue it to be a light conferred vpon the vnderstanding; by which, from within, it discerns things.

2. In that it can conceiue of things that neuer were in the senses; as, things absent, that neuer were seen, yea, things, altogether immateriall; as, Angels, and vertues, and vices.

3. In that it can conceiue of the nature of God, and discern God from his works.

4. In that it can conceiue of things by a discerning reflexion; as, it can conceiue of it selfe, and vnderstand, that it doth vnderstand.

5. In that it can distinguish between good and euill, truth and falshood; I say, of the morall goodnes of things: whereas the phantasie can iudge onely of so much of the naturall goodnes of things, as they shew to the outward senses.

6. In the largenes of the extent of our vnderstanding. For, the vnderstanding can, in a small

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moment of time, go almoſt ouer the world, and view it all, as it were, at once: whereas the ſenſes are forced in within a narrow compaſſe.

7. In that it can inuent things that neuer were in beeing: and thus wee ſee daily, what ſtrange things, for number and skill, are inuented for the vſe of the life of man, by art and skill of mans vnderſtanding, in euery calling of men.

8. In that the reaſonable ſoule gouerns and appoints, and croſſeth, and fetters, and alters, and rectifies the other faculties of vegetation and ſenſe; and, in reſpect thereof, can turn, and tame, and rule, and order all ſorts of other creatures.

9. In that, by begetting with ſtrange variety, it can make knowne what images are within, whether begotten by the ſenſes, or by the minde it ſelf.

10. In that it is the faculty by which onely true bleſſednes is apprehended and attained.

11. In that mans vnderſtanding is made, after a ſort, all things. For, the vnderſtanding becomes the things vnderſtood, in that it doth conceiue a true and euident image of the thing to be vnderſtood: ſo that, as man is the Image of God, ſo hath he in him the images of all things, printed as it were, in his vnderſtanding. This is a moſt dreadfull dignity in the ſoules of men; yea, heerin he reſembles God in the creation of the world: for, man's reaſonable ſoule doth, as it were, form worlds of things in it ſelf. If any obiect, that the ſenſitiue ſoule hath the images of things in it: I anſwer two things. Firſt, that the ſenſe can receiue

ceiue onely the images of a few things, that is, only of ſuch things as haue colour, ſound, taſt, ſmell, or touchable qualities: but the minde can beget the images of all things. Secondly, that thoſe images in the ſenſes, are dull, and dark, and confuſed, in comparifon of the likenes of things in the minde.

12. In that he hath a will, in chooſing or refuſing things good or euill, that cannot bee compelled. The liberty of the will is inſeparable to it, in what it chooſeth or refuſeth: for, it implies a contradiction, that the will ſhould be cõſtraind.

13. In that it hath in it that diuine thing which we call conſcience, which is giuen to the ſoule as a guardian, as it were, to attend it, from God; the effects whereof are admirable in vs: for, it teſtifies to our actions: it accuſeth, or excuſeth: it comforts, when wee haue well done, aboue all outward comforts; and it terrifieth and ſcourgeth the ſoule with vnexpreſſible afflictions many times for ſin: it is a Iudge, witnes, and executioner many times in vs.

Now, if the ſoule bee thus admirable in any eſtate (for, all theſe things are true of the reaſonable ſoule, euen in the eſtate of corruption) then how excellent was the eſtate of man, in reſpect of his ſoule, before the Fall! and how doth it excell in the godly, who haue their ſoules enlightned with the light of faith, and garniſhed with ſauing graces! but, eſpecially, how ſhall it exceed in glory, when it ſhall bee preſented before God in the Kingdome of heauen!

So

So that, as the whole man, made in God's Image, is (as it were) the visible God in this great world: so the soule is as it were a little God in the lesser world, which is the body of man.

And thus much of the faculties of the soule.

The end why the soule was made.

Now the end of al this follows: The Lord made the soul, & endowed it with so excellēt a being, & so admirable faculties, that so the Lord might in this visible world haue a creature, that would know him and serue him rightly. The creatures without sense are Gods workman-ship, but discerne nothing of God, or themselues, or other things. The creatures with sense discern other things by sense, but know nothing of God: Now God made man, as the abridgement of all hee had made, and gaue him this soule, of purpose that hee might discerne God aright, and serue, and worship and praise him.

Vse 1. The consideration of the excellency of the soule, and of the end why it was created, should stirre vs vp to make conscience of the seruice, and knowledge of God: It is as if wee had neuer beene, if wee answer not this end: Wee should bee fired to the obseruation and praise of God, and of his loue to man.

And withall it should make vs wonderfull carefull of our soules, since wee see they are such excellent creatures: Our soule is more worth, then all this visible world besides.

Especially it should fire vs to a care of things, that concerne the blessed Immortality of our soules: wee should bee forced to all possible care

of

of all such things, as might bee prouision for the eternall well-being of our soules.

And in particular the excellency of the soule should dissuade vs from fleshly lusts, and all inward impurity, by which the soule is defiled or wounded.

Hitherto of the description of the soule: The war against the soule is now to be considered of: Concerning which I propound these things to bee handled.

First, who are the combatants.

Secondly, by what waies and means the soule is assaulted and opposed.

Thirdly, why God would suffer the soule to bee thus assaulted.

Fourthly, what reason Christians haue to bee carefull of themselues and prouide against this warre.

Fiftly, by what meanes wee must resist and defend the soule.

Sixtly, what hope there is of victory.

Seuenthly, how many waies wee may obtaine victory.

Eightthly, by what signes we may knowe that wee are not ouercome.

And then the vse of the whole.

4. Kinds of war against the soul.

For the first, there are foure kinds of warre waged against the soule, as it is encountered by foure sorts of aduersaries. For, both God, and the world, and the diuell, and the flesh, warre against the soule of man: briefely of the three first.

God warres against the soule, either in earnest and

and in deed, or in ſhow and appearance, and not as an aduerſary in deed. In earneſt God fights againſt the ſoule, by the threatnings and rebukes of his Word, when hee ſmites and beates men downe by the word of his mouth, *Eſay* 11. and alſo by torments of conſcience powred out vpon the wicked men; and ſo hee fought againſt *Cain* and *Iudas*. Sometimes, God is but a putatiue aduerſarie, and doth but ſeeme to fight againſt them; and ſo hee warreth againſt his owne ſeruants: either by outward croſſes, or by diſertion, or by feare and terrour; and thus hee fought againſt *Iob*: And in this caſe, God is like a Captaine trayning his ſouldiers, or like a Fencer teaching his ſcholler to fight.

The world wars againſt the ſoule, two waies, by the inticements of profits, pleaſures, honours, euill counſell, or example: and by perſecution either of the tongue or hand.

The diuell warres againſt the ſoule, by euill doctrine, or temptations or illuſions. But none of theſe three are principally intended heere: it is the fleſh, that maketh warre againſt the ſoule, that is heere meant.

By the fleſh, is meant the corruption that is in the nature of man, called the old man and the Lawe of the members. By the ſoule is heere meant the ſpirit, or regenerate man, the new man, the grace of Chriſt in the ſoule. Thus of the firſt point, who are the combatants: the fleſh is the aſſaylant; the Spirit, the defendant.

For the ſecond point: the fleſh incounters and warres

warres against the soule diuerse waies, and by strange kindes of fights; as,

The flesh wars against the soule fiue waies.

1. By mists of ignorance: it casts mists before the eies of the soule, that it might bee blinded; for, there is a manifest combate between the naturall vnderstanding, and the regenerate minde: carnall reason and sauing knowledge often fight it out within a man.

2. By doubtings and distractions: and so the flesh casts out such questions as these, as so many darts into the soule; Whether there bee a God, or the Scripture be the Word of GOD? Whether Christ be the Sonne of God, and our Mediator? Whether it be the true Church wee are in; or whether our sinnes be forgiuen, or wee bee in the state of grace? whether there shall bee any resurrection, or heauen, or hell, or immortall Being of the soule? Against all these, the soule is driuen to make often defenses, and driues them out with hard conflicts.

3. By rebellious deniall of obedience to the law of the minde; exalting it self against the obedience enjoyned by Christ to the soule, *Rom.* 7. 2. *Cor.* 10. and casting out resolutions of deniall, & thoughts that say they ought not, or wil not obey.

4. By hindring the work of the soule, that ouercomes the former resolutions, and wil obey: and that it doth by making euil present, when she should do good; or by hindring and dulling of the affections of the heart, or by casting in of other proiects, of purpose to breed distractions in the time of dooing good duties, *Rom* 7.

5. By

5. By lusting, that is, by bringing-in of contrary desires, euill concupiscences, longings after forbidden things: and in these lusts vsually the flesh combines with the outward aduersaries of the soule, the world and the diuell; and kindles the fire of those inordinate desires, by dalliance with the world, or the diuel's temptations. And thus of the second point.

Why God doth suffer this war.

The third thing is a question; Why GOD should suffer the soule to be thus annoyed by the flesh; saying, He could haue made man again in Christ, as he made *Adam* in Paradise, and so haue vtterly abolished the flesh? For answer heerunto, three things may be said. First, that we are bound with all thankfulness to praise God for that grace he hath giuen vs in Christ, though it bee not full perfect; and so ought not to reason with GOD, why he gaue vs not more grace; and the rather, because wee look for a time, when wee shall bee more happy in that respect, than euer *Adam* was: and besides, though grace giuen vs, bee imperfect, in respect of degree, and so, lesse than *Adam*'s was; yet it is perfect, in respect of continuance: and so it is better than *Adam*'s. Thirdly, there may be diuers reasons assigned, why GOD did suffer the flesh to remain in vs after calling, for a time, that is, while wee warre in this world: for,

1. It shewes the greatnes of God's power, that can keep vs, notwithstanding such continual danger we are in.

2. By this conflict, diuers graces of the Spirit are raised vp and exercised, which else were of little

little vse; as, godly sorrow, pouerty of spirit, desire of death, and faith also hath much imployment about this combate.

3. By this combate, all the graces of God's Spirit are proued to be right, and not counterfet in the true Christians: for, no man can constantly beare armes against the flesh, but hee is a new creature. This combate, then, serues for the triall of the gifts and graces of Christians.

4. By this combate, wee are cured of the horrible disease of self-loue & pride in our selues, and made more to loue God, and trust in him; as knowing, that we deserue no fauour at his hand, nor can be strong in our owne might.

5. It is equall we should war, before we triumph; that wee should fight in the battels on earth, before we raign in heauen.

Lastly, it makes heauen and grace more precious in our sight, and breeds in vs a desire to bee dissolued, and so warns from the loue of this present euill world.

In the fourth place we must consider, by what means the soule may preserue it self against the treacheries and assaults of the flesh: and so the means is to be vsed either before the conflict, or in the conflict, or after the conflict.

Before the conflict, if wee would take a sound course to bee preserued against the danger of the flesh, we must look to these things:

1. We must stand vpon our guard, and keep a daily watch ouer our hearts and waies, and not be retchlesse to despise our owne waies, or neuer

take notice of our hearts: hee liues dangerously, that liues securely: we must take a diligent view of our owne naturall dispositions, to bee able to discerne distinctly, what it is the flesh vsually is prone to, or imployed in.

2. We must bee sure to commit our selues to God, and by faith lay hold vpon Iesus Christ, and settle our selues in our assurance: for that cuts off many of the maine aduantages of the flesh, especially it quencheth all those bellish darts that arise from doubtings and despaire: which is to discerne the flesh.

3. Wee must quicken in vs our hope of a better life: for that will shew vs so much glory to bee had in the seruice of Christ, as all the motions of the flesh will seeme vaine in comparison: wee are neuer allured by the lusts of the flesh, but when wee haue forgotten heauen, or are destitute of the liuely hope of it.

4. We must bee sober, in the vse of outward things, 1. *Pet.* 1. 13. and remoue from the flesh, those things wee obserue the flesh to bee apt to dally withall: if the flesh could be diuorced from the world, there were little or no danger.

5. Wee must withall readines, vpon all occasions, entertaine all good motions any way cast into vs by Gods Spirit: for as those are set vp and nourished, the flesh is subdued and kept vnder.

6. Wee must daily commit our selues and our soules to God by prayer, and beseech him to keepe vs, and accordingly to begge strength to auoid

auoid those euils, which by nature wee find our selues most prone to, 2. *Tim.* 1. 12.

Now if the flesh, notwithstanding, doe on the sudden (either prouoked by the world, or entised by the deuill) make assault and lust after euill things: then in the conflict, our armour must be,

1. Contrary lustings, *Gal.* 1. 17. The Spirit must lust against the flesh, by raising vp holy desires, and loathing of those base affections of the flesh.

2. Prayer: we must crucifie them, drag them before the Crosse of Christ, and there accuse them, shame them, iudge them, condemne them, and begge vertue from the death of Christ to kill them.

3. The Word of God. For as Christ beat away the deuill, by alleaging what was written: so should wee get store of places of Scripture, which wee might alleage to our owne hearts, when wee are entised to any sinne: and so the promises of the Gospell would bee as shooes to our feete; that neither thorny care prick, nor vaine pleasures defile vs: and so those promises are, because they both shew vs greater things then fleshly pleasures can bee, and withall shew vs such treasure in Christ, as may free vs from liuing in care.

Two rules are of excellent vse for this purpose.

1. To silence the flesh: When it assaults, not to suffer it to plead much, but presently resist it.

2. To looke to the beginnings of any corruption: not to dallie with it, and giue it way vp-

on pretence of safety: for it may strangely prouoke, and beyond expectation, if it bee not looked to at first.

After the conflict, wee must remember two things.

1. To giue thanks to God for the help of his presence, as accounting it a singular fauour to be protected against so vile an enemy.

2. To take heed of security; so to consider of our present deliuerance, as to looke for more conflicts.

In the fift place it is profitable, considering what reasons Christians haue to bee carefull of themselues, and attend their soules in respect of the flesh: for,

1. This combate is a dayly combate: the warre is neuer at an end: it is an aduersary, that neuer takes so much as a day of truce.

2. There is no safety or help, by running away: for thy aduersary is seated within thee, and thou canst not runne from thy selfe.

3. The flesh hath might and continuall aid from the diuell and the world; which, almost with infinite variety of occasions, ministers obstinacy to the flesh.

4. For want of care, many worthy Champions haue beene for the time foiled shamefully; as were *Noah*, *Lot*, *Dauid*, *Peter*, and others.

5. No Christian can auoyd it, but hath this combate within him, *Gal.*5.17.

And as these or the like reasons may breed care and watchfulnes: so hath the true Christian no

no cause of despaire, but rather many arguments of hope of good successe, and daily victories and triumphs ouer the flesh, if he be watchfull: for,

1. God hath prouided him of armour against those kindes of assaults: and it is mighty to preserue and subdue, 2 *Cor.* 10. 3, 4.

2. Christ in his power doth rest in vs, for this end, to assist vs in the combate, as we cry for help, 2. *Cor.* 12. 10.

3. We fight against an aduersary hath beene often foiled by all sorts of Godly Christians, and by our selues in diuers particular combates; yea, against an aduersary, that hath receiued a deadly wound that cannot bee cured: for, so the flesh the first day of our conuersion was mortified. All that are Christs, haue mortified the flesh with the lusts thereof.

4. Wee haue assurance of victory, if wee resist, *Rom.* 8. 38.

5. An incorruptible Crowne is laid vp for all that ouercome, 2. *Tim.* 4. 7, 8. *Reu.* 2.

Now, for the seuenth point: wee obtaine victory against the flesh diuers waies, as,

How many waies wee get victory ouer our lusts.

1. In our iustification, when wee by faith obtaine the pardon of our sinnes committed, and a righteousnes able to couer vs, notwithstanding all the spite the flesh doth vs. This is our victory in Christ, *Rom.* 7.

2. In our sanctification: and so wee get victory.

1. When we conquer some sins wholly, so that we neuer commit them againe.

2. When we turn, and subdue the power of the sin that remains; so as they cannot raigne, though they rebell.

3. We shall haue our finall and full victory in our glorification in the day of CHRIST, when the flesh shall be vtterly abolished for euer.

Now for the eightth point: wee may knowe, that wee are not at any time ouercomne, by these signes, if we finde them in vs.

Signes to knowe whether we be ouercomne of our lusts.

1. If wee iudge our selues for all knowne sinnes; so as there be no sin arising from the flesh, but wee condemn it, and keep our selues as men condemned in the flesh, being grieued at the rebellion of the flesh in vs, *Rom.* 7. 1. *Pet.* 4. 7.

2. If we hold fast our assurance of faith, we are safe, so long as we keep the faith, 2. *Tim.* 4. 7.

3. If wee goe on in our Christian way or course, and doo not giue-ouer the practice of knowne duties, against the light of our consciences: if we finish our course, 2. *Tim.* 4. 7.

Vse 1. The vse of all should be,

First, for information; and so two waies: for,

1. It shewes the miseries of such persons as neuer feel this combate, that haue all quiet in them: it is a signe, the flesh and the diuell rule all, and there is no sanctified Spirit to resist.

2. It shewes the folly of some godly persons, that are troubled, as if their states were not right, because they finde such a combat in themselues: whereas they should rather conclude the contrary, that therefore there is some workmanship of Christ in them, which is so opposed by the

the fleſh and the diuell; and that it is the caſe of all the godly, to bee aſſaulted with rebellious thoughts and deſires, and other practices of the fleſh, reckoned vp before.

Secondly, for inſtruction: and ſo it ſhould teach Chriſtians, and warn them to take heed of three things, *viz.* of ſecurity, deſpair, and fainting: for, all theſe are miſchieuous. We may not be ſecure, ſith we haue ſuch an enimy within vs: nor muſt we be too much out of hope, or deſpair of ſucceſſe, for the reaſons before alleaged: nor yet muſt wee giue way, ſo much as to fainting of ſpirit; but pluck vp our owne hearts, and, with truſt in God's grace, reſiſt ſtill the riſings of corruption, till we get a finall victory.

Verſe 12. *And haue your conuerſation honeſt amongſt the Gentiles; that they which ſpeak euill of you, as euill doers, may by your good works which they ſhall ſee, glorifie God in the day of their viſitation.*

HItherto of the dehortation. The words of this verſe are an exhortation: wherein conſider both what hee exhorts to, and by what reaſons. The matter hee exhorts to, concernes their outward conuerſation, which he would haue to be honeſt and amiable. The reaſons are,

First, becauſe the Chriſtans liued among Gentiles, that imbraced not the true Religion.

Secondly, becauſe diuers of theſe Gentils were ſo ſpiteful againſt the Chriſtians, that they would

take all occaſions to ſpeake euill of them.

Thirdly, becauſe ſome of them that now did ſpeake euill of them, might hereafter be conuerted to the true Religion.

Fourthly, becauſe if they now obſerue their good works, when they ſhall be viſited of God, they will much magnifie them to the great glory of God.

That which he then exhorts them to, is the care of their conuerſation, which he amplifies, by ſhewing what kinde of conuerſation hee would haue it to be, *viz.* A fayre or honeſt conuerſation.

And haue your conuerſation honeſt.]

Diuers things may be hence obſerued.

Firſt, that a ſound Chriſtian muſt ſhew himſelfe to bee ſo by his conuerſation; a Chriſtian muſt ſhew the power of his Religion by his works, and by ſound practice; and that too, amongſt men abroad, he muſt be knowne by his fruits, *Col.* 1.9,10. *Tit.* 2.12. and therefore the Apoſtle beſeecheth them to proue before the Gentiles, that they were true Chriſtians, by their works and conuerſation. This reproues their diſcontentment that are vexed, becauſe they are not reputed for ſound Chriſtians, and yet ſhew no care of a conſcionable behauiour in their dealings and carriage among men; and withall, this may warne all ſorts of Chriſtians to looke to themſelues, that they be not deceiued with vaine ſhadowes in pretences; for 'tis not talking and diſcourſing of Religion will ſerue turne, nor the frequen-

frequenting of the exerciſes of Religion ; nor is it enough to doe ſecret duties : but they are bound to the good behauiour generally in their carriage amongſt men. This is the firſt point.

Secondly, from the coherence wee may note alſo, that a man muſt firſt reforme his heart, and then his life ; hee muſt firſt get a cleane heart, freed from luſts, and then looke to his conuerſation : Holineſſe muſt bee both within and without ; hee is an hypocrite, that hath a fayre conuerſation, and a foule heart : neither may hee pleade the goodneſſe of his heart, that leades a foule conuerſation ; both muſt bee ioyned together.

Thirdly, we may hence note, that euery Chriſtian muſt be carefull, and looke to it in particular, that his conuerſation be honeſt : honeſty of life, is with ſpeciall care to be intended ; now this muſt be explicated.

The word tranſlated Honeſt, ſignifies properly, Fayre ; and the Tranſlatours reſpecting the matter of our conuerſation, render it well, Honeſt ; ſo as withall for the manner wee adde, that it bee a faire conuerſation : ſo that two things muſt bee obſerued in our conuerſation, the Matter and the Manner. For the Matter: We muſt bee ſure that we bee honeſt : It is a vaine thing to thinke of being religious, if wee fayle in honeſty ; wee muſt not onely ſtudie the duties of the firſt Table, but wee muſt be carefull to proue the power of our Religion in the

the ſound practice of the duties of the ſecond Table: we muſt liue righteouſly as well as religiouſly, *Tit.* 2.12. wee muſt adde vertue to our faith, 2. *Pet.* 1.5. and withall, we ſhould labor to excell in honeſty, to carry our ſelues ſo in all our dealings, that our carriage might allure, through the faireneſſe of our behauiour; we muſt in the things of honeſty, ſtriue for an alluring carriage. There be diuers things in our outward conuerſation, which ſet a great gloſſe vpon many actions, and certaine particular duties which ſhew exceeding comely in a Chriſtian mans behauiour; thoſe the Apoſtle would haue vs to ſtudie and bee carefull of, euen all things that are honeſt, and might win credit to the profeſſion of Religion, *Phil.* 4. 8.

Six things to be looked to, to expreſſe a fayre conuerſation.

This then is the queſtion: What are thoſe things which would ſo adorne the outward conuerſation of Chriſtians and make it faire and amiable? For anſwer heereunto there are things diſtinctly which are of ſingular praiſe, and much adorne a Chriſtians conuerſation, and make it faire.

The firſt is harmeleſnes, to bee free from all courſes of iniury, and cruelty, and oppreſſion and the like. A hurtfull and iniurious conuerſation is a foule and vnſeemely conuerſation.

The ſecond is diſcretion: when men carry themſelues with all due reſpect of their words, and the conſideration of the time, place, and perſons with whom they conuerſe: a diſcreete conuerſation, is a wonderfull faire conuerſation:

when

when as a fooliſh, vaine, raſh, conceited, talkatiue behauiour, is extremely irkeſome and lothſome, *Col.*4.5. *Iam.*3.13.

The third is quietnes and gentlenes, which excels, as it ſhewes it ſelfe. Firſt, by humblenes of mind, thinking meanely of himſelfe, & eſteeming others better then himſelfe, *Eſay* 4.2. in giuing honour, going before others, *Rom.* 12.13. Secondly, by peaceablenes, when men ſtudy to be quiet, *Eph.*4.11,12. and meddle with their own buſines, and auoid contention by all meanes, rather ſuffering wrong then proue quarelſome, *Heb.*12.14. Thirdly, eaſines to be entreated in caſe of offence taken, and willingnes to be guided in things profitable and good, *Iam.*3.17.

The fourth is ſobriety. When a man liues ſo, as hee is not blemiſhed, either with filthines, or drunkennes, or couetouſnes: a man that is vnſpotted of the world for any foule crimes, and withall can ſhew a mind not tranſported with the greedy deſires after earthly things, is much honoured, and iuſtly amongſt men: the worſt man cannot but acknowledge the praiſe of ſuch: So as men ſhew this in their dealings euidently, *Rom.*13.13. *Iam.*1.26.

The fift is fidelity and plainnes: when men are iuſt and true in all their dealings, and will keepe their words and promiſes, and abhor the ſinnes of deceit, and auoid ſubtilty and worldly wiſedome, and ſhew themſelues to bee plaine men, as it was ſaid of *Iacob*, that hee was a plaine man, not like ſubtill *Eſau*. This ought much to bee

bee ſought after by Chriſtians, that men may ſee their hearts by their words, 2. *Cor.* 1. 12.

The ſixt is profitablenes: rendred in the end of this verſe, good works. They lead a faire conuerſation, that doe good, and are helpfull to others, and ready to ſhew any kindnes or mercy to any that liue neere them, or haue occaſion to vſe them. This is an admirable prayſe.

Vſe. The vſe ſhould be, therefore, to teach vs to ſtudy how to adorne our conuerſation with ſuch integrity and vertuous behauiour, as may winne prayſe and reputation to our profeſſion; eſpecially we ſhould at leaſt ſhunne all thoſe hatefull euils, which by experience we finde to bee grieuous and lothſome, and are to be accounted as blemiſhes in our conuerſings, being things as are in a ſpeciall manner lothſome, and prouoke ill opinion in others, as being againſt honeſty and that faire conuerſation ſhould bee found in vs: as,

Firſt, the ſins of vncleanneſſe, and whoredome, and fornication, and laſciuiouſnes, and filthy ſpeaking, *Rom.* 13. 13. *Eph.* 5. 3, 4.

Secondly, the ſins of drunkennes and riotouſnes, *Rom.* 13. 13. 1. *Pet.* 4. 3.

Thirdly, the ſinnes of paſſion, malice, wrath, bitternes, crying and euill ſpeaking, *Eph.* 4. 31.

Fourthly, ſinnes of deceit, lying, diſſimulation, and hypocriſie.

Fiftly, Pride, ſtatelines, deſire of vaine glory, *Gal.* 5. 26.

Sixtly, backbiting, complaining, cenſuringe, iudging, *Mat.* 7. 1. *Iam.* 4. *Gal.* 5. 13.

Seuenth-

Seuenthly, idleneſſe and ſlothfulneſſe, 1. *Theſ.* 4. 11, 12.

Eightthly, to bee a buſie-body in other mens matters, prying, and inquiring, and meddling with things that belong not to them, 1. *Theſ.* 4. 11, 12. 1. *Pet.* 4. To which, adde prattling and talkatiueneſſe, 1. *Tim.* 5. 13.

Ninthly, ſuch courſes as haue appearance of euill in them: ſuch are, the vſe of vain apparell, and wilfull reſorting to perſons and places that are of euill report.

Thus of the matter to which he exhorts. The reaſons follow, why they ſhould bee carefull of an honeſt and faire behauiour; and firſt, becauſe they liue among the Gentiles.

Among the Gentiles.] Thoſe Gentiles were ſuch as liued in their naturall idolatry, the nations that had not receiued the Chriſtian faith.

Thoſe that think this Epiſtle was written onely to the prouinciall Iews, alleage the words of this verſe to proue it: for, they ſay, it was written to ſuch as liued among the Gentiles, and were no Gentiles: and they onely were the Iewes.

But this reaſon is of no force: for, thoſe Gentiles, that were conuerted to the Chriſtian faith, became Chriſtians, and ſo were no more Gentiles or Pagans: and ſo theſe words may bee vnderſtood of all ſorts of Chriſtians that liued among the vnconuerted Gentiles, whether they were in their naturall eſtate, either Iewes or Pagans.

In

In that the Christians liued among the Gentiles, and must, by their faire conuersation, bee rightly ordered towards those Gentiles, diuers things may be obserued.

First, we may hence note, how hard a thing it is to recouer men from a false religion, though their religion bee grossely absurd. In this place, whither the Gospell came, we see multitudes of men remained Gentiles still, and would not receiue the Christian faith. And this is the more to be noted, if we either consider the reasons the Gentiles had to remain in their religion, or the manifest causes they had to mooue them to imbrace the Christian Religion: for, for their owne religion, they might easily obserue these things amongst many other: First, their palpable and sottish idolatry, in worshipping so many gods, and those so accounted to bee gods, being many of them apparantly but senseless creatures; as, the Sunne, Moon, and Starres, others of them but dead men; and others of them such, as of whom there was not the least colour or appearance of Diuinity. Secondly, the most notorious wickednes of life, which did euery where abound in all the nations that were Pagans, *Rom.* 1. Thirdly, that they followed a religion that gaue them no hope of a better life after death, nor could describe any estate worth the desiring. Fourthly, there was no agreement among them, what should be the chief Good, while they liued: but men were carried according to the sensuall desires of their owne hearts.

On

On the other side, for the Christian Religion, they saw that the doctrine of it was euery where prooued by miracles; and that their owne Oracles, in euery place where the Gospel came, were put to silence. Besides, they might obserue, that the Christian Religion did teach the most absolute way for holinesse of life, and that the Christians did liue the most vnrebukeably of all others, yea, did with gladnes dye in the defence of their Religion: and further, the Christian Religion did shew them the glory of heauen, and discouered that certain estate of most blessed Immortality.

Quest. But, may some one say, What might be the motiues to the Gentiles, to make them continue so obstinate?

Ans. There were, chiefly, fiue things which caused this obstinacy in the Gentiles. The first was the tradition of their fathers & forefathers: they would not forsake that religion, which for so many hundred yeers their Ancestors had professed, 1. *Pet.* 1. 18. Secondly, the god of this world did mightily labour to blinde their eyes, that they might not vnderstand the Gospell, 2. *Cor.* 4. 4. Thirdly, they saw, that the Christian Religion was persecuted in all places, both by reproaches and martyrdome. Fourthly, they would not receiue the Christian Religion, because there were but few that professed it, and that their wise men and great men of the world, for the most part, did reiect it, 1. *Cor.* 1. The last and chief reason was the loue of their sins, which they

they saw they must forgoe, if they embraced the Christian Religion. It was true also, that the wickednesse of some hypocrites that crept in among Christians, did make the way of God euill spoken of, and many Gentiles to blaspheme, *Rom.* 2. I might adde, that the doctrine of Christs Passion, was a scandall vnto many Gentiles, who accounted it as a fooliſh thing, to beleeue him as a Sauiour, that could not saue himselfe from so ignominious a death; being willingly ignorant of the necessity of that oblation of Christ, as the Surety and Sacrifice for our sinnes.

It is profitable to consider of the obstinacy of these Gentiles, together with their motiues: for, first we may see that they stood vpon the same grounds in effect, vpon which the Papists do rest at this day; for the Papists maine allegations are, the traditions of Fathers and Fore-fathers, together with the multitudes of people that follow their Religion; but especially the consideration of the wofull estate of forlorne men, should teach vs with the more thankfulnesse to celebrate the prayse of Gods mercy to vs, that did subdue our natures, and draw vs out of blindnesse and wickednesse, into the true Religion, and into the kingdome of Iesus Christ: And Ministers should hence learne with patience to doe their worke, and not to be discouraged, though multitudes of people bee not brought to the obedience of Christ; they must not looke to speed better then the Apostles, who in all places left thousands of people that would

not

not regard them nor their Miniſteries, 2. *Tim.* 2. 25,26.

Laſtly, we ſhould learne euen of wicked men, how wee ſhould entertaine the truth; for if it bee ſo hard a matter to get men to change their minds when they hold groſſe errors and falſhoood; how ought we to ſtick to the truth when wee haue receiued it, and not receiue any other doctrine, though an Angell from heauen ſhould teach vs otherwiſe then is written in the Word of God? *Gal.* 1. 7.

Doct. 2. Wee may hence alſo note, that God is pleaſed to ſuffer his children in this life to liue amongſt wicked men. A godly man can liue no where, but there are ſome wicked liuing there; the tares will growe vp with the Wheate. There may be diuers reaſons aſſigned of this, why God doth not gather his people altogether from the places where wicked men dwell, as: Firſt, God doth hereby try his people, whether they will forſake the inticements of the wicked, and cleaue to him and his truth; the more by-waies there are, the more prayſe to him that keepes the right way. Secondly, God doth by the wicked many times refine and purifie his ſeruants; by reaſon of the wicked, he both keeps them cleane, and if they gather any filth, by them he waſheth them: wicked men are many times God's Laundreſſes to godly men: for, if God appoint them to chaſten his ſeruants; they will doe it throughly, both by reproches, and other waies. Thirdly, the Kingdome of Chriſt muſt bee ſet vp among wicked men, becauſe amongſt

mongſt them are many of God's Elect, which are in due time to bee conuerted from their wickedneſſe. Fourthly, hereby the power of Chriſt is magnified, that can ſet vp and maintaine his Scepter in the middeſt of his enemies. Fiftly, by this courſe God's patience is prolonged; for God is pleaſed, for the godlie's ſakes, to forbeare thoſe deſtroying Iudgements which elſe would fall vpon the wicked.

The vſe ſhould be, to teach vs to beare with patience the inconueniences which befall vs in our places and callings, by reaſon of the neighbourhood of wicked men, as knowing that it is the condition of all the Godly, and hath alwaies beene ſo, and is ſo in all places; and therefore to reſolue with our ſelues, rather to learne how to carry our ſelues fairely and honeſtly among them, then through impatience without calling, to ſhift our places, or without charity, to make any ſchiſme or rent in the Church. Secondly, ſince on Earth it will be no better with vs in reſpect of our habitation; we ſhould therefore learne the more to deſire to be in heauen, where all the people ſhall be righteous: ſince there is ſo much vnrighteouſneſſe in this World, we ſhould long for theſe new heauens and new earth, wherein dwelleth righteouſneſſe. We ſhould be the more thankful, if God eaſe vs, in any degree, of the moleſtations of wicked men, either ridding out manifeſt Idolaters, Pagans, or Papiſts, or reſtrayning thoſe that are with vs, from vnquietneſſe, and tumult, and daily ſlander; or comforting vs with a large fellowſhip of the Godly.

ly. Fourthly, It ſhould teach vs circumſpection, ſeeing the dayes are euill, both to hold forth our owne light in the midſt of their darkenes, & to take heed that we truſt not euery man, nor beleeue euery thing: a holy reſeruednesſe will become this Doctrine. Fiftly, the zeale of Gods Houſe ſhould the more ouercome vs to ſtriue to winne men to God, and prouoke them, as wee haue occaſion and ability, to the loue of God, and the true Religion. Sixtly, we ſhould cleaue the faſter to the ſociety of the Godly, and ſtriue together, and contend for the faith, ſeeing that we are alwaies in the midſt of our enemies. Laſtly, it may bee a great comfort to ſuch as can quiet themſelues well towards wicked men, that can keepe their way, and be ſtill vpright and vndefiled, that can alſo keepe peace, and winne loue from their very enemies, that can doe valiantly in the winning men to the liking of Religion for their ſakes. To bee good among the good, is not ſingular; but to bee euill among the good, is abominable; and ſo is it an admirable prayſe to be good among the euill.

Doct. 3. That in ſome caſes the conuerſation of a Chriſtian may extend it ſelfe euen to wicked men. Some one will ſay, We are forbidden conuerſation with them, how then can wee conuerſe with them? *Anſ.* Firſt, our conuerſation may reach vnto them by fame or report; ſo the Chriſtians conuerſed among the Gentiles, in that what they did, was diſcourſed of among the Gentiles: But this is not all; for in ſome caſes we may goe among them lawfully, euen into their preſence and company;

In what caſes it is lawfull to conuerſe with wicked men.

pany; as, First, in case of negotiation in things of necessitie, as trade, publike seruice, or the like. Secondly, in case of naturall or ciuill obligation to them; as children, wiues, seruants, subiects, may not withdraw their attendance or seruice from them, but may and must conuerse with them. Thirdly, in case of Religion, men that intend to admonish, confute, perswade or winne them to the loue of Religion, may for that end conuerse with them; but then two cautions must be obserued: First, that the party that would so conuerse with them, must be able to admonish or confute, &c. Secondly, such an end must not bee made a pretence, onely to couer needelesse society with them. Lastly, a difference must be put betweene the open enemies of God, and such as giue some hope of inclination to Religion, though yet they be not manifestly Religious. There are some persons that are inoffensiue, so as they are not guilty of any grosse and open crime, and seeme to fauor Religion and the exercises thereof, and doe desire the society of the godly, and take no pleasure in euill company; now we must beware that we iudge not rashly of these, to account them as Gentiles, and such as are without; and with these wee may hold more sure society.

Doct. 4. It may be lastly hence obserued, that to conuince or winne the Gentiles, honesty of conuersation is chiefly to be respected; honesty, I say, not Religion. To shew the practice of religious duties before them, is a way to irritate them: they must bee beaten with their owne weapons, and ouer-

ouercome in the things they profesſe to bee good. The way to amaze them that are without, is to ſhew, that religion formes in vs ſuch things as they confeſſe to be good, yet cannot come to, or not in ſuch a manner or degree: ſuch as are faithfulnes, chaſtity, meekenes, wiſedome, taciturnity, mercy, or the like. The vſe ſhould bee therefore to teach godly chriſtiãs, in the places where they liue, to looke to this poynt: not onely to liue without offence, but to ſtriue to excell in the vertues that concerne outward honeſty of life. And to this end it were excellent, if Chriſtians would marke, in in what things the men of the world where they liue, doe ſtriue to excell; and not reſt ſatisfied, till they can make all ſorts of men diſcerne, that Religion hath made them euen in thoſe things to goe beyond them: And thus they ſhould not ſuffer themſelues to bee put downe by Papiſts or any carnall perſons, in workes of mercy, or truth in their words and promiſes, or quietnes of diſpoſition, or magnanimity, or the like; and the rather, becauſe their praiſe is of God: whereas carnall men haue onely the praiſe of men. And beſides, the true Chriſtian ſhall haue a recompence of reward in heauen, *Epheſ.* 6. 8. whereas the Phariſe hath his reward onely in this life. And further we ſhould bee more carefull to winne praiſe to our God & the true Religion, then they are to get applauſe to themſelues, or a ſtrange god. And wee are in the light, they are in darknes: it were a ſhame they ſhould do their work better in the darke then wee in the light, *Rom.* 13. Thus of the firſt reaſon.

The second reason why they should bee carefull of their conuersation, is, because the Gentiles are apt to speake euill of the Christians, as euill doers.

That whereas they speake euill of you, as of euill doers.]

From hence three things may bee obserued.

First, that it hath beene the lot of godly men to bee euill spoken of and traduced: As wee see the Christians Churches in the primitiue times were exposed to the infamous reports of the Gentiles. Two things would be heer explained: First, that it hath alwaies beene so: And then the causes of it. For the first, that it hath alwaies beene so, is cleare by instances of all times; before the Law, vnder the Law, and in the time of the Gospell.

1. Before the Law:

Ismael scoffes at *Isaac*: and *Iosephs* brethren scorne and reuile him. *Iob* was accused as an Hypocrite by his owne friends, and scorned by the basest of the people, *Iob* 30.1. So was it with *Moses* and the *Israelites*, *Heb.* 11.26.

2. Vnder the Law.

Dauid was slandered by many, *Psal.* 31.12. The abiects teare his name, and ceased not, *Psal.* 35.15. The drunkards sang of him, *Psa.* 69.13. he was a reproach of men, a byword, a prouerb, &c. So in the Prophet *Esays* time, *Esay* 8.18. and 59.16. and 51.8. *Ieremy* complains, that they consulted how to deuise deuices against him, and to smite him with the tongue.

3. Vnder the Gospell.

1. Looke to the Author and finisher of our faith, Christ Iesus: he was charged with gluttonie,

Mat.

*Mat.*11.18. blasphemy, *Mat.*26.65. madnes, *Ioh.*10.20. to bee a deceiuer, *Ioh.*7.22. and to haue a diuel, and work by the prince of diuels.

2. The Apostles were made a spectacle to men and Angels, and accounted as the off-scowring of all things, 1.*Cor.*4.9,10,13.

3. Yea it is foretold to be the case of all Christians, *Math.*5.12. *Gal.*4.29.

The causes of those reproaches follow.

First, in wicked men: it is their naturall hatred of the truth and goodnes, 1.*Ioh.*2. and 3.

Secondly, in the diuell: it is his policy, heere by.

1. To keepe men from embracing a religion that is so traduced, *Acts* 28.

2. To discourage and hinder the weake Christian, and to make him fearefull in the way of God.

3. To pull back certaine men which were going towards the Kingdome of God.

Causes why godly men are euill spoken of.

Thirdly, in Gods will: heereby to trie the constancy of his seruants, and to make them liue more watchfully.

Fourthly, in Christians themselues, it is

Sometimes long of hypocrites that breake out into scandalous courses, and so make the way of God euill spoken of.

Sometimes it is the indiscretion and weaknesses of some Christians, which first set wicked men aworke.

But chiefly it is their goodnes, because they will not run with the wicked into the same excesse of riot, 1.*Pet.*4.5. *Psal.*38. 1*Ioh.*3.

Thus of the first doctrine.

Doct. 2. The second thing may be noted from hence, is, that to speake euill of the godly, is a property of wicked men, of men not yet visited of God. Such as dishonour godly Christians, did neuer indeuour to glorifie God himselfe, 1. *Cor.* 6. 9,10. *Psalme* 15. *Romans* 1. 29,30. and therefore their tongues that are giuen to reuiling of the godly, are said to bee set on fire from hell, *Iam.* 3.

Doct. 3. The third thing is, that to speake euill of the good, is a vice that all wicked men are guilty of, as heere hee supposeth it to bee the sinne of all the Gentiles, so of all men by nature, *Rom.* 3. 12,13.

It followeth that I should shew the vses may bee made of the three doctrines together; but first a question may be asked; and that is,

Quest. Whether may not euill bee spoken of godly men at all, and in no case? I answer, Euill may not at all be spoken of them in these cases following.

In what cases it is not hurtfull to speake euill of godly men.

First, in things that are hidden, thou maist not iudge them; as, thou mayst not meddle with the for the thoughts and intents of their hearts, 1. *Cor.* 4. 5.

Secondly, in things doubtfull, of which there is no proofe for in such cases all men must speake and iudge the best.

Thirdly, in things indifferent they may not bee censured, either for their iudgement, or practice, *Rom.* 14.

Fourthly, things secret, though euill, yet may not bee carried about or discouered: for hee that reueales a Secret, goeth about as a slanderer, *Prouerbs.*

Fifly,

Fiftly, they must not bee euill spoken of for meere frailties and infirmities: for, loue must couer a multitude of those euils: and their nakednes heerein must bee couered.

Sixtly, they must not be euill spoken of behind their backes for any euils, vnlesse it bee when they are incorrigible, or may infect others, or otherwise, that their sinnes bee spoken of for some manifest glory of God: Backbiting is directly condemned.

Seuenthly, not for any faults for which they haue truely repented.

Eightly, not in any case so, as to iudge them with a finall sentence: to pronounce absolutely of their estates, that they are hypocrites, or shall bee damned.

Laftly, euill must neuer bee spoken of them for weldoing: no man may dare to call good, euill.

Otherwise in things that are apparantly euill, they may bee reproued by Magistrates, or Ministers, or Parents, or Masters: yea and by any that is able to admonish, so as their sinnes bee not spoken of with hatred or meere desire to disgrace them.

The vses of all this are for instruction, and so both to wicked men and godly men. And so it is needefull to bee attended, because all of vs either doe reproach, or are reproached.

Wicked men should be warned, if it be possible, to repent of this sinne and forbeare it, and that for many reasons.

Reasons against euill speaking.

First, if they consider Gods commandement, which forbiddeth all excesses of this kind, *Psalme* 33. 13. *Tit.* 3. 1.

Second-

Secondly, if they conſider the cauſes of their euil ſpeaking; which as was ſhewed before, is the malice of their owne hearts againſt the truth, and the eſpecial working of the diuel, who is the fire of hell, that ſettes their tongues aworke, *Iam. 3.*

Thirdly, if they conſider that this is the diuels ſpeciall ſinne, to bee an accuſer of the brethren, & from thence hath his name in other languages: And wilt thou make a deuill of thy ſelfe; or diſcouer ſuch a diuelliſh property in this nature?

Fourthly, if they conſider the effect of this ſin of reproaching and ſlandering the godly, either to the godly, or to themſelues.

Firſt, to the godly: what miſchiefe do they? Euill words are compared to ſwords and razours.

It is a kind of murther: it is as hatefull as if they did cut or pierce their bodies: and beſides, to what grieuous contempts and indignities many times doeſt thou bring them by thy lies and ſlanders?

Secondly, to thy ſelf: conſider what thou bringſt by ſpeaking euill of the godly.

1. Though thou doe it neuer ſo ſecretly behind their backes, yet it is ouerheard and will come out: how wouldeſt thou be aſhamed, if hee, of whome thou ſpeakeſt, ſtood behind thee, when thou didſt ſlander him? O man, conſider, though the godly man neuer hear thee, yet God doth hear it, and all thou ſayeſt, thou muſt beare thy ſhame for it.

2. Obſerue what interpretation God makes of it: hee cals this ſinne, blaſphemy: for ſo the word

word is in the originall, *Col.* 3.8. to note thereby, that hee is vexed at this sinne of vilifying his people, as if it were the reproaching of himselfe.

3. Consider what a shame it will be to thee: when God shall cleare the innocency of his seruants, how wilt thou bee confounded when they are iustified?

4. Consider what hurt it doth thy self and others: it is a great means to set you further off from the Kingdome of God, and to harden your hearts against the cares of your owne reformation and saluation: Euill words corrupt good manners. Thou losest so much euen of naturall honesty, as thou admittest of euill in thy tongue.

5. Consider the punishment from the Lord. This is a sinne that God hath grieuously threatned, as these places shew: *Psalm* 50.20. and 109. 29. *Esay* 51.18. *Psalm* 31.18. *Esay* 41.11,12. 1. *Pet.* 4.4,5.

And as it is euill, to speak euill of those that are godly, as it appears by these reasons: so it is monstrous, to be guilty of speaking euill in any of the cases following: as,

1. To speak euill of the absent, that cannot defend themselues.

In what cases, in particular, it is odious to speak euill.

2. To speak euill of such as God hath humbled and afflicted, and doo iudge themselues for their sinnes.

3. To speak euill of such as haue been friendly to vs, and shewed their louing respect of vs, and done vs good.

4. To speak euill of our superiours; as, godly Magistrates, and good Ministers.

5. To

5. To ſpeak euill of ſuch as are neerly linked vnto vs; as, of our parents: and ſo it is monſtrous vncomly, when wiues ſpeak euil of their husbands; and contrariwiſe.

6. To ſpeak euill of any, ſimply for godlineſs ſake.

7. To ſpeak euill of others, and yet be guilty of the ſame offences themſelues.

8. And ſo it is monſtrous, when men ſpeak euill of ſuch behinde their backs, to whom they ſpeak fair before their faces: this hooding of hatred and curſing with lying lips, is abominable.

So then, this doctrine againſt euill-ſpeaking, doth in a ſpeciall manner light vpon ſuch perſons, as are guilty of any of thoſe waies of euil-ſpeaking. And thus of the vſes that concern wicked men.

Secondly, godly men bee alſo inſtructed from hence. For, ſince this doctrine telles them, that it hath been the lot of godly men in all ages, to bee euill-ſpoken of in all places where they liue, they ſhould thereby bee made carefull to order themſelues aright, in bearing reproaches in a right manner; as reſolued to prepare for the triall of this affliction, if they be not ſcourged with it: for, as the diuell, when he gaue-ouer to tempt Chriſt, is ſaid to ceaſe but for a ſeaſon; ſo, if wicked men hold their tongues, we muſt not think they will be quiet alwaies: for, till God turn their hearts, they are apt to ſpeak euill.

Now, that a godly man may be rightly ordered in reſpect of reproaches, hee muſt look to three things.

First,

Helps against reproaches, to bear them.

First, he must be sure he bee free from this euill himself, that hee help not the wicked against the righteous, and by his owne intemperance, raise euill fames; by reason of which, Religion is euill-spoken of: for, railing, cursing, slandering, censuring, and the like, will make the very godly look like wicked ones, yea, like the diuell himself. Shall it bee accounted a Paganish offense? and shall a godly Christian bee guilty of it? Especially such Christians should be extremely abased for their euill natures, that raise euill reports of other Christians, in cases where wicked men themselues are silent.

Secondly, that hee carry himself in a holy manner when he is reproached: and so he must remember two things.

1. That hee render not reuiling for reuiling; but, if he finde himself stirred, with *Dauid* to go to God, and betake himself to praier, *Psalm* 109. 4. 1. *Pet.* 3. 9.

2. That he striue to confute them by reall apologies: and so he doth, if hee endeauour to put them to silence by his good works, and a carefull course of conuersation.

Thirdly, because the godliest men may haue their passions, and may bee stirred vp with such indignations (as appears, *Ier.* 8. 18, 21.) hee must labour to fense his owne heart with store of arguments, that may make him patient and comfortable vnder this crosse: and thus it should comfort him to consider,

1. That no reproaches can make him vile in God's

God's sight: how vile soeuer he seem to bee vnto men, yet in God's eies he is honourable, *Esay* 43.4.

2. That thou art but as an euill doer, not an euill doer. It is not miserable, To be as an euill doer: but it is miserable, To be an euill doer, *2.Cor.6.* 8,9.

3. This is not to resist vnto bloud, *Heb.* 12.3. This is a farre lesse crosse than hath been laid vpon many of the best seruants of God: they haue lost their liues in the defense of pure Religion.

4. That howsoeuer it go with thee in this life, yet in the Day of Iesus Christ thy innocencie shall bee cleared, and thy faith and sincerity shall bee found vnto praise, and honour, and glorie: thou shalt haue aboundant praise in that Day, *1. Pet.*1.7.

Thus of the vse that concernes either wicked men, or godly men. There is yet a vse that concerns all men: and that is, To take heed of receiuing euill reports against the godly: for, seeing it is so vsuall for ill-minded men to deuise & divulge euill reports of them, all men should be wary, and take heed of receiuing the euill speeches that are bruited or spoken of any in the businesse of godlinesse. The receiuing of false reports is forbidden in Scripture, as well as the deuising or divulging of them, *Exod.*23.1. And it is made a signe of a wicked dispositon, To giue heed to false lippes: and that man is himself a lyar, that harkneth to a naughty tongue, *Pro.*17.4. And therefore GOD will plague in hell, not onely lyars, but such as loue lies, *Rev.* 22.8. And a good man is said to haue this property,

perty, that he will not receiue an ill report against his neighbour, *Psal.* 15. And by receiuing euill reports, a man becomes accessary to the slander, and guilty of it: for, as it is true, that the receiuer of euill-gotten goods is accessary to the theft; so is it in the case of slander, and somewhat worse: for, there may be theeues, though there bee no receiuers; but there can be no slanderers, without some to receiue the slander. Neither is there any great difference between the tale-bearer and the tale-hearer: for, the tale-bearer hath the diuell in his tongue; and the tale-hearer hath the diuell in his eare.

Quest. But what should wee doo to auoid tale-bearers, or if we do hear reproaches or slanders of other men?

Ans. As the North-winde driues away the rain; so must thy angry countenance doo the slandering tongue: thou must not any way shew any liking of his discourse, but the contrary: yea, and further, thou must, as farre as thou art able, make apology to the godly man that is euill-spoken of. And the tongue of a godly wise man should be in this sense healthfull, because it should be ready to heal that wound which the tale-bearer hath made in the name of his neighbour, *Pro.* 12. 18. & 25. 23.

Thus of the second reason.

The third and fourth reasons are contayned in these last words, *viz. That they may by your good works which they shall behold, glorifie God in the day of visitation.* The reasons are, because God may visit them: and if he doo, they will glorifie God vpon the remembrance

membrance of your good works.

But heer I purpose to handle the words as they lie in the order of reading them: and so I haue foure things to consider of. First, of good works; secondly, of the beholding of good works; thirdly, of the glorifying of God; fourthly, of the day of visitation.

Good works.]

Diuerse obseruations are implied heer:

First, that Religion sets men to work: there is labour in godlinesse. He must work, that will bee truely godly or religious. God entertains no seruants, but he sets them to work: they are called to labour all the daies of their life. Wee must work out our saluation: without working we cannot be saued, though our works be not the cause of saluation. This point proues, that the Gospell is not a doctrine of liberty: religion doth call men to working, not to liue as they list, but as he lists that died for them, and requires their seruice.

And secondly, this doctrine shewes who is a true Christian. For, as the Scripture is wont to describe a profane man, by saying, that hee is a worker of iniquity: so doth it auouch, that he is a godly man, that worketh truth and righteousnes, *Psal.* 5. *Pro.* 14.23. *Iohn* 3.21. *Psal.* 106.2. To be a worker of iniquity, imports three things: First, grosse knowne sin; secondly, a daily custome in the practice of it; and thirdly, an estimation of sinne, as the means of our happy life. The wicked man liues by sin, as the labourer doth by his trade. So heer, that man that will labour, and that constantly, about

bout the works of a holy life, making it his euery-daies care to doo God's will, and accounts it the happineſſe of his life to doo good duties, that man is a godly man. It is not talking of Religion will ſerue the turn, nor the ſhewes of it, but hee muſt work, and endure the labour of godlineſſe, *Iames* 1. 25. *Acts* 10. 36. And further, this ſhould teach Chriſtians, often to remember their holy calling, and examine themſelues what works they haue done, as ſuch ſeruants as deſire to giue a good account to their Maſter; and the rather, becauſe no ſeruants can haue fairer work: it is all good work: and ſeruants were ſo ingaged to their maſters, nor did owe more ſeruice; and becauſe neuer was ther a maſter that gaue better wages, than God doth to his ſeruants. And therefore let euery Chriſtian be daily carefull to look to his work, that, when his Maſter cometh, he may finde him ſo doing. Thus of the firſt point.

Doct. 2. Secondly, that works do eſpecially commend vs to the good opinions of men: it is our works muſt iuſtifie vs before men: by good works wee muſt winne teſtimony to our ſincere Religion from men. Faith iuſtifies vs before God, and proueth vs to be true Chriſtians; as works doo before men proue vs to be ſo. And therefore wee ſhould ſtriue, by well-dooing, to winne as much credit as wee can, to our Religion, among men, *Iam.* 3. 13.

Doct. 3. Thirdly, that the ſoundeſt way of confuting our Aduerſaries, is by our works: we muſt make reall apologies: we muſt put them to ſilence by well-dooing. Now, in that he calls the good

works done by them, their good works, I might note diuerſe things.

1. The neceſſity of good works: they muſt haue works of their owne: the good works done by others, auail not them, nor iuſtifie them.

2. The goodnes of God, that vouchſafeth to call thoſe works their works, when yet they were wrought by him, as hauing had their beginning from his grace and Spirit, *Eſay* 26.12.

3. It is true, that they onely can doo good works; good works are onely theirs: a wicked man cannot doo good works, becauſe his perſon is hatefull to God, and his nature altogether impotent; and though he may doo ſome actions, which for the matter of them are good, yet hee pollutes them with his ſinnes, of which hee hath not repented; and cannot bring them forth compleat for matter, manner, and end, *Tit.* 1. *vlt. Mat.* 6.

But, it is the goodnes of works which I eſpecially intend to intreat of in this place.

Good works.]

The goodnes of mens works may bee diuerſly conſidered; either according to the differences of works good, from ſuch as are not ſo, or according to the forms of good works, or according to the time of dooing works, or according to the vſes works are put to.

Wherein works are good.

For the firſt. Some mens works are neither good, nor ſeem to bee ſo; as, are the apparant ſinnes of men. Some mens works ſeem good, but are not; as, the almes, and praier, and faſting of the Phariſes. Some mens works are good, but ſeem not ſo, at

at leaſt in the eies of ſome men: and ſo the religious duties of godly Chriſtians ſeemed to bee vain practices of Sectaries and Innouators, *Acts* 28. and ſo *Paul*'s zeal and knowledge ſeemed madnes to *Feſtus*, *Acts* 26. Some works ſeem good, and are ſo: ſuch are the open good works of the godly, in the iudgement of godly men guided by charity.

For the ſecond. If works be tried by their form, then thoſe works are good works which are done with correſpondency to the reuealed will of God in his Word: they muſt bee commended in the Word, and done according to the directions of the Word; ſo that all works, done beſides or aboue the Law of God, are ſinfull and naught: and the dooing of the works of ſupererogation, or thoſe works they call Counſels, fall to the ground. And yet wee confeſſe, there were ſome works good, which were not commanded in Scripture; as, *Phineas* his work in ſlaying the fornicators; and *Maries* work, in anointing Chriſt vnto the buriall (for ſo it is called, a good work, *Mat.* 26. 10.); and *Abraham*'s work in ſacrificing his ſonne, and the like: theſe were good works, and had not warrant from Scripture, but were warranted by extraordinary calling thereto: and ſo they differ from the works of ſuperſtitious perſons, done without warrant ordinary or extraordinary.

For the third. The time of dooing ſome works, addes much to the conſideration of their goodnes; as for inſtance. The charitable & religious works, done by men before their conuerſion, are not to be reckoned good works, becauſe the perſon that

doth them, is not reconciled to God, and liues polluted in his sinnes. Likewise, the works of our calling, done in the week-daies, are good works; but, done on the Sabbath-day, are euill workes. So, works done too late, are not good; as, their prayers that would not answer when God called them, *Prouerbs* 1.

For the fourth. If the vses of works be respected, the outward works of wicked men, that for the matter of them are required in the Word, may be said to bee good works, because they are good for men vnto whom they are done: as, the almes of a Pharisee is a good work, in that it is good for the relief of the poor, though it bee not good in the sight of God; as failing of the right end, which is, God's glory. Thus of the acceptation of the tearms. The good works heer mentioned, are such as are good in God's sight, as beeing done in obedience to God's will, and by persons that are godly.

Now, concerning those good works, I propound diuerse things profitable to be considered of.

First, the rules of good works; which doo tell vs what must bee had, before a work can bee a good work.

Secondly, the kindes of good works, or what workes wee may account in the nature of good works; how many sorts of good works there are.

Thirdly, I would answer a question or two, needfull to bee considered of about good workes; and, in the last place, the vses of all.

For the first of those. There are many rules to be

bee obserued, before wee can doe works that God will account good. And those rules are absolutely necessary, and they are these:

Rules to bee obserued in doing good works.

First, the person must bee reconciled vnto God in Iesus Christ, or else all hee doth, will bee abominable in Gods sight. Hee must bee turned in Iesus Christ, *Eph.* 2. 10. Hee must bee pure, or else his work is not right, but polluted, *Tit.* 1. *vlt. Pro.* 21. 8. The people that doe good works, must be purified vnto God, being redeemed by Iesus Christ, and so made a peculiar people, *Tit.* 2. 14. Hee must be purged, and sanctified, and so prepared to good workes, 2. *Tim* 2. 21.

Secondly, his workes must bee warranted and required and prescribed in the Word of God: he must walke by rule: his patterne must be found in the Scripture, *Gal.* 6. 14. he must come to the light of the Word, that his works may bee manifest that they are wrought in God, *Iohn* 3. 21. The Scriptures giuen by inspiration of God to this end that the man of God might bee perfectly directed vnto euery work that is good, 1. *Tim.* 3. 16 17.

Thirdly, hee must propound a right end in doing his works: or else though the matter be good, yet the worke is polluted: as was shewed before in the instance of the almes of the Pharises: and this right end, is not the praise of men onely, or to merit thereby, but the glory of God chiefely, in the discharge of our obedience to God, and the edification of our neighbour.

Fourthly, The works must bee done in the name of Iesus Christ. Wee must relie vpon the merits

and intercession of Christ Iesus, as that which can cause our works to bee pleasing to God, *Col.* 3.17. Whatsoeuer it is wee do in word or in deed, all must bee done in the name of Christ, or it is done in vaine. Without faith it is impossible to please God, *Heb.* 11.6. Now our works are done in faith, first, when we beleeue and know they are warranted by the Word, *Iohn* 3.21. Secondly, when we beleeue GOD's promises concerning the reward of weldoing, *Heb.* 11.6. Thirdly, when wee fly to Iesus Christ to couer the imperfection of our workes from the sight of God, and so in that place, *Col.* 3.17. and fourthly, when our beliefe of Gods goodnes to vs, makes vs carefull to doe all the good wee can.

Fiftly, his works must be done with repentance for his sinnes, and the iudging of himselfe for the euill of his best works: by repentance, I meane not the first work of a sincere turning to God; for that is comprehended in the first rule: but the preseruation of himselfe in his vprightnes, and the daily indging of himselfe for his frailties: for if a godly man after his calling fall into presumptuous sins, his workes done all the time hee liueth in beloued sinnes, without the renewing of his repentance, are polluted, *Esay* 1.

Sixtly, his works must bee done willingly, not grudgingly, or of constraint, or onely to auoid shame or punishment: God loues a cheerefull giuer. That almes that is giuen with an ill will, or forced from men by the lawes or otherwise, is not accounted a work of mercy in Gods sight: to do mercy,

mercy, is not enough to make it a good work pleasing to God, but to loue mercy, *Mich.6.8.* and to come into Gods presence to do his seruice, is not pleasing, vnlesse we humble our selues to walk with our God.

Seuenthly, his works must bee finished: to intend it, or promise it, or begin it, will not serue turne: as in the case of mercy, to promise to contribute, or to begin for a day or a weeke, is not sufficient, vnlesse wee performe it, *2.Cor.8.* and *9.* So it is in repentance: it is then a good work, when it is finished, not when a man hath had some remorse, or vttred a word or two of confession, or praied for a day or two: but when a man hauing repented, repents still, till he haue soundly humbled himself for his sins, and reformed his waies So it is in generall in any work God settes vs to do, *Iohn 4.3,4.* *Ier.31.19, 20.*

Eightly, his works must bee his owne fruit, such as belong to him in his place and calling. As in the calling of the Ministry, his good work is, to preach the Gospell with all frequency, and diligence and power, &c. So in the Magistrate, to do the works of iustice: so in other callings, euery man must look to the duties of his owne place: and so it is in our generall callings; as Christians, we must doe those which are meet for repentance, which not onely concerne a penitent life, but such as haue a due respect vnto the performing things wee are called to in our repentance, *Luke 4.44. Acts 26.20.* Euery tree must not onely beare fruit, but his own fruit, proper to his kind: as the proper fruit of rich

men, is mercy, and if they had neuer so many praises otherwise, that they were courteous, wise, iust, chaste, &c. yet if they be not mercifull, their works are not good works.

Ninthly, his works must be full before God. It was an obiection against the Church of Sardis, that her works were not perfect or full before God; and therefore she is threatned, if she repent not, to feele the heauy hand of God, *Reuel.* 3.1.2. Now, as I conceiue, a mans works are not full, when he is not carefull of euery good work, which he knowes concernes him; as for instance: If a man pray, and yet bee not carefull of hearing the Word, his prayers are abomination to God, because his works are not full: there bee some duties which he makes no conscience to obey in, though hee know they bee required: hee turneth away his eares from hearing the law, his praiers are abominable, *Pro.* 28.9. If a man would be neuer so careful about Gods seruice, and yet make not conscience of the works of mercy required of him, his sacrifice is not accepted, *Hosea.* 6.6,7, &c. Thus the long prayers of the Pharises will not be regarded, if they deuoure widdowes houses, *Mathew.* 23. and so on the other side, if a man were neuer so mercifull a man, if hee were not also a religious man in the things of Gods seruice, his works would not abide triall before God: they were not good, because they were not full. And for this reason the works of ciuil-honest men are not good: such were *Paul's* works, *Phil* 3.6, which he accounts but dross and dung in comparison, verse. 8. of such as these.

Heb. 9.14. *and* 12.14.

Thus

Thus of the rules of good works: the kindes follow:

The vulgar commonly when they hear of good works, think of nothing but almes and hospitality, or other courses of shewing mercy. Now, though it be true, that works of mercy are good works, yet they are but one sort of good works, whereas the Christian is bound to bee ready to euery good work, 1 *Tim.* 3.17. and therefore it will bee profitable to informe our selues of the many waies by which we may doe good works: for, thereby such Christians as are not able to giue almes, may see a way how to inrich themselues in wel-doing other waies. These then are the sorts of good works:

Kinds of good works.

First, to beleeue, is a good work, yea it is instead of many good works, yea in some sence it is to vs instead of the works of the whole Law; as it is a meanes to lay hold on all the good works that euer Christ Iesus did. To put on the Lord Iesus, is a good work in a high degree: and so euery act of faith in all the passages of a mans life, is a good work: for this is the work of God, to beleeue, as our Sauiour shewes, when he giues that for answer for such as asked what they must do, to do the workes of God: *Ioh.* 6.28. *Rom.* 13, 12, 13.14. This is clearely acknowledged in these other Scriptures, 1. *Thes.* 1.3. 2. *Thes.* 1.11.

Secondly, all works of piety are good works; all works of worship, that is, such works by which a man doth seruice to God, are all in the number of good works: and so, to pray, to fast, to hear the Word,

Word, to receiue the Sacraments, &c. are good works; for, Godlineſſe hath the promiſes of this life, and of the life to come: and therfore it is profitable to all things, 1. *Tim.* 4. 8. And theſe workes muſt needs be accounted good works, for they are dear works: the bloud of Chriſt was poured out, that wee might bee clenſed from dead works, to ſerue the liuing God, *Heb.* 9. 14.

Thirdly, all works of repentance: all that a Chriſtian doth about his humiliation or reformation, are euangelically good works; as, if he confeſſe his ſinnes, and doo execution vpon his ſinnes; if hee make ſatisfaction for his treſpaſſes to men; if he reform himſelf, or his houſhold, or his charge: theſe and the like are all good works, 2. *Chron.* 19. 3.

Fourthly, to ſuffer for a good cauſe, is reckoned in the number of good works; as, to forſake father or mother, houſe or land, wife or children, liberty or life, for Chriſt's ſake and the Goſpell, it is in the number of thoſe good things ſhall haue good reward, *Mat.* 19. 29. *Ier.* 31. 16. *Ruth* 2. 11, 12.

Fiftly, works of mens particular callings, whether in the Common-wealth, or Church, or family, or any vocation or trade of life: ſo, workes of Iuſtice, are good workes; and to obey Magiſtrates, is called well-doing, verſe 14 of this chapter: ſo, to preach the Goſpell, is a good work, 1. *Tim.* 3. 1. So, in the family, for parents to bring vp their Children well, is a good work, 1. *Tim.* 5. 10. yea the labours of ſeruants in the family, are ſuch workes as ſhall haue reward of God, as well as workes of piety, *Eſay* 6. *Col.* 3.

Sixt-

Sixtly, works of mercy are good works, whether it be ſpirituall mercy to inſtruct, admoniſh or reproue or comfort, *Pſalme* 140. or whether it bee outward mercy, in giuing, lending, viſiting, defending the poore, or the like. All confeſſe theſe to be good works, *Act.* 9. 16. But that almes may be a good work, theſe three rules muſt bee obſerued: Firſt, that it be giuen of goods well gotten, elſe no goodworkes. *Eſay* 16. 8. Secondly, that hee that giues it, haue a good eie, to diſtribute where there is need: for to keepe a good houſe, and to entertain ruffians, and drunkards, and gameſters, is not a good work nor hoſpitality, becauſe heere is not a good eie. Thirdly, almes muſt bee giuen for a good end, not for the praiſe of men, or to merit thereby, *Mat.* 6. Thus of the kindes of goodworks.

The queſtions follow.

Queſt. 1. How can any workes done by any man in this life, bee accounted good, ſeeing there is none that liueth, and ſinneth not? yea al our works, euen the workes of the moſt righteous, are as a menſtruous cloth, *Eſay* 64. 6.

For anſwer heereunto, I ſay, It is true, that if God looke vpon the beſt works of the moſt godly in this life, and examine them by the rigour of his couenant, which he called, His couenant of works, then no fleſh liuing can haue cõfort of his works, but all will appeare lothſom as a menſtruous garment. But the works of the beleeuing Chriſtiãs are otherwaies to be conſidered of: For,

Firſt, they are tryed by the couenant of grace, by the benefit of which couenant hee is deliue-

red

How a godly man may comfort himself in his works.

red from the rigorous perfection of the Law, and his vprightnes is accepted in stead of perfection: he is now no more vnder the Law but, by God's grace & acceptation, his works are taken as if they had been perfect.

Secondly, he hath the benefit of Christ's intercession, who presenteth his works before God, couering the euill of them, and tendering them to God, who accepts them for the loue hee beares to his Sonne: and thus we read in Scripture, that Christ presents the praiers of the Saints.

Besides, that the Christian may not think too vilely of his works, but be comforted in the Lord concerning them, let him further consider these things:

First, that his good works haue the Spirit of Iesus Christ, which is in him for the Fountaine of them, 1. *Cor.* 12. 11. *Esay* 26. 12.

Secondly, that the bloud of Iesus Christ was shed, not onely for his iustification, but also for his sanctification, *Heb.* 9. 14.

Thirdly, that though his works are not good *effectu*, yet they are good *affectu*, they are good in desire: his desire was to haue them as good as God himself did require. And this, God is pleased to accept, as if the work were perfectly done.

Quest. 2. What are works good for, in that they are called good works?

Answ. I answer, first, affirmatiuely: they are good,

What works are good for.

1. To testifie our thankfulnes to God for all his benefits, in respect of which, wee are debters vnto God, *Rom.* 8. 12.

2. To

2. To assure the truth of our faith, as the fruits of faith, *Mat.* 7. 17. 1. *Tim.* 1. 19. *Iames* 2.

3. To witnes our election, and to make our calling sure, 2. *Pet.* 1. 10.

4. To discharge our duty of obedience, vnto which we are bound euen in the couenāt of grace.

5. To further the edification of our brethren, whom we help both by example, and by well-doing to them.

6. To winne wicked men to a better estimation of our Religion, and to stop their mouthes, as heer, so verse 15.

7. To glorifie God, as is in this place mentioned.

8. They are good to make vs capable of rewards from God in heauen, *Heb.* 10. 36. *Rom.* 2. 7, 8. yea, and in this life too, 2. *Tim.* 4. 8.

Secondly, I say, they are not good,

1. To iustifie vs before God, as it is at large prooued by the Apostle in the Epistle to the Romans and Galatians; onely they are good to iustifie vs before men; *Iames* 2.

2. Not to merit or deserue heauen by them: mens euill works doo merit punishment; for, the wages of sinne is death: but our good works cannot merit, both because the Scripture denies it expresly, *Eph.* 2. 8. as also (to omit other reasons) because the nature of merit casteth away our works: for, there must be three things in a work that must merit. First, it must bee a free work, that was not due by any debt: whereas our works are a part of our duty; and we owe more to God, than we can doo,

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doe, *Luke* 17.9. *Rom.* 11.35. Secondly, the worke that ſhould merit, muſt bee profitable to him of whom we would merit; but no goodneſſe of ours can reach to God to profit him, *Pſal.* 16.3. *Iob* 22.2. Thirdly, the worke that muſt merit, muſt be of equall value with the thing that is giuen for it; but neither our ſufferings, nor our deedes in this life can be worthy of the glory that is to bee reuealed, *Rom.* 8.18. and therefore is eternall life called, The gift of God, *Rom.* 6.23.

The vſes follow, and are eſpecially for Inſtruction: for this doctrine of good works ſhould teach vs,

Firſt, to take notice of this doctrine, and as we are carefull to beleeue, ſo to be carefull to maintain good works; and hereby to confute the malicious Papiſts, that falſly charge vs to deny and diſgrace good works, *Tit.* 3.8,14.

Secondly, euery man ſhould bee ready to doe good works, yea to euery good worke: ſince they are required of God, and are ſo many waies good, and ſerue vs for ſuch excellent vſes: Yea, wee ſhould be zealous of good workes, wonderfull eager and deſirous to inrich our ſelues that way, *Tit.* 3.1. & 2.14. yea, we ſhould hereby ſhew that we are indeede wiſe Chriſtians, and well skilled in the vſe of our Religion, *Iam.* 3.13. and not men onely, but women alſo ſhould be forward in good works, 1. *Tim.* 2.10. It is their beſt apparel: w^hc ſhould be a ſpeciall motiue to them that are ſo carefull of their attyre: & indeed good works are to be deſired and laboured for, as the beſt apparell of any Chriſtian; yea,

yea, they are his armour too, *Rom.* 13.13. Yea, they are a principall way for his inriching and preferment, 1. *Tim.* 2.20. so as it is a great curse vpon a Christian, to haue no minde to do good workes, to be reprobate to euery good worke, *Tit.* 1. *vlt.*

Thirdly, since there are so many things necessary to the constitution of a good worke; Christians should (in stead of prying into the liues of others) euery one trie his owne workes, and turne often to the light, that it may be, indeede, manifest, that his works are wrought in God, *Gal.* 6.4. for, one day, euery mans works shall be tried in the fire, when times of tryall, by great afflictions, either vpon mens Consciences, or otherwise, come; that man's works, that neuer seeme glorious and praise-worthy, will bee reiected, and cast away euen by our selues, as vile and vnprofitable. Besides, at the best, in our prosperity, if the most of our workes be tryed by the fire of these rules of God's Word, it is much to be doubted that our workes will burne, though, vpon our repentance for the euill that cleaues to our best workes, our selues may bee saued in the day of the Lord. Let Christians therefore be careful, that they lose not the things which they haue wrought.

Now a Christian may lose his workes diuers wayes.

How a man may lose his workes.

First, if he be but a Christian in shew, hee may, nay hee shall lose all hee doth. The Pharises lost all their workes, because they were done in hypocrisie.

Secondly, the Christian that hath some kindes of

of heauenly gifts, and temporary grace, by falling away in the time of temptation, loſeth all that hee had wrought before. God requires patient continuance in well-doing, *Rom.* 2. 8.

Thirdly, the true Chriſtian may loſe what hee wrought, if he doe his works without reſpect of theſe Rules: If it be not manifeſt that his workes are wrought in God, they are loſt to him; ſo many of his works as are ſo wrought: Beſides, he loſeth the comfort of all that hee hath wrought, and the ſenſe of it, if he fall into groſſe ſinne after calling, for ſo long time as he continueth in ſinne without Repentance.

Thus of good works.

Which they ſhall behold.]

It is manifeſt from hence, that good works may, and ought to be ſo done, as that men may ſee them: It is not true that all good works muſt be hid from the view and beholding of other men: this may ſeeme ſtrange, becauſe the Phariſes were blamed for doing their works to be ſeene of men; but yet it may be eaſily and plentifully proued. I will firſt proue it, and then explane it: for proofe, our Sauiour Chriſt requires, that the light of mens good works ſhould ſhine, that men may ſee their good works, *Mat.* 5. 16. Chriſtians, in reſpect of their practice, ſhould be as ſhining lights in the midſt of a froward and crooked generation, *Phil.* 2. 15, 16. They muſt maintaine good workes, *Tit.* 3. 8. They muſt ſhew their Faith by their Workes, and ſo they are iuſtified before men, by the workes which they behold, *Iam.* 2. They are the expreſſe words of S. *Iames*

Iames also, in the third chapter, verse 13. Let him shew, by good conuersation, his works. And the Apostle *Paul* saith, If there be any praise, think on those things that may get praise, *Phil.* 4. 8. Yea, some Christians are charged to be paterns of good works, *Tit.* 2. 7.

Now, for explication of this point, I would consider, first, what works may bee shewed; and then, secondly, what works may not be shewed.

For the first: I will onely now instance in the Apostle's catalogue in the second of *Titus*.

What works may be shewed.

Ould men may safely shew sobriety, grauity, temperance, soundnes of their faith, loue, and patience.

Ould women may safely carry themselues in a holy behauiour, and bee teachers of good things, especially to the younger women.

Young women must shew their sobriety, loue, and obedience to their husbands; discretion, chastity, care of their children and household affairs.

Young men may shew, that they bee soberminded.

Ministers offend not, by teaching vncorrupt doctrine with grauity and sincerity, nor when in conference they speak soundly, and things that cannot be iustly taxed.

Seruants offend not, by shewing obedience to their masters, and all good faithfulnes, and desire to please them well in all things.

What works ought not to shewed.

For the second: the shew is condemned in diuers sorts of works; as,

1. Secret duties, of what kinde soeuer, must not

not bee done to the beholding of others: thus, to pray or fast, that others may see or hear, is not lawfull, *Mat.6.*

2. Such works as are done deceitfully, are iustly taxed for the shew of them: as, when *Ananias* and *Saphirah* will make a shew of bounty, which was not performed as they pretended, *Acts 5.*

3. All works that are done with affectation, when the praise of men is simply and only sought, are Pharisaicall, and ill done.

4. All the works that are done about the vse of the means of godlinesse, if practice bee not ioyned with them, are reiected of God, and the shew of them is condemned. Thus, to make a shewe of hearing Sermons, reading the Scriptures, frequent and long praiers, strict obseruing of the rest of the Sabbath, and the like, when there is not a sound care of a holy life, are not good works, nor is the shew of them commended, *Esay 1. Mic.6.*

5. To shew care of lesser duties, and liue in the careless and manifest neglect of greater and more necessary duties, is likewise Pharisaicall, and condemned, *Mat.23.*

Thus of the beholding of good works.

They may glorifie God.]

To glorifie GOD, is, in the etymology of the word, to make God glorious. Now, the glory of God is the excellency of God aboue all things, as is by way of exposition added, *Esay 35.2.*

The question then is, How can God bee made glorious or excellent, seeing his excellency is as infinite as his nature is; and to that which is infinite, nothing can be added? For

For the resoluing of this question, wee must vnderstand, that if Gods nature be cõsidered in it self, it is so excellent, as nothing can bee conceiued or done, that should bring glorie to it. But when the Scripture speakes of glorifying of God, it meanes it of such an excellency, as (to our capacity) by reflexion, and resemblance, some way expresseth the similitude of Gods excellency, which wee call his glorie.

And so God is glorifyed by himselfe or by vs.

How God is glorified by himselfe.

God hath made diuers impressions of his owne excellency, and set it out by way of image or similitude: as,

First, in the diuine nature of Christ. For Christ as the Sonne of God, is said to bee the splendor and brightnes of his Fathers glorie, *Heb.* 1. 2.

Secondly, in the humane nature of Christ. For in his humane nature did the God-head dwell and shine as the candle in the Lanthorne: and so the glorie of God appeares amongst men: for when Christ was incarnate, and came to dwell amongst men, they saw his glorie as the glorie of the onely begotten Sonne of God, *Ioh.* 1. 14.

Thirdly, in his works: for the inuisible things of God (as his power and wisedome in the excellency of them) are made visible vnto our obseruation, in the creation and gouernment of the world: in the great booke of the creatures is the glorie of God written in great letters, *Rom.* 1. Thus the heauens declare the glorie of God, *Psalme* 19. 1. And in this great book the glory of the Lord is said to endure for euer, and the Lord will alwaies reioice

in this impreſſion of his glorie in his workes, *Pſal.* 104.31. and as all the workes of God are his glorie, in that they do ſome way ſet out his excellency; ſo eſpecially, miracles are in a high degree reſemblances of God's glorie, and therefore are theſe workes of wonder called the glorie of God. Thus the power of God in raiſing Chriſt, is called his Glory, *Romanes* 6.4. And ſo the maruailous workes mentioned, *Pſalme* 97.4,5.6. ſo Chriſt in working the miracle in *Canaan* of *Galile*, is ſaid to ſhewe his glorie, *Iohn* 2.11. And as workes of miracle are called the glorie of GOD, becauſe GOD hath in them ſtamped ſome liuely reſemblance of his Excellencie: ſo alſo workes of ſpeciall Iuſtice done vpon Gods enemies, are called his glorie alſo, as theſe places ſhewe, *Exod.* 14.14. *Num.* 14.21. *Eſay* 13.3. So alſo Gods mightie working in deliuering his ſeruants, is called his glorie alſo, *Pſal.* 105.5,6. and 57.6. and 85.9.

Fourthly, in man God hath imprinted his glory, and ſo in all ſorts of mankind: they are called the glorie of God in reſpect of their reſemblance of Gods ſoueraignty: man is as it were a viſible God in this viſible world, and in reſpect of his ſuperioritie ouer the creatures, reſembles God. And as God hath imprinted his glory vpon all men in generall, ſo in a ſpeciall manner vpon ſome men, as,

1. Cor. 11. 17.

1. Vpon ſuch men as ſhine in the outward dignity and preeminence of their places in this world aboue other men; their glorie is ſaid to bee Gods glorie, 1. *Chron.* 29. 11,12.

2. Vpon ſuch men as are indued with the grace

grace of God, and the vertues of Iesus Christ: these beare Gods Image, and are therefore called his glorie, *Esay* 46.13. 2.*Cor.*3.18.*Psal.*90.17.

3. In a more principall manner, vpon such as be receiued vp to glorie in heauen. Thus God will be glorified in his Saints at the day of Iudgement, 2.*Thes.*1.10. This is that glorie of God, which the godly doe hope for with so much ioy, *Rom.*5.2.

Fiftly, in certaine visible signes & testimonies of his presence. Thus the consuming fire on mount Sinah, is called the glorie of God, *Exod.*24.6,16, 17. So also the cloud that filled the Temple, *Exod.* 40.34. And the cloud that rose vpon the Tabernacle in the wildernes. And so the signes of Gods presence in heauen, are in a speciall respect called his glorie. Thus *Stephen* saw the glorie of God, and Iesus standing at his right hand, *Acts* 7.55. Thus we are said to appeare before the presence of his glorie, *Iude* 24.

Sixtly, In his Word: and so the Word of God is the glorie of God, either in generall, as it describes the excellency of Gods nature in all, in his properties or attributes, *Psal.*26.8. Or in speciall, the Gospell is called the Glorie, as it sets out the goodnes of God, after a matchlesse manner, relieuing forlorne mankind, *Esay* 6.1. And thus that part of the Word of God that doth describe Gods mercy, is called his glorie, *Exod.*33.18,19,22. *Eph.* 3.16. Thus also that way of shewing mercy, by bringing in the infinite righteousnes of his owne Sonne, is called the glorie of the Lord, *Esay* 40.5.

Thus God glorifieth himselfe.

Secondly, God is ſaid to bee glorified by vs: Man may make God glorious but: that he cannot doe by adding any glory to God's Nature: and therefore we muſt ſearch out to finde by the Scripture, what waies man may glorifie God; and ſo we may be ſaid to glorifie God, or to make God glorious three waies.

How God is glorified of vs in generall.

Firſt, by knowledge, when we conceiue of God after a glorious manner; thus we make him glorious in our owne hearts, and this is a chiefe way of making God glorious: And this is one way by which the Gentiles glorifie God: and this God ſtands vpon, ſo as he accounts not himſelfe to bee knowne aright, till we conceiue of him, at leaſt, as more excellent then all things. Seeing we can adde no glory to God's nature, we ſhould ſtriue to make him glorious in our owne mindes and hearts. And we may by the way ſee, what cauſe we haue to bee ſmitten with ſhame and horror to thinke of it, how we haue diſhonoured God by meane thoughts of him: And hereby we may alſo ſee how farre man can be ſaid to haue the true knowledge of God in him; yea, there is ſome comfort in it too to a Chriſtian, that humbleth himſelfe to walke with his God: for, though, at the beſt, he come farre ſhort of conceiuing of God as he is, yet God accounts himſelfe to be made glorious by vs, when we get ſo farre as to conceiue of him aboue all creatures; and that is, when he comes into our hearts as a king of glory, farre aboue all that glory can be found in earthly Princes, *Pſalme* 14.7,9. And thus we make him glorious, not when we barely iudge him to be more

more excellent then all things, but when our hearts are carried after the apprehenſion of him, ſo as we loue him aboue all, and feare him aboue all, &c. And thus we make God glorious in our hearts, by knowing him.

Secondly, by acknowledgment: When in words or workes, we doe aſcribe excellency vnto God; and to glorifie him, is to acknowledge his glory; or as the phraſe in Scripture is, To giue him glory; and ſo there be diuers ſpeciall waies, by which we are ſaid in Scripture to glorifie God, as:

How God is glorified of vs in particular.

Firſt, when in words wee magnifie God, and ſpeak of his prayſes, and confeſſe that he is worthy to receiue honour, and glory, and might, and maieſty: ſo *Reuel.* 4. 11. *Pſal.* 29. & 86. 9.

Secondly, when men confeſſe that all the glory they haue aboue other men in gifts or dignitie, was giuen them by God: So *Dauid* glorifies God, 1. *Chron.* 29. 11, 12. And thus we make God the Father of glory, as he is called, *Epheſ.* 1. 17.

Thirdly, when men that are guilty of ſinnes that cannot be proued againſt them, yet feeling themſelues to be purſued by God, doe confeſſe to Gods glory and their owne ſhame, their ſecret offences: Thus *Achan* gaue glory to God, *Ioſh.* 7. 19. And thus the penitent ſinner glorifies God, when hee cares not to abaſe himſelf in the acknowledgement of his owne vileneſſe, that God may be magnified in any of his attributes or ordinances by it, *Ier.* 13. 16. *Mal.* 2. 2.

Fourthly, When the prayſe of God, or the aduancement of his Kingdome, is made the end

of all our actions: This is to doe all to his glorie, 1. *Cor.* 10. 31.

Fiftly, when wee beleeue God's promises, and wait for the performance of them, though we see no meanes likely for their accomplishment: Thus *Abraham* gaue glory to God, *Rom.* 4.

Sixtly, when wee publikely acknowledge true Religion, or any speciall truth of God, when it is generally opposed by the most men: Thus the Centurion gaue glory to God, *Luke* 23. 47.

Seuenthly, when men suffer in the quarrell of Gods truth, and true Religion. So 1. *Pet.* 4. 16.

Eightthly, when, on the Sabbath, men deuote themselues only to Gods worke, doing it with more ioy and care, then they should doe their own worke on the weeke dayes, refusing to prophane the Sabbath of the Lord, by speaking their owne words, or doing their own willes: Thus *Esay* 58. 13.

Ninthly, when men do in particular giue thanks to God for benefits or deliuerances, acknowledging God's speciall hand therein: Thus the Leper gaue glory to God, *Luke* 17. 18. so *Psal.* 113. 4.

Tenthly, by louing, praysing, admiring, and esteeming of Iesus Christ aboue all men: For, when we glorifie the Sonne, we glorifie the Father, *Iohn* 1. 14. & 11. 4.

Eleuenthly, when wee account of and honour godly men, aboue all other sorts of men in the World; and so these Gentiles doe glorifie God, in that they prayse the Christians aboue all men, whom before they reuiled: This is one way by which the Gentiles glorified God.

Thus

Thus of the second way of glorifying God, which is, by acknowledging his glory.

The third way of glorifying God, is by effect, when men make others to glorifie God, conceiuing more gloriously of him, or in praysing God and his wayes: Thus the professed subiection of Christians to the Gospel, makes other men glorifie God, 2. *Cor.* 9. 13. So the fruits of Righteousnesse are to the glory of God, *Phil.* 1. 10. So here the good works of Christians do make new Conuerts glorifie God: so euery Christian that is God's planting, is a tree of righteousnesse that God may be glorified, *Esay* 61. 3. so are all Christians to the prayses of the glory of God's grace, as they are eyther qualified or priuiledged by Iesus Christ, *Ephes.* 1. 7.

Vse. The vses of all should be especially for instruction and humiliation: it should humble vs, if we mark the former doctrine, in that it discouereth many deficiences in vs: for, besides that it sheweth, that the whole world of vnregenerate men lieth in wickednes, and that as they haue all sinned, so they are all depriued of the glory of God, and altogether delinquent in each part of making God glorious; I say, that besides the discouery of the generall and extreme corruption of wicked men, it doth touch to the quick vpon diuerse persons, euen the godly themselues; to giue instance:

In the first way of making God glorious: How meanly and dully doo wee, for the most part, conceiue of God! How farre short are our hearts of those descriptions of GOD made in his Word? What

What ſtrange thoughts come into our mindes at ſome times! Oh! how haue we diſhonoured the moſt High in our vnworthy conceptions of his Iuſtice, Power, Eternity, Wiſdome, and Mercy!

For the ſecond way of glorifying God: What heart could ſtand before his holy preſence, if hee ſhould examine vs in iuſtice!

1. For our language: What man is hee that hath not cauſe to mourn for his want of language daily, in expreſſing of the praiſes of God! When did we make his praiſe glorious? haue our mouths been filled with his praiſe all the day long?

2. For our extreme vnthankfulneſſe, when we meet with GOD himſelf: we haue been healed with the nine Lepers: but which of vs haue returned to giue glory to God, in the ſound acknowledgement of his goodnes to vs? It is required, we ſhould in all things giue thanks: and yet wee haue ſcarce vſed one word of praiſe for a 1000 benefits.

3. Our ſlight acknowledgements of ſinne, our backwardnes to ſearch our waies, our careleſneſſe when wee knowe diuerſe grieuous faults by our ſelues, either auoiding God's preſence, and making confeſſion for faſhions ſake, neither out of true grief for our ſinnes: and in a ſpeciall manner doo we fail in thoſe caſes of treſpaſſe or ſinne, that come to the knowledge of others. Do we knowledge our ſinnes one to another? Oh how hard it is to bring vs to bee eaſie to giue glory to GOD heerin!

4. What man is hee that liueth, and hath not failed of the glory of GOD about the Sabbath?

Doo

Doo we delight in God's work? Haue wee conſecrated that Day as glorious to the Lord? Haue not our mindes runne vpon our owne waies? After what an vnſpeakable maner haue we ſlighted God in his Ordinances?

Laſtly, what ſhall we anſwer to the Lord for our neglects of Ieſus Chriſt? Haue wee glorified the Son? or rather, haue wee not ſhamefull wants ſtill in our faith? Which of vs can ſay, that he liues by the faith of the Sonne of God? and are not our affections to the Lord Ieſus, extremely dull and auerſe? Where is the longing deſire after him, and the feruent loue of his appearing?

And for the laſt way of glorifying God by effect: How vnprofitably and vnfruitfully doo the moſt of vs liue? Who hath praiſed God in our behalf? Whom haue we wonne to the loue of God and the truth? Where are our witneſſes that might teſtifie, that our good works haue cauſed them to glorifie God?

But eſpecially, wo be to ſcandalous Chriſtians, that haue either cauſed wicked men to blaſpheme, or God's little ones to take offenſe, and conceiue ill of the good way of God: if they repent not, it had been better for them they had neuer been born.

And as for wicked men that are openly ſo (to giue a touch of them and their eſtate) they haue reaſon to repent in ſackcloth and aſhes, if their eies were but open to ſee, what terrour is implied in this doctrine, and how God will auenge himſelfe vpon them, both for their not glorifying of him, and

and for changing his glory, and for the oppoſing of his glory.

1. In not glorifying God. They haue ſpent their daies without GOD: they haue either not conceiued of him at all, or in a moſt mean and vile manner: they haue not honoured him in his ordinances, or in his Sabbaths: they neuer loued the Lord Ieſus in their hearts, &c.

2. In changing the glory of God, they haue done ſhamefully. Some of them haue turned Gods glory into the ſimilitude of an Oxe or a Calf that eateth hay. Some of them haue giuen his praiſe to Images, and the works of their hands. Some of them haue fixed the glory of their affections vpon riches, pleaſures, and fauour of men. Some of them haue made their belly their god: and ſome haue giuen their bodies to harlots.

Thirdly, in oppoſing Gods glory, they haue likewiſe offended grieuouſly; they haue ſpoken euill of the good way of God; they haue abuſed his ſeruants, and ſo deſpiſed him; they haue ſet themſelues againſt his Sabbaths, &c. To omit, that they haue oppoſed Gods glory in their hearts, by ſetting vp Idols there, and by allowing and ſtriuing to maintaine Atheiſticall conceits againſt God.

The ſecond vſe ſhould be therefore, to beget in vs a care to vſe all meanes to diſpoſe of, and fit our ſelues, that we might make God glorious, and ſo amend and redreſſe our wayes herein; and that we may, the more effectually, be wrought vpon herein, I will conſider of two things. Firſt, I will briefly ſhew the reaſons ſhould ſtirre vs to all poſſible care

care and diligence heerin. Secondly, I would shew how we may distinctly attain to the glorifying of God in all the three waies before mentioned.

For the first. Diuerse considerations should moue vs to the care of magnifying or glorifying of God by all the waies we can.

Motiues to the care of glorifying God.

First, it is a great honour that God doth vnto vs, to account himself to receiue glory any way from our endeauours. Shall the creature bee admitted, in any sense, to that glory, to make his Creator, to make him (I say) in his excellency or glory? God doth account himself to receiue a new Being, as it were, by those inward conceptions of his glory, and by those outward honours done vnto him. Shall the King of glory vouchsafe to dwell in our hearts? and shall we not be exceedingly desirous to entertain him?

Secondly, Not to glorifie God, is to sinne grieuously: it is not arbitrarie, but most dangerous to allow our selues, either in inward neglects of God, or in outward vnfruitfulnesse. Shall wee attribute so much euery day to the creatures we deal with? and shall we knowe or acknowledge so little of the Creator? It cannot be safe, to slight God.

Thirdly, it is one of the first things that breaks out in the new Conuerts: so soone as any of the Gentils are visited of God, in the same day they glorifie him, by conceiuing gloriously of him, and by magnifying God in himselfe, and his seruants and seruice, &c. And therefore without singular danger of losing our euidence of our calling, wee must attend to this Doctrine, how hard soeuer it seeme.

Fourthly,

Fourthly, wee are bought with a price, and are God's, and therefore now both in ſoule and body wee ſhould be wholy deuoted to his glorie, 1. *Cor.* 6. *vlt.* As God hath glorified vs in our creation, and the many treaſures hee hath giuen vs in Ieſus Chriſt, and wee hope the accompliſhment of matchleſſe glorie in heauen: and ſhall we not bee zealous for the glorie of the Lord? Many glorious things bee ſpoken of vs through his grace: and ſhall wee thinke or ſpeake meanely of God?

Fiftly, the Lord our God exceedes all things in glorie, and therefore we ſhould extoll his praiſe aboue the heauens, and the whole earth ſhould ſhewe it ſelfe to be full of his glorie.

Sixtly, he is our heauenly Father, and can wee thinke too well of him, or doe too much to winne him praiſe? *Mat.* 5. 16.

Laſtly, thinke with our ſelues, What make wee in Gods Vineyard or Orchard? If wee be trees of his planting, ought wee not to bee filled with the fruits of righteouſnes, that the Lord may bee glorified? *Eſay* 61. 3.

Thus of ſome motiues. The maine care ſhould bee to learne what to doo, that GOD might bee made glorious by vs: and ſo wee ſhould diſtinctly conſider, how to make him glorious in our ſelues or in others.

In our ſelues wee ſhould learne how to make him glorious: firſt, in our hearts, by a glorious conception of him in our minds: ſecondly, in our words and works, by acknowledgement.

The firſt queſtion then is, What ſhould we doe that

that we might conceiue more gloriously of God? For answer hereunto, we must looke to our hearts in diuers particulars: for, that wee may conceiue of God according to his excellency, we must proceed by these degrees.

Helps to glorifie God.

1. Wee must striue to bring God into our minds: for naturally wee liue without God: and wee may obserue, that at the best we are wonderfull prone to forget God: and therefore wee must learne how to bring our hearts to the meditation of God. For not to think of God, or forget him, is a grieuous offence, aswell as to think of him after a base manner.

2. It is not enough to bring God into our thoughts, but we must then bee wonderfull carefull, that wee bring not in an Idole of our owne forming in stead of God: wee must learne how to think of God as hee is described to vs in his Word: for fearefull Idolatrie may bee committed in the heart of a man, as well as in his outward adoration; and therefore wee must learne soundly to conceiue aright of the nature of God.

3. When we haue God there in his owne likenes, we must inlarge his roome in our hearts: For the true knowledge of God comes in but by sparkles; and God will bee magnified. Wee must make him great, and inlarge the thoughts of God when wee conceiue of him. This is that, that is so often required in Scripture, vnder the terme of magnifying God.

4. When wee haue attained to this, to thinke of God, with an abilitie to make him great in our hearts,

hearts, then wee must yet proceed to the establishment of this conception of GOD: for else the thoughts of God, will passe thorow our heads like lightning, and be gone: and therefore we must be carefull to establish the thoughts of God in vs.

5. We must then labour to cloath the thoughts of God with glorie and maiesty: this is that which is heere intended; wee must not onely make him in our hearts, and nourish the sparkles of his knowledge, but wee must make him glorious also.

6. Yea, yet farther, when God is conceiued of according to his excellencie, we must loue the Lord thus conceiued of, our hearts must cleaue vnto him, & esteeme him aboue all things. So that heer are six distinct things to be heeded of such as will conceiue of God aright. Now how these things may bee attained to by vs, followeth to bee considered of.

By what meanes God may bee brought into our mindes.

Now for the first, to bring God into our minds, two things are of excellent vse,

First, the inforcing of our selues to consider of Gods works, and so to striue still to read in that great booke of the Creatures.

Secondly, the exercising our selues daily in the Word of God: Without these two helps carefully vsed, experience shewes, that GOD neuer comes into mens thoughts. And by the way, heere may be framed an answer to that sorrowfull complaint of many Christians, that they cannot meditate. Now if they would bee taught to meditate, or would at any time haue their thoght set awork, let them lay before them, either of these bookes of God,

God, either the great Book of the creatures, or little booke of the Scriptures; and so, praying God to direct them, take those things that easily offer themselues from thence. The other way of meditating without booke, as I knowe not whether it bee absolutely required, so can it not bee so fruitfully performed, nor so comfortably. But to returne: the viewing of GODs workman-ship in his creatures, and of his wisedome & rule in his Word, will help vs in the first point, which is, to bring God into our minds.

For the second: that wee may not mistake, but conceiue of God aright, wee must looke to diuers things carefully.

Helpes to conceiue aright of God.

First, wee must resist and subdue, and no way harbour or fauour, any atheisticall conceits against the doctrine of Gods nature or prouidence. If wee find our minds intangled with any such, wee must labour to get them cured: for till our hearts bee whole of such diseases, wee are disabled from any true conception of God.

Secondly, wee must in thinking of God, then cast out all likenesses: wee must not conceiue of him in the likenes of any man or other creature, but get aboue all similitudes, and there rest in the adoration of him that is not like any of those things: wee must haue no Images of God, neither in our Churches, nor in our heads, *Command.* 2. *Esay* 40. *Deut.* 4.

Thirdly, we must learn distinctly the attributes of God's praises in the Scripture, and conceiue of him as he is there commended to vs: I mean, wee should, as wee are able, when wee think of God,

thinke of him, as he is omnipotent, most wise, most iust, most mercifull, &c. It is an excellent prayse of the diligence of a Christian, to accustome himselfe to conceiue of God, according to descriptions made of him in his attributes in his Word.

Fourthly, it may much helpe vs, if we conceiue of God, as dwelling in the humane nature of Christ; for thereby it may somewhat arise in our mindes, if we be prone to conceiue of likenesses: Marke it carefully, wee may not set before our mindes Christ-man, and so worship without any more adoe: but if we conceiue of the man-Christ, and then worship that God-head that dwells in him, we do right; and besides, attaine vnto a point farther, which is, to conceiue of God in Christ.

Thus of the right conceiuing of God's nature.

The third thing which we must labour for, is, to magnifie God in our hearts, to make him great, to conceiue largely, with full thoughts of God: and to this I adde also, to conceiue gloriously of him, to clothe our thoughts of God, with a shining excellency aboue any thing else wee thinke of. Now, that God may bee magnified, and thought on after a glorious manner, these things must bee done.

How God is to be magnified in our hearts, and by what means.

Wee must, with all attendance and reuerence, waite vpon the presence of God in his house; for that is the place where his glory dwelleth, *Psalme* 27.8. And God hath magnified his Word aboue all his name, *Psalme* 138. 2. And the vse of the Gospell, is said to be the Gospel of the glory of the blessed God, because it doth, with the liuelyest impressions,

preſſions, make a mans heart to diſcerne Gods excellency, *Mic.* 5.4. 1. *Tim.* 1.11.

Secondly, the meditation of the wonderfull works of God, recorded in Scripture, or obſerued by experience, is good to breed great and glorious thoughts of God; for as the ſight of the miracles of Chriſt, wrought this in the hearts of the people, *Math.* 15.31. *Luke* 7.16. ſo the contemplation of ſuch great works may work the ſame effect in vs: and the ſame effect alſo, may the thought of the workes of God's ſpeciall Iuſtice or Mercy haue, *Ezek.* 38.23. *Eſay.* 13.13. eſpecially the conſideration of thoſe works of fauour or deliuerance, by which God hath declared his ſpeciall goodneſſe vnto vs, *Gen.* 19.19. 1. *Chron.* 17.24. *Dauid* alſo clotheth the thoughts of God with glory and greatneſſe in his heart, by thinking of the monuments of God's wonderfull Power and Wiſedome in the heauens and earth, ſeas, &c. *Pſalme* 104.1, &c. yea, by thinking of his owne forming and making in the wombe, *Pſalme* 139.15.

Thirdly, we muſt pray earneſtly to God (with *Moſes*) and begge this of God, that he would ſhew vs his glory. Thus alſo of the third thing.

The next thing is, to learne how to eſtabliſh the thoughts of God's glory in vs: and that is done eſpecially two wayes. Firſt, by ſtriuing to ſet God alwayes before vs, as *Dauid* did, *Pſalme* 16. 8. Secondly, by remembring God in all our wayes, doing all our workes vnto the glorie of GOD, 1. *Cor.* 10.31. *The thoghts of Gods glory is 2 waies eſtabliſhed.*

Laſtly, to make vs in loue with God, thus conceiued

ceiued of according to his glory, the thorow meditation of his mercies to vs, are of singular vse, to thinke eyther of the variety of them, or of the speciall respect God hath had of vs, aboue many others, and the frequencie of his mercies, that hee sheweth vs mercie daily; but aboue all, to consider that his mercies are free; to think how vile we are, vpon whom God looks with such grace and goodnes. Thus the blessed Virgin taught her selfe to magnifie God, and to loue his name, *Luke* 1.46,48.

Thus of making God glorious in our hearts by knowledge.

Now for the second, which is, to make him glorious by acknowledgement: the particular wayes how that may be done, haue been reckoned before in the explication of the doctrine; onely wee must labor by praier to fashion our selues to that work, that God in any of those particulars doth require of vs: and that is the most speciall help which I knowe thereunto. But, by the way, let mee warn thee to look to two things: First, that in any course of glorifying GOD, which is to be done by thy words, thou bee carefull to auoid hypocrisie; and be sure, that thy heart be lifted vp, and affected according to the glory of God: for, the Lord abhorres to be glorified with thy lip, if thy heart bee farre from him, *Esay* 29.13. And the next is, that thou presume not, in any case, to make the pretense of God's glory a couering for any wickednes: as the Pharises, that would hide their deuouring of widows houses, vnder the praise of long prayer: or those in the Prophet *Esay*'s time, that would persecute

Note.

A double caueat in glorifying God.

secute godly men, and molest them with Church-censures, and say, Let the Lord bee glorified, *Esay* 66.5. Thus of making God glorious in our selues.

Lastly, that wee may make God glorious in the hearts of other men, and cause them to speak of his praises, we must carefully look to foure things.

4. Things must be done by vs, to make others glorifie God.

1. That when wee speak of God or his truth, we doo it with all possible reuerence and fear; that wee bee carefull, in all our discourses of Religion, instructions, admonitions, reproofs, confutations, or the like, to treat of these things with all meeknes and reuerence: God hath giuen vs a Commandement of purpose, to restrain the taking-vp of his Name in vain.

2. That wee striue, by all means, to liue vnspotted and inoffensiue in life, that if any peruerse men did seek occasion against vs, yet they might finde none; and to this end, striuing to auoid those things distinctly, which we perceiue, by the miserable example of others, do vex and prouoke men to speak or think euill; such as are, idlenesse, frowardnes, deceit, conceitednes, and the like, *Philippians* 2.15.

3. That we shew forth the vertues of Christ: it is a singular means to stirre vp others to glorifie God, if they might perceiue in vs the sound habit of such Christian vertues, as are not to bee found in other sorts of men; such as are, humility, lowelinesse, contempt of the world, subiection to Gods will, loue of the godly, and the like. The most of vs haue but the bare names of these: there is not a reall demonstration of them. Christian vertues,

set forth to the life, are amiable, and will compell men to conceiue and speak gloriously of God and his truth.

4. That we be helpfull vpon all occasions to others, ready to euery good work, and harty in all works of mercy: it is our good works must make men speak well of vs, and our God, and Religion.

Hitherto of the doctrine of glorifying God.

In the day of Visitation.]

1. Men are said to visit diuersly.

This word *Visitation* is in Scripture attributed both to men and to God. To men, in such cases as these: as first, to shepheards; who, when they did specially surnay their flock, with intent to redresse what was amisse, were said to visit them, *Ier.* 23. 2. As also to such men as had the gathering of tribute: when they came to exact their tribute, to the great vexation of the people, they were said to visit them. So the word, rendred exactors, *Esay* 60. 17. in the Original is Visitors or Visitations. Thirdly, to visit, was a terme giuen to the Bishops and Apostles in the Primitiue Church, that went about through the Churches, to take notice of the estate of the Churches, and to reform what was amisse, *Acts* 15. 36. And so the originall word heer vsed, is translated a Bishoprick, *Acts* 1. 20. agreeable to the Hebrew word vsed, *Psalm* 109. 8. Finally, to visit, is reckoned among the works of curtesie or mercy, *Iames* 1. 27. The Hebrew word in the old Testament, signifies oftentimes to muster or number vp the people, as 1. *Chro* 21. 6. But in this place, visitation is not referred to men, but to God.

2. God doth

Now, God is said to visit, not onely men, but other

ther creatures: so he visited the earth, grauen images, the vessels of the Temple, and Leuiathan. He visits the earth, when hee makes it in an especiall manner fruitfull, *Psalme* 65.9. Hee visited Images, when hee brake them to pieces, and confounded them. Hee visited the vessels of the Temple, by causing them to bee brought back again into the Temple, *Ier.*27.22. Hee visited Leuiathan the diuell, by restraining his power, and disappointing his malice, *Esay* 27.1. But, most vsually, God's visitation is spoken of in Scripture, as it concerneth men: and so God holdeth two sorts of visitations. The one is the visitation of all men; the other, of some men onely.

also visit many waies. 1. The creatures.

But especially men, and so

The visitation, called the visitation of all men, concernes either life or death. In respect of life, God is said to visit all men, in that hee doth, by his daily prouidence, both giue and preserue life till the appointed time: so, *Iob* 10.12. And, in respect of death, God keeps his visitation, when he causeth men to die an ordinary death at the time thereunto appointed: so, *Numb.*16.29. But it is not the common visitation is heer meant.

either as he visits all men in generall:

God's speciall visitation of some men, is, when in a speciall prouidence he takes notice of certaine men, and comes among them to work the redresse of sinne: and that is heer meant. And this visitation must bee considered, either according to the kindes of it, or according to the time of it, heer called The day of visitation.

or some men in speciall.

For the kindes: God doth visit men either with the visitation of iustice, or with the visitation of

God visits men two waies especially.

mercy; in wrath, or in grace: and the former words of this Text are true of either of these kinds. For, if God visit wicked men by his speciall iudgements, they will then giue glory to God, and commend godly Christians, whom before, against their consciences, they spake euill of: which they will also doo much more, if God visit them with his grace, and conuert them.

1. *In iustice.* First, then, of the visitation of iustice: and so the point to bee heer obserued, is, that Though God may spare wicked men long, and seem to wink at their faults, yet he will finde a day to visit them for their sinnes: hee will hold a visitation for their sakes: he wil discouer their wickednes, and auenge himself on them, *Psal.* 50. 20. *Eccles.* 8. *Psal.* 37. 13. *Iob* 18. 20. As they haue had their daies of sinning: so will he haue his day of visiting; and that not only at that Day of the vniuersall visitation in the end of the world, but euen in this life also.

Vse. And this doctrine should especially humble wicked men, and awake them out of their security; and the rather, if they consider seriously of diuerse things about this day of their visitation.

First, that it shall certainely come vpon them, *Rom.* 2. 5.

Secondly, that, when it doth come, it will be a maruellous fearfull time with them: for,

1. God will then discouer their sinnes, and make their wickednes manifest in the hatefulnesse of it, *Lam.* 4. 22.

2. GOD will inflict sore punishments vpon them: hee will bee auenged on them. The day of their

their visitation will bee the day of their calamitie, *Ier.* 46.21.

3. The punishments determined, cannot bee resisted: there will be no help, *Esay* 10.3. and 29.6. *Oh.* and 26.14.

4. God will not then respect their strength, but their sinne. Hee will recompence them according to all that they haue done, *Ier.* 50.29,31.

5. If they escape one Iudgement, another will light vpon them, *Ier.* 48.44.

6. God will giue them repulse in all they do: euen in his seruice hee will not accept them, *Ieremie* 14.10.

7. It will bee a time of great perplexitie, and counsell will perish from the prudent, *Mic.* 7.3,4. *Ieremie* 49.7,8.

8. God will declare himselfe to bee in a speciall manner against them, *Ier.* 50.29,31. *Hosea* 9.7.

Quest. But what sort of men are in danger of such a fearefull visitation?

Answ. All men that liue in any grosse sinne against their knowledge: such as are the sinnes of bloud, whoredom, deceit, swearing, prophanation of the Sabbath, reproaching of Gods people, and the like, *Ier.* 5.9.29. and 9.9. especially where all or any of these things bee found in men.

What kind of men in particular are in danger of this kind of visitation.

First, extreme securitie in sinning: God will surely visit such as are settled in their lees *Zeph.* 1.12.

Secondly, such as place their felicitie in offending: such as loue to wander, *Ier.* 14.10. such as do euill with both hands earnestly, as the Prophets phrase is, *Mic.* 7.3,4.

Thirdly,

Thirdly, such as continue and persist in wicked courses: such as cast out wickednes, as a fountaine casts out water, as the Prophet speaketh, *Ier.*6.6.

Fourthly, especially when men are shameless and impudent in offending, *Ier.*6.15. and 8.12.

Vse 2. And therefore men should be instructed, and take notice of their condition and danger, and foresee this day, and vse all meanes to preuent it: for if men would turne vnto God speedily, and repent with sound sorrowes for their sins, the Lord would perhaps bee intreated, and forgiue the punishment of their sinnes, *Ier.*6.6.

Thus of the visitation of iustice. The visitation of mercie followes.

2. *God visits in mercie & so either in temporall things, as in the case of blessings: or in case of afflictions.*

The visitation of mercie is, when God comes amongst men, to shew some speciall mercie: and so hee visits either about temporall or about spirituall things. In temporall things hee visits either in the case of blessings or afflictions: In respect of temporall blessings, hee visited *Sarah*, *Gen.*21.1. when he gaue her a sonne. In respect of afflictions, God visites, first, when hee sends such crosses as doe trie the innocencie and sinceritie of his seruants: so, *Psal.*17.3. Secondly, when hee lets his people knowe that he takes speciall notice of their distresses & sorrowes: so, *Exod.*4.3. Thirdly, when hee sends his seruants speciall deliuerances: and so to visit, is to deliuer.

Thus of the visitation in temporall things, which is not heere meant.

God visits in spirituall things diuersly.

The visitation in spirituall things, is the gracious prouidence of God, reuealing his marueilous and ever-

euerlasting mercies vnto his Elect: and so hee visits man either by Christ, or by the Gospell: Hee visited his people, when hee sent his Son to redeem them, *Luke* 1.68.78. and 7.16. And so hee doth, when hee sends his Gospell by his seruants to this end, to reconcile the world to himselfe in Christ: and thus God visited the world, when hee sent his Apostles vnto all Nations, preaching the Gospell. And thus hee doth visit a Nation, when hee sends the Gospel thither; or a congregation, when by the preaching of the Gospel, he gathereth a people to himselfe. There is also a personall and particular visitation, when God singles out this or that man from the rest, and conuerts him. And so in this place to visit the Gentiles, is to gather out of the Gentiles a people to his name, as in the case of this Apostle is said, *Acts* 15.14. Which place may well expound this: So that the day of visitation, if wee respect whole congregations, is the time when God sends them the powerfull preaching of the Gospel, and doth thereby muster and presse a people to himselfe. And if we respect particular persons, it is the day when God effectually calls them, and conuerts them.

Six things may bee obserued here, concerning this visitation of grace.

First, that till God doe visit wicked men with his grace from heauen, there will bee no sound reformation in them. Their naturall conscience, the shame and punishment of men, with the Lawes of Princes or Churches, may restraine somewhat of the excesse of sin, but it is God's visitation onely, that *Doct.* 1.

that can work a sound and thorow reformation. There is little hope, these Gentiles, which speake euill of Christians, will euer cease till the day of this visitation: and the reason is plaine, because the lawes and punishments of men cannot giue a new nature to the offenders, which God in his visitation doth.

Vse. The vse is therfore to confirm the patience of the Saints. They haue endured, and must endure the euill words of wicked men: and if any bee wearie of their iniuries, they must pray earnestly for their conuersion. The Wolfe doth not alwaies deuour, nor the Fox alwaies deceiue, nor the Dog alwaies bark: but yet so long as they keepe their natures, they will occasionally discouer themselues. And therefore also Christians should learne discretion, not to trust worldly men ouer-farre, vpon newe pretenses.

Doct. 2. Secondly, hence we may note, that God hath his time wherein hee will certainely visit his people: Hee hath his day of visitation. All that God hath giuen vnto Iesus Christ, shall bee gathered in Gods due time. That which was beleeued concerning the gathering of the Israelites out of Egypt into Canaan, that God would surely visit them, & bring thē out, *Gen.* 50. 24, 25. is much more certainely to bee beleeued of the spirituall gathering of the elect out of this world, into the Canaan of God. And the reason is, because their conuersion depends vpon Gods eternall decree: and the foundation of God remaineth sure, and hee knoweth who are his, 2. *Tim.* 2. 19. And not one of

of them shall bee lacking in the season of their calling, *Ier.*23.3,4. The vse may bee for the confirmation of our faith, concerning the calling of such Iewes, Gentiles or Christians, as yet sit in darknes and want the meanes of their Calling. God hath his day, and he wil prouide for the calling of all his Elect, how vnlikely soeuer the worke seeme to vs.

Doct. 3. Wee may hence note, that when God hath visited a man with his grace, hee is suddenly become another man, hee is wonderfully altered, from that which hee was before.

Vse.

The vse should be for tryall: No Christian can haue comfort that they are visited with the grace of God, if old things be not past with them, and all things become newe: for euery man that is visited with true grace,

Signes of such as are truly visited in mercy with true grace.

First, hath a newe Master: Hee will no longer serue any strange Lord; For hee hath couenanted firmly with God to work righteousnes. *Rō.*6.16,18

1. Hee hath a new Lord.

Secondly, hath newe acquaintance: He that was wont to walk onely in the way of the wicked, is now a companion onely with them that feare God: all his delight is in them, *Psal.*16. and 26.

2. New acquaintance.

Thirdly, hath a new Language: he speakes not as he was wont to do: For first, his Mother-toūg he hath vtterly forgotten: Hee cannot curse, and lye, and sweare, and raile, and speak bawdily as he was wont to doe, which the coherence shewes here. Secondly, in diuers things he is furnished on a sudden with Language he could neuer speake before, as in the gift of prayer, hee can now speak to God, and discourse with him, that before was dumbe, and

3. A new language.

and opened not his mouth, *Zephany* 3.9.

4. A newe heart.

Fourthly, hee hath a newe heart, *Zach.*36.27. Which appeares in what hee hath not, which was wont to bee in his heart; and in what hee hath, which was neuer there before. And for the first branch, there is not in him any of these things following: By the way vnderstand, that these things are not in him as they were wont to bee (that is) they raigne not, or they lie adying: and so,

Speciall signes of a newe heart. 1. It hath no guile.

1. There is not guile there; his spirit is without guile, *Psal.* 32.2. Which hee shewes, in that he auoydes lesser sinnes aswell as greater, is as good in secret as well as in companie, and serues God in his spirit aswell as his body, and is more desirous to bee good then to seeme so.

2. It is void of malice.

2. There is not malice and passion there, *Esay* 11. His outrageous and boisterous passions are subdued: of a Lyon, he is become a Lamb.

3. It is void of couetousnes.

3. There is not couetousnes or the loue of world there, 1. *Ioh.*2.14. *Iam.*4.3. he vseth the world, but hee admires it not. His taste in earthly things is lost. Hee sauours them not as hee was wont to do, *Romanes* 8.5.

And as in these things hee is new, so in the furniture of his heart hee is in many things new: for,

4. A newe mind.

Firſt, hee hath a new minde, hee is renewed in the spirit of his minde: which appeares, first, by his capablenes in spirituall things: Hee that lately could not perceiue the things of God, 1. *Cor.*2.14. now heares as the learned: hee sees in a mirour: hee lookes and wonders. The vaile is taken away, that before couered him, 2. *Cor.* 3. Secondly, by the transf-

transcendencie of the things hee knowes: he can now looke vpon the verie Sun: hee knowes God, and Iesus Christ, and the glory to come, and the excellent things giuen of God, which the heart of the natural man neuer perceiued, *Iohn* 17.3. *1. Cor.* 2. 9,10. Thirdly, by the instrument by which hee vnderstands, hee sees by faith and not by Reason in many things: he is fully assured in diuers Mysteries, where sense and reason can giue in no euidence.

Secondly, hee hath newe affections: I will instance but in two of them; sorrow and loue. He is another man in his sorrowes: which appeares both in the causes, and in the remedies of his sorrowes. For the causes, hee was wont neuer to be sorry for any thing but his crosses: now hee is seldome sorry for any thing but his sinne. And for the remedies, he was wont to driue away his sorrowes with time, sleepe, and merry company: but now nothing but good words from God will ease him: his loue may be tryed by the obiects: and so whom hee can loue truely, or whome hee doth loue vehemently. Hee can loue his very enemies, which hee could neuer doe before. And hee doth loue Iesus Christ, though he neuer sawe him, 1. *Pet.* 1.9. and so feruently, as hee accounts all things in the world, which hee was wont so much to dote vpon, but as losse and dung, in comparison of Iesus Christ, *Phil.* 3.8,9. *New affections.*

Fiftly, hee hath a new behauiour with him: hee is wonderfully altered in his carriages, which appeares in diuers things. First, in respect of the rule *A new behauiour discouered diuers waies.*

rule of his life: hee walks by rule, *Gal.6.16.* Hee commeth daily to the light, to see whether his works be wrought in God, *Ioh.3.21.* This is a signe, giuen by our Sauiour Christ in that place. Hee is carefull to order his behauiour by the warrant of the word, *Phil.2.15,16.* Secondly, in respect of the meanes hee vseth for the ordering of his conuersation. And so hee taketh presently hold on Gods Sabbath: hee is carefull to keepe the Sabbath, honouring that day aboue all others, and esteeming, and desiring it for the imployment thereof. Thus the Lord of the Sabbath saith, that it is a signe by which hee knowes the people, whether they bee truly sanctified or not, *Exod.31.13. Esay 56.2.6.* Thirdly, in respect of the things hee imploies himselfe in, hee chooseth the things that please God, *Esay 56.4.* his desire is now in all his waies, to do such things as might bee acceptable to God: Whereas before, hee was most carefull to please men, or to satisfie his owne lusts. Fourthly, in respect of the manner of his conuersation. In which foure things especially shine: first, humility: hee shewes that the great opinion of himselfe is taken downe in him: hee is lowely and meek, which hee hath learned of Christ, *Math.11.29.* Secondly, affectionatenes: Hee loues the name of the Lord, and to bee the Lords seruant, *Esay 56.6.* Hee doth good duties with good affections. Thirdly, contempt of the world: hee can deny his profit, pleasure, ease, credit, or the like. Hee is no more worldly or eaten vp with the cares of life: He doth not esteeme of earthly things as hee was wont to doe,

doo, and shewes it in his carriage. Fourthly, sincerity: for, now hee hath respect to all the Commandements of God: hee desires to bee sanctified throughout: he is not mended in many things, as *Herod* was; but is, in some degree, mended in all things: and, besides, hee is carefull of his waies in all places and companies: hee will obey absent, as well as present, *Phil.*2.12. and there is no occasion of offense in him, 1. *John* 2.8. He is wonderfull wary and carefull to prouide, that he may not bee an offense to any body: and withall, hee is not found to striue more for credit, than for goodnes; or more ready to iudge others, than to condemn himself, *Iames* 3.17.

If this description be throughly waighed, it will bee found to contain the most liuely and essentiall things that distinguish true Conuerts from all other men. Nor may the force of any of these bee weakned, because many, that seem true Christians, doo shew the contrary to some of these: for, many that seem iust to men, are an abomination to God; and besides, these things may be in the weak Christian in some weak measure, though not so exactly.

Thus of the third doctrine.

*Doct.*4. We may hence note, that there is a peculiar time for the keeping of this visitation of grace. All the times of mens liues are not times of visitation: there is a speciall day of visitation, called in Scripture, The day of saluation, the accepted time, the due time, the season of God's grace, 2. *Cor.*6.2. That this point may be opened, first, we may consider of the acceptation of this word *Day*.

Many sorts of daies noted in Scripture.

It vsually notes a naturall day, that is, the space of foure and twenty houres. Sometimes it notes the artificiall day of twelue houres, from the morning to the euening: so, *Iohn* 11.9. Sometimes it notes time generally: as, in such Scriptures as say, In those daies, the meaning is, In those times. Sometimes it notes some peculiar season for the dooing or suffering of some notable thing: as, the speciall time when God plagues wicked men, is call'd their day, *Psalm* 37.13. *Iob* 18.20. So, the time when Christ declared himself openly to bee the Messias, is called his day, *Iohn* 8.46. So it is heer taken for that speciall part of our time of life, wherein God is pleased to offer and bestowe his grace vpon vs to saluation. Now, this cannot be the whole space of a man's life: for, it is euident, that many men, for a long time of their life, haue not at all been visited of God in this visitation of grace: they haue sate in darknes, and in the shadow of death: and this time is called night, *Rom.*13.13. Again, others are threatned with the vtter losse of God's sauour, if they obserue not a season, as *Heb.*3.6,&c. *Luke* 19.41,42. Yea, some men haue liued beyond this season; and, for not obseruing it, were cast away, *Pro.*1.24,28. The very tearm heer vsed, shewes it: for, when he saith, The day of visitation, he manifestly, by the Metaphor of visiting, proues a limitation of the time: for, all the yeer is not the time of visitation among men; but some certain season onely.

Note.

Quest. But how may we knowe, when this season of grace is?

How the day

Ans. It is then, when God sends the Gospell to

to vs in the powerfull preaching of it: when the light comes, then comes this day: when the doctrine of saluation is comne, then the day of saluation is comne, and God offers his grace then to all within the compasse of that light. God keeps his visitation at all times, and in all places, when the Word of the Kingdome is powerfully preached: the time of the continuance of the means, is the day heer meant, in a generall consideration. But, if we look vpon particular persons in places where the means is, then it is very hard, precisely to measure the time when God doth visit, or how long he will offer his grace to them: onely this is certaine, that when God strikes the hearts of particular men with remorse, or some speciall discerning or affections in matters of Religion, and so bringeth them neer the Kingdome of God; if they trifle out this time, and receiue this generall grace in vain, they may be cast into a reprobate minde, and into incurable hardnes of heart: and so God shuts the kingdome of God against them, while it is yet open to others, *Mat.*3.12. *Esay* 6.10. compared with *Mat.* 13.14,15.

and season of grace may be knowne.

Note.

Vse. The vse is for the confutation, especially of the madnes of many men, that so securely procrastinate and put off the time of their repentance, as if they might repent at any time; neuer considering, that the means of repentance may bee taken vtterly from them, or that they may bee cast into a reprobate sense, or that death may suddenly preuent them, or that the times are onely in GOD's hand: it is he that appoints, and beginnes, and ends

this day of visitation at his owne pleasure; yea, he doth not allow to all men, in euery place, the like space of time for the continuance of the means. This day lasteth, in some places, to some men many yeers: whereas, in other places, the Kingdome of God is taken away from them in a short time; as, when the Apostles in the *Acts* were driuen from some Cities, after they had been in some places but a yeer or two; in others, but a month or two; in others, but a day or two.

Against such as presume on late repentance.

First obiection answerd

If men obiect, that the thief on the Crosse did delay, and yet found the visitation of grace at his last end; I answer foure things. First, that the thief was by an vnexpected death preuented of a great part of that time he might haue liued by the course of nature: and therefore his example cannot patronize their resolution, that think they may safely put ouer all till their last end, and yet suppose they may liue the full age of the life of man. Secondly, what can the example of one only man help them, seeing thousands haue perished at their later end, going away without any repentance or grace? Why rather doo they not fear, seeing so many millions of men are not visited in their later end? yea, at the very time, the other thief repented not: so that that example can shew no more, than that it is possible that a man should finde grace at the end: it doth not shew that it is probable or vsual. Thirdly, they should shew the promise of grace, not such men as wilfully neglect the present means, and put all off to their later end. What can bee concluded from an example, when God's promise cannot be shewd?

Note.

shewd? If any object, that they haue a promise: for the Scripture saith, that *At what time soeuer a sinner repents himself from the bottom of his hart, God will forgiue him*; I answer, that this sentence doth contain no such promise: for, it only promiseth forgiuenes to them that repent at any time; but it doth not promise, that men may repent at any time when they will. Besides, the words in the Prophet *Ezechiel* are onely, In the day that he turneth; which import nothing, to proue that a man may repent in any part of his life, when hee will. Fourthly, the conuersion of the thief was without means, miraculously, by the diuinity of Christ, and is recorded among the works of wonder; such as were, The raising of the dead, the trembling of the earth, the darkning of the Sun, and the like: and if men dare not be so fooliſh as to expect, that at their pleasures these other wonders should bee done, then neither may they in that of so late conuersion without means.

Second obiection answerd

If others say, that Men were hired into the vineyard at the eleuenth houre, and were allowed and rewarded as well as they that went-in at the third houre; I answer, that The drift of the parable is onely to shew, that men that had the means later than other men, may yet bee saued: it cannot bee stretched to so large a sense. Besides, being a parable, it may illustrate, but cannot prooue without some other Scripture, to which it serues as an illustration. But my speciall answer is this, that those men were neuer hired before the eleuenth houre: they went in so soon as any came to hire them. And

Third obiection confuted

Note.

so it is true, that if men haue liued till extreme old age, and neuer had the means till then, they may haue as much hope as they that had the meanes in their youth: but that wil not warrant the presumption of such, as, being called the third houre, will not go in till the eleuenth houre.

Vse 2. And therefore the second vse should bee for instruction, to perswade all that minde their owne good, to walk and work while they haue the light, while it is yet to day, before the shadowes of the euening be stretched out, as our Sauiour exhorts in the Gospell: we should bestirre our selues to make all the profit we can of the present meanes God affordeth vs: for, the night may many waies come vpon vs ere wee bee aware. For, first, who knowes how soon the night of death may come vpon any of vs? and then if we haue no oile in our lamps, it will be too late to go to seek. Secondly, the night of restraint may come vpon vs: the means may be taken away: wee are not sure how long the Candlestick may continue, before it bee remooued: God may take away good shepheards, and suffer idle shepheards to succeed in the room of them. Besides, a mighty storm of cruell persecution may surprise vs. Thirdly, the night of temptation may come, and so, for the time, frustrate the life of the means: for, either God may hide himself from vs, and then the Sunne will bee set to vs, euen at noon day; or God may hide the power of the Word from vs, euen when it is of power to others, as *Dauid* imports, *Psal.* 119. when hee saith, Lord, hide not thy Commandements from mee:

or

or the Lord may restrain the spirits of his seruants that speak vnto vs; for, the hearts of the Apostles themselues were not alwaies enlarged in the like manner towards the people, as is imported, 2. *Cor.* 6. 11.

Thus of the fourth doctrine.

Doct. 5. We may further hence note concerning the time of this visitation; that not onely there is a season, but withall, that it is but a short time in comparison; therefore heer called The day of visitation. Now, a day is one of the least measures of time: and this ariseth not onely from the breuity of mans life, and the infinite mutations that befall the outward conditions of men, and the extreme malice the diuell and the world beare to the Gospell, but also from the will of God, who will offer his grace in so special a manner, but for a short season: neither is the Lord bound to giue account to vs of his so doing, since we haue more reason to admire his mercy that will offer vs his grace at all, than to murmure becaus it is not offred alwayes: yet this shortnes of the season doth the more magnifie God's power, that can so quickly conquer, and set vp the Kingdome of Christ, and gather his Elect. And some cause may bee taken from the rebellion of wicked men, who when they despise holy things, and vse them vile; the Lord, to shew the accounts hee makes of those treasures, remooues them from them. Thus the Iewes lost their glory, *Acts* 13. When a people growe obstinate, and will not bee wrought vpon, that God, that commands vs not to giue holy things to dogs, doth himselfe also

Note.

also many times remoue his Word, for the vnprofitableneſſe and vnworthineſſe of the people.

Vſe. The vſe ſhould be ſo much the more ſtrongly to inforce the care of ſpeedy profiting by the means, while it is yet called To day, as the Apoſtle vrgeth it at large in the third and fourth chapters to the Hebrews. And withall, it ſhould teach vs to bewail the ſtupidity and careleſnes of the multitude, that in theſe times of peace and ſpirituall plenty, haue no care to make any prouiſion for their ſoules: ouer whom we may lament, as Chriſt did ouer Ieruſalem, *Luke* 19.42,&c. And the ſhortnes of the time ſhould teach Miniſters to labour more diligently: they that are the ſtewards of the manifold graces of God, ſhould be inſtant in ſeaſon, and out of ſeaſon, and with all authority beſeech, rebuke, and correct; knowing, that their time is ſhort and vncertain.

Doct. 6. We may here note, that the day when God viſits a man with his grace, is a glorious day: The Apoſtle ſpeaks of it, as of the moſt happie time of the life of man: and ſo was it euer accounted by the godly, *Eſay.* 24.22.23. And it muſt needs appear to be a day of ſingular happines, if we conſider what that day brings forth inſtantly vnto the man or woman viſited of God, for,

What glorious things the day of viſitation brings forth.

First, in that day God reueales in ſome meaſure his loue to the viſited: wch is the more admirable a benefit, becauſe Gods loue is a free loue, and it is euerlaſting, and is alſo immenſe.

Secondly, in that day hee giues that particular perſon vnto Chriſt, and giues Chriſt vnto him, with

with all his merits, *Iob.* 10. and 17.

Thirdly, in that hee iustifies him, both forgiuing him all his sinnes, and clothing him with the righteousnes of Christ.

Fourthly, in that day hee adopts him to bee his owne child, that was before the child of wrath, *Romans* 8.16.

Fiftly, in that day, hee giues him a new nature, and creates and fashions in him the Image of Iesus Christ: and so reueals Christ in him, *Colossians* 3.10. *Galatians* 2.20.

Sixtly, in that day he giues him the holy Ghost, neuer to depart out of his heart, *Gal.* 4. 7.

Seuenthly, in that day hee makes him free: so as hee is inrolled amongst the liuing, and acknowledged particularly of God amongst the Saints: He is written in the writing of the house of Israel: and is free from all the miserie & bondage he was in before, or was in danger of: and hee is henceforwards free of the house and presence of God: Hee may feede at his Table, and eate the food of life. Hee hath accesse with boldnes at all times into the presence of God with any suites. He is also free to the Communion of Saints, and is restored to the free and lawfull vse of the creatures in generall, *Psal.* 87.5. *Esay* 4.4. *Rom.* 8 1. *Gal.* 1.6. *Esay* 25. 8. *Mark* 11.24. *Eph.* 2.20,21. *Mat.* 5.5.

Eightly, he sets a guard of Angels about him, to attend him all the dāies of his life, *Hebrewes* 1.14 *Psal.* 34.

Ninthly, in that day he is receiued into Gods protection, in respect of afflictions: which protection

tection containes in it foure things. First, the with-holding of many crosses which doe fall vpon others. God spares him, as a man would spare his onely sonne, *Mala.3.17.* Secondly, the bounding of the cros: so as God appoints the measure, which is euer with the respect of the strength of the partie, *Esay* 27.7,8. Thirdly, the sanctification of the crosse: so as all shall work for the best, *Rom.*8.28. Fourthly, deliuerance out of trouble in due time, *Psal.*34.17.

Tenthly, hee assures, and estates vpon him, the euidence of an inheritance that is immortall, vndefiled, that withers not, reserued for him in heauen, 1.*Pet.*1.3.

Vse. The vse should be chiefly to moue godly men to the exact study of those things, and to all possible thankfulnes for Gods visitation: and they should with much ioy remember the verie time (if it may bee) when God did so visit them: and if the men of this world keep commemoration yearely of the daies of their birth or marriage; how much more cause hath a Christian to preserue in himselfe, and to speake of it to the praise of God, the verie day and season, when God did first reueal his grace vnto him? Let none mistake me. I meane it not of all Christians: for manie Christians did neuer obserue or knowe distinctly the verie first daie of their conuersion, being not called either by ordinarie meanes, or not in such a sensible manner as some others were, or stood for a time in temporary grace: yet vnto all, the counsell is profitable, that, taking a day in the sense as it is heer, they

Note.

should

should often think of with gladnes the season of their conuersion, or at least magnifie God for the thing it self, that they are conuerted.

And besides, all such as enioy the means of grace, and yet haue not felt this visitation of God, should be much allured to the care of attending vpon the means, and be made desirous to receiue the grace of God, and that effectually: it should much moue them, that God hath now sent them the meanes, and keeps his publique visitation; and that GOD stands not vpon desert, nor doth he make exception of them, but offers his grace vnto all, and desireth not the death of any sinner, yea, beseecheth them to be reconciled; and, to that end, hath committed the Word of reconciliation to his seruants, with expresse commandement, that they should be instant, and with all patience instruct men, and call vpon them, and perswade them to saue their soules.

Doct. 7. Wee may yet further from hence obserue, that before calling, the very Elect of GOD may bee as bad as any other; as heer, till God visited those elect Gentiles, they were railers as well as others: so were the former sinnes, mentioned, 1. *Cor.* 6. 9. found in the very Elect, as the eleuenth verse sheweth. This appears by the example of *Manasses*, *Marie Magdalene*, *Paul*, and the thief on the Crosse: see further, *Tit.* 3. 3. And the reasons may bee easily assigned: for, first, the very Elect, before calling, haue the same corruption of nature that other men haue; and so all haue sinned, and are depriued of the glory of God: so as there is not

not one of them doth good, no not one. Secondly, they haue the same occasions to sinne from the Deuill and the world. Thirdly, and were their natures somewhat better then other mens, yet they would haue beene leauened as they were a part of the lump of infected mankinde. This may both inform vs & teach vs in diuers things. It may inform vs in three things, *(viz.)* about our election and our iustification, and about the Gospell, as the means of our vocatiō. For election, this point proues, it must bee free, seeing there was no goodnes in the very elect, more then in the reprobate, in the estate of nature. And for Iustification, the Apostle *Paul* vseth the consideration of this doctrine in the third Chapter to the Romans, to prooue, it cannot be by workes. And for the Gospell, wee may here see the mighty power of it: it may well bee called the Arme of the Lord, and his power to saluation, that can thus mightily and suddenly change men.

Vse 1.

Vse 2. And it should teach vs also diuers things, as it concernes either our selues, or other men, or God.

1. For our selues; it should teach vs to walke both more humbly all our daies, seeing wee haue beene vile as well as others; and also more watchfully, seeing wee carry about vs a nature that hath beene so rebellious against God: and besides, wee should resist the beginnings of sinne in vs, as hauing knowne by experience whither sinne will lead vs, if wee giue way to it, and dally with it.

2 For others not yet called, it should teach vs both compassion of their miserie (it hauing beene our owne case) and a care to shewe all meekenes to

all

all men in wayting for their conuersion, and patience in bearing their wrongs.

3 For God: how can wee euer sufficiently loue him that hath shewed such loue to vs, euen when wee were his enemies?

Yea wicked men, that are smitten with terrors for the hainousnesse of their sinnes, should hence confirme themselues against despaire, seeing they may hence learne, that as great offendors as they, haue beene conuerted and saued. 2. *Tim.* 1. 15.

There is one thing, that from hence men must take heede that they doe not learne; that is, that they abuse not these examples to confirme themselues in sinne: for there is matter to daunt them, and fright them from this presumption. For first, not all that haue liued licentiously, but some few onely haue beene saued, the rest perished in their owne wickednesse. Secondly, of those that were saued, none were saued without amendment of life and regeneration: and therfore so long as thou liuest in thy sinne, so long their example fits thee not. Note.

Doct. 8. The last Doctrine that may from hence be made, is in particular concerning the sinne of speaking euill of the godly, and the point is, That Gods gracious visitation doth cure that disease exactly. Hee will neuer raile any more, that is truly gathered vnto God in his day of visitation. It is possible, Christians may speake euill one of another in particular, and it is lamentable when they doe so; but that is vpon suppofall of particular faults

faults in those of whom they speake euill. But that a man should speake euill of godly men in generall, because they are godly, with desire he might finde them euill doers, is a vice not found in such as are truly called: And therefore let such as are guilty of that sinne of speaking euill of good Christians, because they follow goodnesse, know, That their day of visitation is not yet come.

Note.

Verse 13. *Submit your selues to euery ordinance of man for the Lords sake: whether to the King, as superior:*

FRom the 13 Verse of the first Chapter, to the 9 Verse of the third Chapter, is contained matter of exhortation: and the exhortation is either generall or speciall. The generall exhortation concernes all Christians, and hath beene set downe from the 13 Verse of the first Chapter, to the end of the 11 Verse of this second Chapter. Now those words, and those that follow, to the 9 Verse of the next Chapter, containe speciall exhortations which concerne some Christians onely, namely, subiects, seruants, wiues, and husbands. Of the duty of subiects he entreats from Verse 13, to Verse 18: Of the duty of seruants, from Verse 18, to the end of this Chapter: of the duty of wiues, in the seuen first Verses of the third Chapter: and of the duty of husbands in the eighth Verse of that Chapter.

So that the Apostle, hauing taught all Christians before, how to behaue themselues in their generall

nerall calling, hee now vndertakes to teach some sorts of Christians in particular, how to order themselues in their particular callings; and so hee teacheth them in some things that concern the *Politickes*, and in some things that concerne the *Oeconomickes*. Vnto order in a Common wealth belongs the duty of Subiects: and vnto houshold gouernment belongs the duty of Seruants, Wiues, and Husbands.

From the coherence, and the generall consideration of the whole exhortation, diuers things may be noted before I breake open the particulars of the Text.

1 The Word of God must be the warrant of all the actions of our life: it not onely giues order about the businesses of Religion, but it prescribes matter of obedience in all our conuersation; it tells vs what to doe in our houses, and in the Common wealth, as well as what to doe at Church, which shewes vs the perfection of the Scripture. *Theologie* is the Mistresse of all Sciences: it perfects the sound knowledge of the *Ethicks*, *Politickes*, or *Oeconomickes*, and it should teach therefore in our callings, whether generall or particular, to seeke warrant from the Word, which warrant we may finde either expressed particularly, or else implied in generall directions; and withall we should take heed, that wee make not more sinnes in any estate of life, then are made in Scripture, and so not affright or disquiet our selues with vaine fears that way.

2 The Apostle would haue Christians in a speciall manner careful that they offend not the lawes of

of the Princes of this world; this appeares, in that hee enioynes them the duties of Subiects first, and in that they doe teach them the duty of submission, both in this and other Scriptures with great force and violence (as it were) of arguments: which shewes, that they were wonderfull desirous to charge and instruct the Christians so, that if it were possible, they might not offend that way, and the reasons are diuers & many, why Christians should bee aboue all men carefull to keepe the lawes of Princes: first, because by breaking the lawes of men, they sinne against God. Secondly, because euill minded men haue in all ages watched godly Christians, to see whether they could finde any fault by them in the matters of the kingdome. Thirdly, because if earthly Princes bee prouoked, it may cause a generall trouble of the Churches, the offendors many times suffer not alone, but many others vpon displeasure raised by them. Fourthly, because if earthly Princes be good, the carefull obedience of their Subiects may incourage them to bee great helps to religion, euen to bee *Nursing fathers and nursing mothers to the Churches*, 1. *Tim.* 2. 2. Fiftly, because peruersnesse and contempt, and careleſſe neglect of the lawes of Princes many times prooues scandalous, and *Wee must not offend them that are without*, 1. *Cor.* 10. 2. *Col.* 4. 5. Many that were somewhat enclined to embrace the sincerity of the Gospell, haue beene cast backe, and professe, that therefore they abhor such people, because they obserue their disobedience against humane gouernment, either through indiscretion,

cretion or nice ſcruples, or peruerſe wilfulneſſe.

The vſe may bee to reproue the careleſneſſe of many Chriſtians this way, and that for diuerſe offenſes: as firſt, for ſluggiſhnes, in not ſtudying the Lawes of the Countries where they liue. Some Chriſtians haue a ſecret iealouſie againſt the lawes of men, and doo in heart think meanly of them; and, vnleſſe the equity of the Law ſtare them in the face, they doo, without any further conſideration, ſecurely caſt aſide the care of it, and ruſh into the breach of it. Secondly, diuerſe Chriſtians doo much ſinne againſt the holy deſire and direction of the Apoſtles, in the intemperancie of their words, when in ordinary diſcourſe they ſpeak with much ſcorne of the obſeruation of the lawes of men, which they vnderſtand not. A Chriſtian, that will not ſtudy to be quiet in reſpect of the laws of men, is a ſingular plague to the Church where he liues.

Doct. 3. We may hence note, that it is neceſſary for Miniſters, often to teach their hearers their duty to Magiſtrates, and to ſhew the power that Princes haue to make lawes to gouern them by. And this is fit to be noted, becauſe of the ſtrange weaknes and peruerſeneſſe of ſome Chriſtians, that are much offended with their Teachers, if they fall vpon doctrine of this nature, with any application to the times: they miſtruſt them, or cenſure them to be temporizers, and to ſpeak out of flattery or wilfulneſſe, or the like corruption of conſcience. I ſpeak not now of ſuch Miniſters as plead the rights of Princes onely for their owne ends, or in ſuch a manner, as they diſcouer an apparant hatred

of godlineſſe it ſelf (for, theſe are worthy to bee blamed), but euen of ſuch Miniſters as prooue the rights of Chriſtian Princes with compaſſion, and loue, and meeknes, without prouoking or reuiling tearms: euen theſe, I ſay, are miſtruſted and cenſured, though we hear and ſee in other Scriptures, that they are bound to proue and defend the authority of the Magiſtrate in any thing wherein it is vniuſtly queſtioned.

Doct. 4. It is neceſſary, we ſhould firſt be taught our duty to God, and thoſe things that concerne a religious life; and then, our duty to man, and in particular, to Magiſtrates. This the Apoſtle intimates, in that he firſt inſtructs them as Chriſtians, and then, as Subiects: and there is apparant reaſon. Firſt, in reſpect of God; ſecondly, in reſpect of themſelues; and thirdly, in reſpect of the Magiſtrate.

Firſt, in reſpect of God: for, wee are firſt and chiefly bound to God: our firſt couenant is made with God; and we are more behoulding to God, than to all the world beſides: and therefore again to reſpect his glory, and obedience to him in the firſt and chief place.

Secondly, in reſpect of our ſelues, and our owne profit, we muſt ſtudy God's Lawes, as well as the lawes of men, yea, with our firſt and chiefe cares, and accordingly yield obedience; becauſe though by keeping the lawes of men, we may liue quietly and ſafely, and with much reputation, yet all this will not protect vs againſt the breach of GOD's Law: but the hand of God may purſue vs while

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we liue, and we may be damned in hell when wee die, for want of a religious life.

Thirdly, in respect of the Magistrate: hee shall haue the better subiects by it: good Christians are the best Subiects: and the knowledge of Religion and God's Word, makes men obey, not for feare or custome, but for conscience sake, and for feare of God's displeasure. And besides, it makes men humble and charitable: humble, not to think themselues too good to obey; and charitable, in not suspecting the meaning of Princes further than they must needs. And it restraines the excessiue proneneſſe of mens natures, that are (without Religion) apt to speak euil of those that are in authority; and chiefly, because true Religion will make men pray heartily to God for their Gouerners: and GOD himselfe doth spare, or blesse them the rather, for the praiers of the righteous.

The vse should be to informe and teach all sorts of men to take heed of separating what God hath ioyned together. It is an extreme folly to giue vnto *Cæsar* what is due to *Cæsar*, and not to giue vnto God what is due to God: and so it were to giue vnto God what is due to God (if men could doo it) and not to giue to *Cæsar* what is due to *Cæsar*. The respect of God's Laws should make vs more carefull to obserue mans lawes. And contrariwise, it is a fearfull case that many liue in, that think they haue done enough, if they liue in obedience in respect of the authority that rules them in the places they liue in: they would be much troubled, if the Magistrate should be offended with them; but are

neuer troubled, though they prouoke God to his face: and they are malicioufly fooliſh, that would haue the lawes of men obeyed, when they are againſt the Lawes of God; or would haue men ſo reſt in obſeruing the iuſt lawes of men, as not to be ſo forward and buſie about the duties of Religion.

Further, a queſtion may be heer asked, Why the duty of Magiſtrates is not heer ſet downe, as well as the duties of Subiects? I anſwer, that in thoſe times of the Apoſtles, the Magiſtrates were without; ſo farre from being Chriſtians, that they did, for the moſt part, perſecute that way: and therefore they doo auoid meddling, or vndertaking to teach them that would not learn, but rather be incenſed againſt ſuch Teachers. Beſides, if this, and other Scriptures of the new Teſtament, bee marked, wee ſhall finde, that the duty of Inferiours is both more often, and more fully taught, than the duty of Superiours: for, in that new and tender world, great care was to bee had, that, vnder pretenſe of Religion, ciuill obedience, either in the family or Common-wealth, were not neglected. And it is a truth to be known at all times, that God would not haue inferiours too skilfull in the duty of Superiours, that they might firſt learne to ſhew duty, before they called for duty from their Superiours. That may bee one reaſon why the duty of Maſters is not heer handled, and in other places of the Epiſtles but briefly: for, many times the deſcription of the duty of Superiours, is vſed but as a glaſſe by the Inferiours to pry into the faults of thoſe that rule them; and ſo growe careleſſe, and wil-

wilfully ſtubborne, vnder pretence of the faults of their ſuperiours. But ſome one might ſay, that by this meanes, if the Magiſtrates did turne Chriſtians, they were left without rules of direction, and ſo they ſhould not know what to doe.

Anſw. That inconuenience was long before preuented, becauſe the duety of Magiſtrates is fully taught in the old Teſtament, which vnto a godly minde is of as great authority as the new. Thus of the coherence and generall conſideration of all the words. The duty of Subiects followes to bee particularly conſidered of.

Submit.]

Concerning Subiects: here are fiue things to be conſidered of:

Firſt, the propoſition of Doctrine, in theſe words; *Submit your ſelues to euery ordinance of man for the Lords ſake.*

Secondly, the expoſition of it in one caſe, and that is, the Perſons to whom they were to bee ſubiect; to all ſorts of Gouernors, to Kings, or any other Gouernours.

Thirdly, the confirmation by reaſon. Ver. 14, 15.

Fourthly, the anſwer of an Obiection, Verſ. 16.

Fiftly, the concluſion, Verſ. 17.

In the Propoſition conſider,

1. The dutie to bee done: *Submit.*

2. The perſons muſt doe it: *your ſelues.*

3. The things to which they muſt be ſubiect: *Ordinances:* where is a double extent, (*viz.*) to euery ordinance, and though they be ordinances of men.

4. The manner, or motiue, *For the Lords sake.*

Submit.]

The duty is to submit vnto Magistrates, *Rom.* 13. 1, 2. For Explication, two things are to bee considered, Why wee must submit? and, How we must submit?

For the first, wee must submit; 1. Because God is the Author of magistracy, *Gen. 9. 6. Deut. 16. 18. Prou. 8. 15. Dan. 2. 21. Ioh. 19. 11. Rom. 13. 1, 4, 6.*

Obiect. The Diuell is said to bee the Prince of this world, and hee claimeth all the kingdomes of the earth, *Ioh. 12. 31. Mat. 4. 8, 9.*

Sol. Hee is the Prince of this world by malicious vsurpation, not by any right. 2. Hee is so in relation to wicked men, hee is their king, but not of others. 3. Hee speakes like himselfe, that is, like the father of lyes, when hee claimes all the kingdomes of the earth: for no part of the world is his, because *The earth is the Lords, and all that therein is.*

Obiect. But God was angry with the Israelites, for their asking of a King; and therefore it seemes it was not his ordinance that there should bee Kings.

Sol. Hee was not angry with them for desiring Gouernours, for they had Gouernours before sent of God, and the very king they had afterward, God gaue them him, *Hos. 13. 8.* but hee was angry for the cause of their request. Their faith and hope was in a manner spent, and they conceiued more hope in a King, then in God that had beene such a King to them so many yeares. 2. Men must be subiect, because God hath taken mens consciences

ces bound to ſubiection, *Rom.* 13. 3. Becauſe kings are heads of the people, and therfore as members, it is agreeable that they ſhould ſubmit, and bee ruled and guided. 4. In reſpect of the benefit men receiue by Magiſtrates, both in outward things, and in matters of religion. For outward things, men enioy publike peace and quietneſſe, and protection by the helpe of the power of the Magiſtrate: And for matters of Religion, earthly Common-wealths are as it were Innes to lodge the Church in, and Princes power affords protection, ſo as Chriſtians may more ſafely follow their calling; and if they bee godly Kings, they are the very nurſes of Religion. And thus of the reaſons.

what ſubmiſſion hath in it, viz. ſixe things.

For the ſecond, this Submiſſion hath in it ſixe things: the firſt is obedience to their lawes and commandements, *Tit.* 3. 1. The ſecond is honour; *Rom.* 13. 7. for they are principalities and powers: as the Angels ſhine in heauen, ſo doe Princes on earth: yea, they are called Gods; and ſo in two reſpects: firſt, as they are Gods Deputies and Viceroies: God executes a part of his Kingdome by Kings. Secondly, as they beare the image of God, and his authority and ſoueraignety. Now we muſt performe this honour by reuerence, and by feare of them, and by iudging the beſt of them and their actions, without conceiuing ſuſpicions of them, nor receiuing euill reports againſt them, nor daring to ſpeake euill of thoſe *dignities and Rulers of the people*: and by all thankefulneſſe for the good wee receiue by them, acknowledging to the full all their praiſes. The third is Loyaltie, by which we

reſolue and endeauour to the vttermoſt of our powers, to maintaine and preſerue the perſons, rights, prerogatiues, crowns and dignities of Princes. If wee muſt lay downe our liues one for another, then much more for our King and Countrey. The fourth is Piety: wee muſt pray for them with all manner of prayer, wee muſt make ſupplications for Gods bleſſing vpon them, and deprecations for the remouing euils from them: and if they ſhould ſinne, and God bee wroth with them, wee ſhould ſtand vp in the gap, and make interceſſion for them, and wee ſhould giue thankes for all the mercies the Lord ſhewes vnto them, 2. *Tim.* 2. 1. The fift is Maintenance; tribute muſt bee paide, *Rom.* 13. 7. Chriſt himſelfe ſubmitted herein. The laſt is, Subiection to their puniſhments, *Rom.* 13. 4. yea, to their iniuries, as *Dauid*, Chriſt, and the Apoſtles did ſubmit themſelues to the iniurious dealing of *Saul*, *Pilate*, and the Tyrants, when perhaps they could haue made reſiſtance.

Vſe 1. The vſe may be firſt, for terrour to the ſeditious: great hath beene the vengeance of God vpon Traytors; the earth ſwallowed vp *Corah*, *Dathan*, and *Abiram* for their rebellion: *Abſolon* was hanged vp by the haire betweene heauen and earth, as vnworthy both of heauen and earth. The words of our Sauiour Chriſt are in an high degree true in this caſe, *He that taketh vp the ſword, ſhall periſh by the ſword.* And S. *Paul* ſaith, They ſhall bee damned that reſiſt the power.

Secondly, it ſhould much humble the better ſort of men, for diuers faults that are too common; ſuch

ſuch as are the receiuing of euill reports, and ſpeaking euill with two frequent intemperancy, grudging at the paiment of tribute and taxations, euill ſurmiſes of the actions of Princes, and the aptneſs to fauour thēſelues in the liberty of doubting, concerning obedience to them in things indifferent.

Thirdly; all good Chriſtians ſhould bee perſwaded to make conſcience of this ſubmiſſion, and to that end they ſhould bee at the paines to ſtudie this Doctrine, and withall pray to God to direct them and keepe them in his feare and obedience herein: and beſides, they ſhould be ſure that they meddle not with the changers, or with the ſeditious, *Pro.* 24. 22.

Your ſelues.]

Theſe words may note either the manner of our ſubmiſſion, or the matter: the manner, thus, *Submit your ſelues*: that is, yeeld obedience vncompelled, doe it of your ſelues, ſtay not till you be forced to doe it: and ſo the Apoſtle ſhould therby import, that our ſubmiſſion euen to men ſhould be performed willingly, and ſo wee ſhould willingly and cheerefully obey their laws, honor and defend their perſons, pray for them to God, yeeld them tribute; yea, wee ſhould without murmuring ſubmit our ſelues to their puniſhments, yea, cheerfully beare their iniuries; and ſo it remoues grudging and force from our ſubmiſſion. But I rather vnderſtand the words to note the matter to bee ſubmitted, & that is our ſelues, not our goods only for tribute or cuſtom, but our perſons alſo muſt be at the Princes ſeruice, our very bodies muſt be ſubmitted both

both to doe the labour that belongs to the bearing of any office for the publike good, and to the enduring of any puniſhment, by the lawes to bee inflicted vpon the bodie, and to the imploying of the body and life in defence of the true Religion, and of the Kings perſon, law, and deſire, in warre or otherwiſe. This is manifeſt by the frequent warres in the old Teſtament, both required and performed: nor may any ſay, that Chriſtians in the new Teſtament are not charged in the buſineſſe of warre; for,

Firſt, it was Chriſt's main intendment to forme a ſpirituall Kingdome to God: hee left the ſtate of earthly kingdomes to the condition they were in before.

Secondly, when the Apoſtles doo in the generall require the ſubmiſſion of Chriſtians to their Magiſtrates, without exception of their obedience in war or otherwiſe, it is manifeſt, that they leaue them to the lawes of nature, and the Laws of God before.

Thirdly, euen in the new Teſtament this is implied by *Iohn Baptiſt*'s anſwer to the ſouldiers, *Luke* 3.14. and the praiſes of thoſe worthy warriours, *Heb.* 11.33, 34. (In which place alſo is a manifeſt proof for ſubiection, euen in our bodies, to the Sentences of Magiſtrates, whether iuſt or vniuſt.) And the Magiſtrate's ſword, *Rom.* 13.4. is not onely a ſword of iuſtice vpon malefactors in his owne Land; but of reuenge on the enemies of God, or the Church, or Common-wealth abroad. And for that Saying of our Sauiour to *Peter*, *Hee that taketh*

the

the sword, shal perish with the sword, Ma. 26.52. it is spoken of him to whom of the Lord it is not deliuered, that is, of him that hath not authority from God, as Magistrates haue to command others to take the sword: and it was spoken to *Peter*, a Pastor of soules, *Put vp again thy sword into his place.* That materiall sword was not for him to vse.

Thirdly, note, that it is indefinitely propounded, *Your selues*; that all, of all sorts: no man can be exempted from subiection to Princes. Christians must obey, as well as Pagans; strangers, as well as home-born, while they are within their gates. All the doubt is, whether Church-men are to bee subiect to secular Princes. The Papists deny it: but we affirm it, and haue reason so to doo. First, because the precept is general without exception. Secondly, because the Apostle saith, *Rom.* 13.1. that *Euery soule must be subiect*: and therefore if Church-men haue soules, they must be subiect to the higher Powers. Thirdly, because Princes haue executed their authority ouer Church-men, whereof wee haue manifest examples in the Word: as, *Dauid* appointed the orders and offices of the Leuites. *Salomon* put down *Abiathar* from the Priest-hood. *Iosiah* burned the very bones of the Priests vpon their Altars, and also purged the Temple, and restored the Passeouer. Christ himself was subiect to the authority of Princes: he gaue tribute, and appeared at their Tribunall. *Paul* was subiect, and appeared before the Magistrates, and vsed their power when he appeald to *Cæsar*, 2. *Thes.* 2. Fourthly, there is manifest reason for it: for, if Church-

men

men bee citizens or members of the Common-wealth, then they must be subiect to the Rulers & Lawes of the Common-wealth. Fiftly, the doctrine of the purest times since the Apostles, is agreeable heerunto: for, *Chrysostome*, vpon the 13 to the Romans, auouches it, that Priests & Monks, yea, Apostles, Euangelists, and Prophets, must be subiect to secular Powers. And *Bernard* reasons out of that place thus: *If euery soule must be subiect, then yours also that are Church-men: who hath excepted you from this All? If any man go about to except you, hee goes about to deceiue you.* And Pope *Gregory* acknowledgeth the Emperour *Maurice* as Lord of him and the Clergy.

Si quis tentat excipere, conatur decipere.

Agnoscit dominum suum & cleri.

They obiect, that the ecclesiasticall gouernment is greater than the secular, *iure diuino*: and therefore Church-men ought not to be subiect, because the Superiour ought not to be subiect to the Inferiour.

Ans. The ecclesiasticall gouernment is superiour to the secular gouernment, and it is inferiour to it: it is superiour, in respect of the rule ouer themselues in the things of the Kingdome of heauen, by means appointed of Christ, *viz.* the Word and Sacraments, &c: but it is inferiour, in respect of ciuill subiection in the obedience or submission that concerns body and goods. The Prince must bee subiect to the Church in matters of faith and godlinesse; and the Church, subiect to the Prince in matters of this life, and ciuill subiection. How far Princes haue power in cases ecclesiasticall, will be shewed afterwards.

They

They obiect, that diuers Councels doo except the Clergy from the Barre and Tribunall of Princes; and diuers Popes haue discharged the Clergy of such subiection.

Ans. Councels & Popes cannot decree against the Word of God: besides, they iudge and determine in their owne case; for, what were the Popes or Councels, but Clergy-men? Moreouer, the Popes assumed a power to themselues, which was neuer giuen them: for, they were so farre off from hauing power to free their Clergy, that they had no power to free themselues, 2. *Thes.* 2. 7.

They obiect again, and say, that it is absurd, the sheep should rule and iudge the shepheard: Princes are but sheep; and Priests are the shepheards.

Answer. Magistrates are not sheep in all things, but in spirituall things, in matters of faith; and so Ministers are shepheards to feed their soules: but, in ciuill things, the Magistrate is the shepheard; and the Clergy-men sheep, because citizens or subiects.

But they say, that Clergy-men are freed by priuiledge from the Emperors, and by the Lawes of the Empire.

Ans. If that be so, then their priuiledge is, *Iure humano*, not *diuino*. Secondly, they plead a false priuiledge: for, in things in question they were neuer priuiledged, that is, in matter of obedience to the Law, or in matter of punishment in things criminall. Thirdly, if it were so, then they are subiect to Princes: for, hee that grants a priuiledge, is greater than he to whom it is granted. But the last and

and best answer is, that Princes can grant no such priuiledge. Can a father free his sonne that he shall not honour him? or a husband free his wife, that shee shall not bee subiect to him? No more can a Prince free his subiects from obedience or subiection, because the subiect is tied by the Lawe of nature and by Gods Law, which Princes cannot vndoe.

Thus of the third point.

Fourthly, when hee saith, Submit your selues: he doth not require them to submit those things to the pleasure of the Magistrate which are not theirs. Euery godly Christian hath some things which are not his owne, but Gods, and those hee must not subiect to the will of Princes: As his Religion, his faith, the Word of God, the Sacraments, his prayers: for those are none of *Cæsars*, and therefore must not bee giuen to *Cæsar*.

Thus of who, or what must be submitted.

To euery ordinance of man.]

There are two senses giuen of these words: some vnderstand thē of Magistrates themselues: some of the Lawes of Magistrates. It is not easie to tell how to restraine the text to either of these; for both are true, and the former included in the latter, and the latter implyed in the former: and therefore I purpose to handle the words according to the sense in both respects.

First then, wee must bee subiect to euerie ordinance of man; that is, to all sorts of Magistrates. And the Apostle seemeth to expound it when hee saith, *Whether it bee to the King, or to the gouernours*, as im-

importing that they were the ordinances hee ſpake of before. Now concerning Magiſtrates as they are here intreated of, thoſe things are to bee noted.

Firſt, that Magiſtrates are an ordinance of men; and ſo they are in diuers reſpects; becauſe magiſtracy is a thing proper to men. Secondly, in reſpect of the end, becauſe it is ordained for the good of men. Thirdly, becauſe the choiſe of the kind of Magiſtrates hath beene for the moſt part left vnto men: for God hath not tyed all nations to a kind of gouernment, but left thē for the moſt part free: and therefore ſome gouerned by Kings, ſome by Emperours, ſome by Conſuls, ſome by Dukes, ſom by Princes or Earles or the like. Fourthly, becauſe in the newe Teſtament Chriſt did not at al imploy himſelfe in ſettling any order for the corporall gouernment of his Church in this world, it being ſpecially his intent for the raiſing of his ſpiritual kingdom, and the ordering of the gouernment that cōcerned the ſoules of men and their full ſubiection. Only wee muſt take heed of one ſinne heere, and that is, that wee conceiue not, the Magiſtrates are mans ordinance, as if man appointed or ordained or inuented them, for that is contrary to expreſs Scripture: that calles all thoſe earthly powers Gods ordinance: they are by diuine Inſtitution, *Rom.* 13 1,2,3. *Pro.* 8.15. 2. *Chro.* 19.6. *Dan.* 4.14,22.

Ob. Hoſ. 8.4. it is ſaid, *They made them a King, but not by mee.*

Sol. God diſclaimes not the ordinance: for hee himſelfe had appointed *Ieroboam* to bee King

King (of whome the Prophet ſpeaketh) but hee diſclaimes the manner or the choiſe of him as it was done by the Prophet, which choſe him in a mutinie and without reſpect to Gods will.

Ob. *Nimrod* was the firſt that brought in Magiſtracy, and hee is taxed for it in *Gen.*10.9.

Anſ. The words are, *Nimrod was a mighty hunter before the Lord.* Now theſe words haue beene interpreted either properly thus: Hee was a hunter of beaſts before the Lord, that is, which beaſts he would ſacrifice before the Lord, or metaphorically, that he was the firſt, that ſet vp Monarches of the thraldome, appointing lawes and a forme of gouernment: and this hee did by inſtinct from God, for the protection of the Church and Common wealth, againſt the iniuries of thoſe that dwelt neere them.

Aben-Ezra.

Secondly, ſay that hee is in theſe words condemned, as a hunter, that is a tyrant, as the word is taken, *Lament.*3.5. *Ierem.*16.16. *Ezech.*32.30. &c, and that it is added, *Before the Lord*, to note, that hee did oppreſſe men by manifeſt violence openly, ſhaking off all feare euen of God himſelfe; yet it followes not, that his power was not of God: the manner of getting it, was euill, but the power was good.

Thirdly, it wil not follow, that Magiſtracy is euill, or not of God, becauſe it had an ill beginning, if it were graunted, that it did begin in *Nimrod*: For ſo the tranſlation of *Ioſeph* into *Ægypt*, and the Kingdome of *Saul*, and *Ieroboam*, &c. ſhould bee euill, and not of God: for they had ill beginnings.

But laſtly, I anſwer, that *Nimrod* was not the firſt be-

beginner of authority, or power, or gouernment, though hee were of that kind of gouernours: For there was a hunter both *Eccleſiaſticall* and *Ciuill* before: Yea & there were citties in the world before, therefore there muſt needes bee gouernment and gouernours: *Cain* built a Citty, yea and God himſelfe ordayned Magiſtracy after the floud, when hee ſaid: *By man ſhall his bloud bee ſhed, Geneſ.9.6.* In ſhort, *Nimrod* was the author of the *Babylonicall* tyrannicall *Monarchy*: Not the authour of the Magiſtracy, or ciuill authority ouer others.

Obiect. Many Kingdomes and officers are gotten by euill meanes.

Solut. So many men get goods by vſurie, or robbery: yet the things are of God.

Obiect. But wee ſee, that Magiſtrates are chiefe, and ſet vp by men.

Solut. So the fruits of the earth are gotten in by the labour and care of men, are they not therefore of God? Miniſters are choſen of men: Is not their calling therefore of God? Second cauſes doe not exclude the firſt.

To conclude, the Magiſtracy is the ordinance of men ſubiectiuely, as it is enioyed or borne by men, and obiectiuely as it is imployed amongſt men, and in reſpect of the end, as it is for the good of men. But the true word Creation or Ordinance ſhewes, it is Gods work, or inſtitution or appointment.

1. *Subiectiue.*
2. *Obiectiue.*
3 τελικῶς
4 κτιστικῶς.

Secondly, it is to bee noted, that wee are bound to ſubmit our ſelues to the ordinances, that is, to the office, or calling, or authority: hee doth not

mention the persons so much as the calling; because oftentimes there is found in the persons vices, and some causes of not obeying: but in such againe, wee must not consider the person, but the ordinance, or calling it selfe.

Thirdly, wee must submit our selues to their ordinances, that is, to all sorts of Magistrates. Now all Magistrates may bee distinguished, either in respect of 1. *Iurisdiction*, 2. or *Religion*, 3. or *Obiects*, 4. or *Affaires*, 5. or *Office*, 6. or *Adiuncts*, 7. or *Dignitie*. First, in respect of *Iurisdiction*: some are superiour, that they haue none aboue them but God; as Emperor, King, Dictator, Senate, &c. or inferiour, which is appointed by the superiour, as are all inferiour Gouernours, and Officers. Secondly, in respect of *Religion*; some are beleeuers, as *Dauid*: some infidels, and so are either such as persecute Religion, as *Herod*, *Iulian*: or tolerate it, as *Traiane*. Thirdly, in respect of *Obiects*, some are *Togati*, Gouernours: some are *Armati*, Marshall men. Fourthly, in respect of *Businesse*, some are Councellors, some Senators, some Iudges, &c. Fiftly, in respect of *Office*, some are νομοθέται, Law-giuers: some are νομοφυλακες, Law-keepers, as Iustices, and the like. Sixtly, in respect of *Adiuncts*, some are lawfull, and iust, and good Magistrates, who come by their power by lawfull election or succession, and doe exercise it well: others are vnlawfull, or bad Magistrates, as hauing, in respect of the manner, attained their places by vnlawfull meanes, or doe exercise their authoritie with cruelty or partiality, or the like. Seuenthly, in respect of *Dignity*, some

some haue dignity, and not authority; as such as enioy the titles of Dukes, Earles, Lords, Knights, Esquires, or Gentlemen: Some haue Dignity, and Authority also, as such of any of the former kinde, or the like, as are likewise called to any office of rule and gouernment, or seruice: Now we must be subiect, not alone to the King or superior, but to gouernours vnder them, as the Text shewes: We must be subiect to Princes that are infidels, as well as to Christian Princes; for such were the Magistrates for the most part, when the Apostles writ: So wee must bee subiect to vnworthy, or vicious, or tyrannous Princes, as well as to godly and vertuous, and louing Princes, which the word here translated Ordinance, imports: for it signifies creation, and so Magistracy is a creation in diuers respects. First, because God was the author of it, as hee was of the world. Secondly, because Magistrates are raised beyond expectation. Thirdly, because many times God, as a righteous Iudge, suffers many men to get into high places of honour and authority, that haue no worthinesse, or fitnes, or stuffe in them, more then hee would haue to rule or furnish it selfe: euen to such Magistrates also must wee submit. Onely for the last distinction, there is a difference for such as excell onely for titles of dignity, and haue not authority: we must reuerence, and shew as ciuill respect vnto them, as belongs to their places: but wee are not bound to submit our selues to them by way of obedience; for that is due onely to such as haue authority, as well as dignity.

Thus of ſubiection to Magiſtrates: ſubiection to the Lawes of Magiſtrates followes.

Concerning the lawes and ordinances of Magiſtrates, two things may hence be gathered.

Firſt, that wee muſt ſubiect our ſelues to ſuch lawes and ordinances as men that are in authority doo make: we are bound to this ſubiection, euen to mens lawes: that we are bound, the very words of the Text proue: howſoeuer, or in what reſpect we are bound, is to be diſtinctly conſidered. For, mans lawes doo not binde as God's Lawes doo: for, God's Lawes do binde not onely the outward man, but the inward man alſo, euen the very conſciences, more diſtinctly and particularly. The lawes of men binde onely the outward man properly: for, God reſerueth the conſcience of man onely to his owne command. Now, whereas the Apoſtle ſaith, *Rom.* 13.5. We muſt obey Magiſtrates not onely for feare, but for conſcience, it is thus to be vnderſtood: Firſt, that men are not onely driuen to obedience of Magiſtrates for feare of puniſhment, but euen by their owne conſcience, euer teſtifying, that they ought to obey them. Secondly, that the conſcience is bound to obey Magiſtrates by the vertue of God's Commandement, that requires this obedience of men, not ſimply in reſpect of the lawes of men.

Secondly, that we are bound to obey euery ordinance of man, that is, all ſorts of lawes made by men. This needs explication: for, it is euident by diuers examples in Scripture, of godly men that haue refuſed to obey in ſome caſes: and the Apoſtles

ſtles haue left a rule, *Acts* 5, that in ſome caſes it is better to obey God, than man. And therefore I would conſider of it diſtinctly, in what things they haue no authority to command, and in what things they haue authority.

For the firſt. In ſome caſes Magiſtrates haue not authority: and if they doo command, wee are not bound to obey. For, euery Magiſtrate ſtands bound himſelf to look to it, that he tranſgreſs not in theſe caſes: He is bound to the law of nature, as he is a man; and to the Law of God, as he is a Chriſtian; and to the fundamentall Lawes of the Kingdome, as he is a Prince or Magiſtrate: ſo that hee muſt make no lawes or ordinances againſt any of theſe Lawes, eſpecially he may command nothing forbidden in God's Word, nor forbid any thing that is commanded in God's Word: ſome inſtances will be giuen afterwards.

In what things the Magiſtrate is not to be obeyed.

For the ſecond. In what things they may make lawes, there is no queſtion in theſe caſes I now maintain: as, If they make lawes in meere ciuill things for the good of the Common-wealth, there is no doubt but we muſt obey: the expreſſe words of the Text require our ſubmiſſion; and ſo, if they make lawes to enioyne their ſubiection to do ſuch things as are commanded by God in Scripture, or to forbid the dooing of ſuch things as are expreſly condemned in God's Word.

In what things they are to be obeyed.

There are other caſes that haue been by men of diſeaſed mindes doubted of: but yet ſubmiſſion is by the Word of God required in them, as well as in other caſes. For inſtance: Men ought to ſub-

mit themſelues in theſe caſes following; as firſt, in ciuill things, if mens lawes bee in ſome ſort iniurious, as in matter of mens goods. A Prince makes lawes, to lay too heauy taxations vpon the ſubiect, yet the Subiect muſt ſubmit: and therfore the ten Tribes did ſinfully, to refuſe *Rehoboam*, and rebell againſt him for that reaſon. If any obiect, that *Naboth* did not yeeld to *Ahab* when hee deſired his Vineyard; I anſwer, firſt, that ſome difference muſt be put between the occaſions of Princes, I meane their deſires, and their lawes: the inordinate deſires of Princes are not alwaies neceſſary to bee fulfilled. Secondly, *Naboth* was tied by the Law of God, to keep his inheritance: for, God had tied euery man to keep his antient inheritance, and to marry within his Tribe, that ſo it might be cleerly manifeſt, of what ſtock the Meſſias ſhould come, *Leu.*25.23. *Num.*36.7,9. But this was an ordinance peculiar to the Iewiſh gouernment.

Secondly, in Church-matters the Magiſtrate may command: and the Subiects muſt obey. Now, becauſe many queſtions are moued about the Magiſtrates authority in Church-affairs, and about Church-men, therefore I will heer proceed diſtinctly, and ſhew firſt, what they cannot do about Religion; and then, what they may doo.

Theſe things they cannot do, that is, they haue no power nor authority to meddle in them: as,

In what matters eccleſiaſticall, the Magiſtrate hath no power.

Firſt, the ciuill Magiſtrate hath no power nor authority to execute the office of the Church-Miniſter: he may not preach in the Church, or adminiſter the Sacraments, or execute the cenſures of the

the Church, *Heb.* 5.5. 1.*Cor.*7.10. The presumption of *Ieroboam* and *Vzziah* heerin was punished, 1. *Kings* 13. 2.*Chron.*26.

Secondly, he hath no power to make lawes that shall binde men to beleeue his deuices, as matters of faith and doctrine: for, these things depend vpon the will of God, not of Princes.

Thirdly, he hath not power to bring-in any idolatrous seruice into the Church, as a part of God's worship, *Esay* 29.13. *Mat.* 15.19. And therefore *Ieroboam* was condemned for the Calues; and *Ahab*, for *Baal*; and *Ahaz*, for the Altar of Damascus; and all the kings, for the high places.

Fourthly, he hath no power to set-vp a Ministery in the Church, that, for the substance of the calling, was not instituted by Christ, *Ephes.*4.11,12. *Heb.*5.5. All Ministers of the Gospell haue their mission from Christ.

In what things he hath power ecclesiastical.

Thus of what they cannot doo: what they can and ought to doo, follows. For, it is certain, that in many things the Magistrates authority may and ought to bee extended in spirituall things for the good of the Subiect: and therefore, in respect of Religion, they are said to bee nursing fathers and nursing mothers. The Apostle saith, *Rom.*13.5, of the Magistrate, Hee is the Minister of God for thy good. Now, the good of the Subiect is not onely a ciuill good, done ciuilly; but done spiritually, a spirituall good, which is the greatest good of the Subiect, and therefore to bee most sought for by the Prince. And as in respect of their ciuill good hee must prouide, that iustice may flourish in the

Common-wealth: so in respect of their spirituall good, he must prouide, that Religion may flourish in the Church: and to this end,

First, he may, and ought by his lawes to enioyne the profession of the true Religion, and the confession of faith according to the Word of God.

Secondly, he may, and ought to prouide to the vttermost of his power, that the Churches may be furnished with able Ministers, and that they likewise may haue power to call and ordaine other Ministers, and dispose, or depose, as may bee best for the good of the Church.

Thirdly, hee may, and ought to prouide by his Lawes, and order, that the Word of God may be sincerely and purely taught, and the Sacraments rightly administred, and the censures of the Church executed according to the Word.

Fourthly, hee may, and ought by his Lawes to forbid, and accordingly to punish blasphemies, heresies, Idolatry, Sacriledge, and the like.

Now that the godly Princes haue had power in these and the like cases about Religion, is plaine: *Moses* by the appointment of God gaue order to *Aaron* and the people, in the busines of Religion: *Iosuah* appointes circumcision, *Iosh.* 5. proclaimes the Law of God, *Iosua* 8. Renewes the couenant with God, *Iosh.* 24. *Dauid* disposeth of the officers about the tabernacle, 1. *Chron.* 23. and brings home the ark, 2. *King.* 6. *Salomon* dedicated the temple: *Asa* the king made such a Law as this, that whosoeuer would not seek the God of *Israel*, should die: *Ezechias* brake down the brazen Serpēt, 2. *Kings* 18.

18. commanded the Priests to clense the Temple, 2. *Chro.* 29. and to celebrate the Passouer, and commanded the Leuites to helpe the Priests, because the Priests were not then clean, 2. *Chron.* 30. *Iosias* destroied the idols, sent his Princes to see to the restoring of the House of God, appointed the Priests to their Ministeries in the Temple, &c. 2. *Chron.* 34. and 35. And whatsoeuer power the Princes had in the old Testament, the same power Christian Princes haue in the newe Testament. Many Testimonies might more be added. *Salomon* deposed *Abiathar*: *Iehosaphat* sent his Princes to see that the Priests and *Leuites* did teach the Law of God in their cities: But these may suffice.

Quest. But may the Magistrate lawfully make or appoint any orders to bind the subiects about the worship of God?

Ans. The Magistrate may, and ought to determine the circumstāces of Gods worship, which are not determined in the Word, hee may not appoint any more duties as a worship to God, but as a keeper of the first Table. Hee may giue order for the circumstances in or about the doing of religious duties in the church: as, he may appoint the time, place, and outward forme of praier, administration of the Sacraments, fasting, almes or the like. These things must not be done tumultuously, or confusedly, but in order, and that order the Magistrate may prescribe.

Actions about Gods worship, of two sorts.

All actions about Gods worship are of two sorts: some differ not from the worship it selfe, but are things, that God especially looketh at in his worship,

worſhip, ſuch as is the purity and ſanctity of the heart: ſome belong to the worſhip of God, as helpes and inſtruments for the better performing, or declaring of that worſhip. The firſt ſort of actions muſt bee preſcribed onely by God: who onely can giue, what hee requires; and of this ſort, whatſoeuer is not cõmanded, is forbidden: no man may adde, or take away, or change in theſe things. The ſecond, ſort are not all of a kinde neither. For ſome are neceſſary in reſpect of the being of them; as, that there ſhould bee Churches, marriages, or that the Sacraments ſhould bee adminiſtred, &c. and theſe alſo muſt bee inſtituted of God onely: but ſome are contingents, and belong to the manner, how or when, as may beſt agree to the condition of each particular Church. Now, theſe laſt God hath left to the Church, and ſo to the Chriſtian Magiſtrate to diſpoſe of, ſo as God's truth, Chriſtian ſimplicity, or publick edification be not hindred or violated.

Quoad τὸ ὄν.
Quoad τὸ ποιόν.

Queſt. But heer might ſome one ſay, In theſe things the matter was appointed of God: the Magiſtrate meddles onely with the manner or the circumſtances. But may Magiſtrates, by their owne authority, bring into the Church things, that for matter or manner were neuer appointed by God, and ſo enioine their owne inuentions to bee obſerued by the Subiect?

Anſ. Inuentions of men are of diuerſe ſorts: for, Firſt, ſome are impious, and contrary to the Word of God in their owne nature; ſuch as are, The inuocation of Saints, ſelling of Maſſes and Indulgences,

dulgences, the forbidding of marriage and meats, making of Images, consecration of Altars, the vse of holy water, praier for the dead, monasticall vowes, worship of reliques, the exalting of one Bishop to bee ouer all the world, and such like: these may not be commanded: they are the leauen of Pharises, and will spoil all, and therefore may not be brought-in by any authority.

Whether any inuentions of mens ought to be obeyed.

Secondly, other inuentions of men there are that concern only things that in their owne nature are indifferent, neither commanded nor forbidden of God: in these the Magistrate hath power to command, but yet not an absolute power: for, he may offend in commanding; and Subiects may offend in obeying. And therefore I distinguish thus: If the Magistrate command things indifferent in their owne nature to be vsed, and professe, that hee requires them with opinion of worship, holinesse, or merit, or necessity to saluation, then the Magistrate sinnes in so commanding, and the Subiect sinnes in obeying: but, if the Magistrate command things to bee vsed which in their owne nature are indifferent, and professe to disclaim the opinion of holinesse, worship, merit, or necessity, then it is lawfull to obey his commandements in such cases. So then, traditions brought-in with an opinion of necessity, &c. are vnlawfull: but traditions brought-in for order and *decorum*, are lawfull, 1. *Cor.* 14.40. and this is apparant. For, if God haue left the ordering of things indifferent, to men, why may not Magistrates appoint that order? And if Christians may take-in or bring vp customes in the

Gal. 5. Mat. 15. Command. 2.

the time of God's worship, why may not the Magistrate doo it by his authority? If Christians may make an order for what garments women should wear on their heads in the time of God's worship, why may not the Magistrate make an order, what garments Ministers should weare in the time of God's worship? If subiects may of their owne heads appoint a feast of their owne making, at the time of God's feast, as they did their loue-feasts in the Primitiue Church, and withall appointed the action or gesture of kissing one another; why may not the Magistrate by his authority bring in an action or gesture, it being such a gesture as God hath neither commanded nor forbidden? Finally, if in things indifferent, a priuat man may vse things indifferent of his owne head, why may hee not vse them which the Magistrate commands, and when hee commands him? and if hee may refuse to vse some things onely becauſe of his owne will, why may hee not refuse them when the Magistrate forbiddeth him?

But that this point may bee more cleer, I will set downe a Catalogue of inuentions of men vsed for religious endes, and vses without any commandement of God, and that both before the Law, and vnder the Law, and vnder the Gospell.

Firſt, before the Law wee read of these things:

The laying of the hand vnder the thigh in swearing, *Geneſis* 24, &c.

Iacobs piller erected, as a religious monument, *Geneſis* 28.18.

Secondly, vnder the Law wee read of these instances: The

The Altar of the two Tribes, and a halfe, *Iosuah* 22.10. and 27.30.

Dauids dancing and playing on all sorts of instruments and songs before the Ark, 1. *Chron.* 13.8. and 15,16. and 2. *Sam.* 6.14.

Dauids wearing of a linnen Ephod, the garment of the Leuites, 1. *Chron.* 15.27.

Dauids appointing of the offices of the Leuites, and his bringing in of the newe order of singing men into the Temple, 1. *Chro.* 24. and 25.

The vse of sackcloth and ashes in fasting.

Salomon built another Altar besides the Altar of the Lord, 2. *Chro.* 7.7.

Hezekias kept the Passeouer at a time not appointed by the Law, and the people kept it seuen daies longer, 2. *Chron.* 30.2,3,27.

About the celebration of the Passeouer it is manifest, that the godly *Iewes* brought in of their own heads,

1. The gesture of sitting, which Christ himselfe also vsed.

2. The solemn vse of the cup, of which mention is made also, that Christ vsed it, *Luke* 22.17.

The *Rechabites* abstinence not onely from wine, (according to the Law of the *Nazarites*,) but from husbandry, and houses, *Ierem.* 35.

The Iewes had euery where Synagogues, which were not commanded by the Law, *Luk.* 7.5

Mardocheus appointed the feasts of *Pur* or lots.

Iudas Macabeus appointed the feast of Tabernacles, which our Sauiour graced with his presence.

Thirdly,

Thirdly, vnder the Gospell,

Our Sauiour Christ approued the gesture of sitting, and the Cup at the Passouer, the Iewish Synagogues, and the feast of Tabernacles.

The Apostle *Paul* vsed the Iewish ceremonies, when they were no more the ordinances of God; as Circumcision, shauing the head, purifying, vowing, contributing, yea sacrificing, *Acts* 21.

Abstayning from meat sacrificed to Idols,

The obseruation of the Iewish Sabbath,

The womens couerings, 1. *Cor.* 11.

The Loue-feasts:

The holy kisse.

Quest. But heere might some one say: Things indifferent in their own nature, in the vses of them not inconuenient, may bee commanded by the Magistrate, and subiects must obey: but what if the Magistrate command some things to bee obserued, as are very inconuenient and burthensome, though they bee not vnlawfull?

Ans. Things inconuenient euen in matters of Religion may bee commanded in some cases: as when it is to redeeme a far worse inconuenience. For of two euils of punishments, the Magistrate may take the lesse, as wel as any other priuate man. And if that subiects, to preuent worse inconueniences, may vse inconuenient ceremonies, then may the Magistrate, to preuent worse inconueniences, command inconuenient ceremonies. If the Apostles may vse the inconuenient Iewish ceremonies, then the Apostles may inioyne for a time the vse of inconuenient ceremonies: as they did make

Circumcision was a burthen, Acts 5. 10. and these burthens called necessary things v. 28. and they were said to doe well, if they obserue them, v. 29.

make ordinances about things which yet they called burthens, *Acts 16.* And *Moses* may make an ordinance about the vse of a bill of diuourcement, which yet was a grieuous inconuenience, to redeeme a worse inconuenience. But if Magistrates doe appoint inconuenient things, and burthen the Church with them, when there would be no great inconuenience to the Church, if such things were not, then such Magistrates must giue their account to Christ for so doing, but yet the people are bound to obey still, because wee cannot bee freed from our subiection layd vpon vs by God, except it appeare to vs, that they command not onely an inconuenience, but a sinne, as all sound Diuines confesse.

But that this point may bee distinctly vnderstood, let vs suruey the inconueniences amongst vs vsually pretended, and then enquire, whether such things may bee, *viz.*

Pretended inconueniences by humane Lawes suruaied.

There bee fiue things, are thought each, of them to make the inuentions of men very inconuenient and burthensome, and so not to be vsed: as,

First, If there bee no necessary vse of them.

Secondly, if they swarue from some paterne may bee had in such things in Scripture.

Thirdly, If they bee things haue beene, or are abused to superstition.

Fourthly, if they haue signification put vpon them by men.

Fiftly, if they bee scandalous in the vse of them.

For the first: It is manifest, that there was no necessary vse of the Iewish ceremonies: For now the

the ſubſtance and body was come, there was no need of thoſe ſhadowes, and yet they were vſed by the Apoſtles.

For the ſecond; in ceremoniall and circumſtantiall things, it is not alwaies a ſinne to ſwarue from examples in Scripture. It doth not follow, that Chriſt did ſit at the Lords Supper, and therefore it is vnlawfull to kneele: For I can ſhew, that godly men haue ſwarued from the ſhewe of paterns, that did ſerue to bind ſtronglier, then that example, or ſuch like can doe. As for example: The godly Iewes did ſit at the Sacrament, when yet the geſture imported in the Law, was ſtanding; and this ſitting at the paſſeouer was manifeſtly an inuention of man: For it was no where cõmanded, yea & the Chriſtians that now obiect the example of Chriſt in the geſture, yet doe not hould themſelues tied to follow the example of Chriſt, neither in diuers circumſtances about the Sacrament; as that it was receiued at night: in a chamber: after ſupper: in vnleauened bread: onely by Miniſters, not by women, &c. nor in the matter of geſture in other things, as that hee ſate and praied: and yet none of them pleades, that it is neceſſary for our imitation. And further it may cleerely bee ſhewed, that the commandement of God about circumſtantiall & ceremoniall things, might in ſome caſes be tranſgreſſed without ſin: which ſhewes, that thoſe precepts did neuer in Gods intendement bind the cõſcience abſolutely, as moral precepts in things ſubſtantiall did: As, that euery man ſhould bee circumciſed the eightth day, was Gods commandement:

ment: yet the children of Israel were not circumcised for forty yeers in the wildernesse, *Iosuah* 5.5, 6,7,9. The law was, that None should eat of the shew-bread but the Priests: yet *Dauid* did eat, and was blamelesse, *Mat.*12.3. The Priests in the Temple did work, or profane the Sabbath, as it is translated, *Mat.* 12. 5. and yet were innocent. It was the law, that None must sacrifice any where, but on the one and onely Altar of the Lord: yet *Salomon* sacrificed on another altar, for the reason mentioned in that Text, 2.*Chron.*7.7. 1. *Kings* 8. 64. In *Hezechias* his time they kept the Passeouer neither at the time, nor in the ceremoniall manner, as was required in the Law; and yet they sinned not, 2. *Chron.* 30. 2,3,17,18,19,20,23,27. To abstaine from meats sacrificed to idols, was enioyned by the Apostles, *Acts* 15. and yet that did restraine Christian liberty, beeing a thing indifferent: and afterward, to eat meat sacrificed to idols, swarued from the patern of that ordinance.

For the third. It is also manifest, that things that were abused to superstition and idolatry, had notwithstanding a lawfull vse when their abuse was remoued from them. As for instance: The Iewish ceremonies, especially Circumcision, were notoriously abused by the peruerse Iewes, who held very corrupt opinions about them; and yet the Apostle *Paul* did not make any doubt to vse them. Again, the meat sacrificed to idols, when it comes out of the idols temple, is pronounced to be clean, and not polluted, by the Apostle *Paul.* Besides, it is manifest, our Temples, Bells, Chalices, and such like,

Acts 15.1.

like, haue been abuſed by idolaters; and yet there is not any queſtion made of the lawful vſe of them by Diuines on either ſide.

That this point may be a little more vnderſtood, we muſt confeſſe, that in the time of *Moſes* Law, whatſoeuer thing had been vpon or about the idoll, it was infected and made vnclean by the idol: but withall we muſt vnderſtand, that the idoll, euen in thoſe times, did neuer pollute all things that were of that ſort which were before it: it did pollute that very thing *in individuo*, not all *in ſpecie* of the ſame ſort. And further wee muſt now knowe, that the idoll is nothing, and can infect nothing of it ſelf out of the idolaters vſe; and ſo, that thoſe lawes about pollution of idols, are ceaſed: for, the Apoſtle *Paul* ſhewes, that the very meat that was ſacrificed to idols or diuels, out of the idols temple, was not polluted, but was lawfull to bee vſed: it was not neer an execrable thing, as was the Babyloniſh garment in the time of the Law, in *Achan's* poſſeſſion. *Iacob* erected a Pillar, as a monument that concerned the true God; and yet it is manifeſt, that the Gentiles haue moſt idolatrouſly abuſed themſelues in that courſe of erecting Pillars, *Leu.26.1.*

For the fourth point. Such ceremonies as had ſignification put vpon them, were notwithſtanding lawfull, as is manifeſt by the conſideration of moſt of thoſe ceremonies mentioned before; the Altar by Iordan, the Cup vſed at the Paſſeouer, the Couer on the heads of women, and the loue-feaſts with the holy kiſſe: and ſo had all the Iewiſh ceremonies. Now

Now for the laſt thing, which makes things indifferent, with vs ſcandalous: we are not left without witneſſe from the Scriptures in ſuch caſes; but that ceremonies, knowne to bee ſcandalous, were notwithſtanding vſed: for, it is manifeſt concerning the Iewiſh ceremonies, that they were ſcandalous in the vſage, to the Gentiles; and in the omitting, to the Iewes, *Acts* 21.21,22,27,28. *Gal.* 2.3,9,12. But, that this point of ſcandall may bee diſtinctly vnderſtood, diuers rules are to be conſidered of.

Rules about taking and giuing ſcandall at humane ceremonies.

Firſt, that the angring or bare diſpleaſing of other men, is not the offenſe or ſcandall condemned in Scripture, as not onely the words in the Originall ſhew, but all ſound Diuines grant. A ſcandall is a ſtumbling block, that occaſions a man to fall from grace in the profeſſion of it, into ſin or error.

Secondly, that to giue offenſe, by dooing any thing which is ſimply euill in it ſelf (as *Dauid* did by his adultery and murder) this is, out of all queſtion, abominable.

Thirdly, that the offenſe of Aliens is to bee regarded, that is, we muſt not do any thing, by which men that are not yet conuerted, may bee hardned from the liking of Religion: and ſo, offenſe muſt not be giuen either to the Iew, or to the Grecian, 1.*Cor.*10.31.

Fourthly, that when the authority of the Magiſtrate or Church hath determined concerning the vſe of things indifferent, we are not now left free, nor are bound to look at the ſcandall of particular perſons; but muſt make conſcience of it, that wee

offend not the Church, by working a greater hurt or losse to the Church, than the particular hurt of priuate persons can extend vnto. In such cases as this, the Apostle's rule holds: If any man seem to be contentious, we haue no such custome, nor the Church of God, 1.*Cor*.11.16. And wee are bound, in this Text of the Apostle *Peter*, to obey the humane ordinances of men in authority; from which obligation, other mens offense cannot free vs. And the Apostle chargeth vs to look to it, that wee offend not the Church in prescribed ordinances, and that wee bee carefull not to offend priuate men in free ceremonies.

Fiftly, that where ceremonies are left free and indifferent, and haue no commandement to restrain their vse, or enioyne it, there are men to redeem the offense of their brethren with no other price, than the losse of liberty in things indifferent. The Apostle *Paul* saith, Rather than he will offend his brother, he will neuer eat flesh while he liueth, 1.*Cor*.10.8,13. Hee doth not say, He will neuer preach the Gospell while hee liueth, or neuer receiue the Sacraments while he liueth: a necessity lay vpon him to preach the Gospell, and to yeeld to the vse of all lawfull things to get his libertie, whosoeuer be offended.

Sixtly, that where the person that takes offense, is wilfully ignorant, and by all meanes auoids instruction, and will not haue the patience to bee taught, such offense is not to bee regarded. Thus our Sauiour Christ teacheth confidently his doctrine of eating his flesh, though the Capernaites were

were offended: and some of his Disciples turned Apostates about it, beeing such persons as would not abide the exposition of his meaning, *Iohn* 6.52.

Seuenthly, the like is to be said of such persons as take offense out of enuy or malice, as the man in the Parable, that enuied Christ's bounty; or the Pharises, that out of malice were offended at Christ, *Mat.*20.15. *Mat.*15.14. 1.*Pet.*2.8.

Eightthly, that in things that haue proued scandalous, yet wee are not bound to lose our liberty, till the weak brother declare his offense. Meat sacrificed to idols, was offensiue to many in all countries: yet the Apostle's rule is, Eat, and make no question, vnlesse one say, This is meat sacrificed to idols, 1.*Cor.*10.25,28.

Thus of the fiue things that make things indifferent to become inconuenient, and yet not vnlawfull. I might adde some other things; as, that a man may practise and vse such ceremonies for the aduancing of the substantiall part of God's worship, as hee himself hath euery where preached against, *Acts* 22.21. and in some cases hath refused to doo, *Gal.*2.5,24. Again, that such inconuenient ceremonies may bee impoſed vpon such persons and Churches as neuer receiu'd them before, *Acts* 15.19,28. and 21.25.

Queſt. The last question is, Whether wee must submit vnto Magistrates, when they command vnlawfull things?

Anſ. A great difference is to bee put between things commanded by Magistrates, concerning the lawfulnes of which was doubt, and such things

concerning which the Subiect is assured, that they are vnlawfull. It is clear, that if I knowe the Magistrate commands a thing vnlawfull, I must not doo it, because in that case I am bound to obey God, and not men: but, suspicion or doubting of the lawfulnesse of things, is no discharge for obedience. It is true, that in things indifferent, which I may doo or not doo, I must be fully perswaded; and whatsoeuer is not of faith, is sinne: but I suppose, that the Inferiour is not discharged from his obedience in any case, but when hee knowes the Magistrate commands a sinne. Infinite confusion would follow in the family, and common-wealth, and Churches, if the coniectures and suspicions of the Inferiours might warrant their refusall of subiection.

Secondly, though I must in things vnlawfull refuse to obey, yet I must look to the manner of refusall: I must take heed, that I bee not guilty of that sinne of speaking euill of dignities, 2. *Pet.* 2. *Iude.* Which prohibition was giuen them when the Magistrates were wicked men, and did command vnlawfull things.

Thus of the doctrine and explication of these things that concerne mans ordinances, and their authority in the extent of them. The vses follow.

Vse. The vse may bee for reproof; and so, both of those that offend in the excesse, and of those that offend in the defect.

First, some men attribute too much to the ordinances of men, and that diuers waies: as, when they account mens ordinances, in the obseruation of

of them, to be a worship to God, or to bee meritorious, or to bee necessary to saluation, or in themselues simply to binde consciences: and also when more care is had for the keeping of mens ordinances, then of Gods commandements: or when Gods seruice is hindred, or transgressed, or neglected for mens traditions.

Secondly, some men offend in the defect: as,

1. Such Christians as deny obedience to the ordinances of men in the indifferent or onely inconuenient things.

2. Such Christians as in the manner shew no scruple, nor feare, nor trouble of minde for breaking Gods expres Law, in requiring obedience to Magistrates, while they are ignorant, whether it bea sinne or no to obey; and yet on the other side, are extremely fearefull, and troubled in themselues, to vary from the aduice or example of such men, as they account godly, or fathers to them or others in Religion, & so are more fearfull to break mens traditions, then Gods commandements. Tradition is ill, aswell when it comes from good men, as when it comes from bad men.

3. The Iesuites, that maintaine that horrid Doctrine of deposing: or murthering of Princes, so far are they from obeying them; persons rather to bee confuted by strokes, then by arguments, as men that offend not onely against the Lawes of God, but the Lawes of nations, and the Lawe of nature.

Hitherto of the things to which they must submit themselues, *viz.* to euery ordinance of man.

The motiue, or manner followes.

For the Lords sake.]

These words doe import both the cause, and the manner of submission: they must submit *for the Lords sake*, and so

First, there are diuers things in God, which should moue Christians to all possible care of pleasing, and obeying their Magistrates: as, First, Gods and mens Magistrates were ordained of God, and therefore for his sake, that set them vp, we should obey them. Secondly, Gods commandements: God hath required our submission, and therefore for the respect of the duty wee owe to God, wee should obey them. Thirdly, Gods Image: Magistrates are little Gods in the world, they resemble Gods soueraignty, or Maiesty, and therefore because they are like God, wee should obey them euen for so much of the similitude of God, as wee may behold in them, or their authority. Fourthly, Gods mercies: wee are infinitely bound vnto God, and therefore for his sake, euen for the loue wee beare to him, wee should doe this, which hee requireth. Fiftly, Gods glory, God shall get much honour, and his religion will bee well spoken of, if Christians liue obediently: and contrariwise, if Christians bee not obedient, God may bee much dishonored thereby, and great stormes of affliction may bee brought vpon the Church by the wrath of Princes. Sixtly, the iudgements of God, because they must giue account to God for their behauiour toward Magistrates, aswell as for their behauiour towards God himselfe.

Second-

Secondly, these words may note the manner of obedience: wee must obey Princes for Gods sake, not onely for conscience sake, but euen as if wee did obey God himselfe, and with a due respect vnto God: and so it may make also a limitation: wee must so obey man, as wee still haue respect vnto God, so as nothing be done against the Word, or pleasure of God.

Vse. The vse should bee therefore for instruction, to teach vs to looke carefully to our selues in our submission, and so to obey,

First, from the hart, because God is intituled to this seruice.

Secondly, with feare, because God will bee an auenger of disobedience, and resisting of the powers.

Thirdly, though our subiection should bee to our losse, or discredit, or danger, or hurt any way; yet, *for the Lords sake* wee should doe it. There is motiue enough in God, though there were not worthines in the Magistrate, or recompence to vs.

Againe, it serues to shew the hatefulnes of the transgressors, that resist the power, and will not make conscience of it to submit themselues to the ordinances of Magistrates. For this is to resist God himselfe, this is διαμαχεσθαι and God will certainly bee a reuenger of this disobedience, it being his owne cause, as well as the Magistrates.

Besides, it serues to informe vs concerning the admirable power and wisdome of God, in effecting the subiection of man to authority of Magistrates: all men naturally affect to excell, and like

like not superiority in other men; and besides it is needfull, that one man should gouerne and keepe in order millions of men, disposed as before. Now this well points at the cause of this order and subiection, which is the respect of God. God naturally hath planted in the hearts of men a feare to rebell or disobey, euen for fear of God himself, more then Princes: and besides, God hath made man to see by experience, that hee doth defend the persons and rights of Kings, by reuenging the disobedience of men: this naturall conscience keepes vnder naturall men. Now though the Apostle would haue godly men to obey for the same reason, yet it is vpon a higher ground: for godly men are instructed by the Word of God to obey Princes; yea, herein differs the obedience of the godly from the wicked, that the godly man obeyes for the meere loue hee beares to God; and the wicked, onely for feare of vengeance from God: so both obey for a higher reason then the respect of Princes themselues, euen for the Lords sake: the one for the loue of God, and the care of his glory; the other, for feare of his punishments and iudgements.

Lastly, it shewes, men must so acknowledge the glory of Princes, as that especially we haue respect vnto the glory of God, who is King of Kings: we must obey Kings in the land, so as God be not disobeyed.

Thus of the Proposition, the Exposition followes.

The Apostle labours to cleare this doctrine from diuers

diuers ſcruples might be conceiued by Chriſtians, whether they ariſe from the diuerſitie of the ſorts of Magiſtrates, or from their ſoueraignety. For the ſorts; he ſhews they muſt obey Magiſtrates of all ſorts, both ſuperior, and inferior; the higheſt, and thoſe which are ſubordinate to them, both Kings and Gouernors alſo for their ſouetaignety. Hee teacheth them to obſerue the ſupremacy of Kings and Monarchs.

In generall, wee may learne from the Apoſtles care, to preuent miſtaking herein; that he accounts it a pernicious thing, to erre about the authority of Princes, and their Gouernours: and experience ſhewes it to bee pernicious ſometimes to the perſons of Kings, who are often by treaſon murthered, vpon wicked and erroneous grounds; and ſometimes to the ſubiects, who drawe vpon themſelues not onely fearefull ſinnes, but miſerable puniſhment alſo, by erring herein: ſomtimes it is pernicious to religion it ſelfe, and religious cauſes, giuing not onely ſcandall, but procuring deſolation in the Churches through errors: ſomtimes on the left hand, and ſometimes on the right hand.

Whether to the King.]

It may be queſtioned, whom the Apoſtle meanes, by the word King? Such as vnderſtand the Epiſtle to be written to the Iewes, may perhaps conceiue, that the Kings that ruled by deputation in Iudea, ſhould be meant; ſuch as were *Herod* and *Agrippa*. But in as much as the Iewes were ſcattred through the Prouinces, and thoſe prouinciall Iewes were moſt in quiet: and in as much as for the reaſons afore

fore giuen, it is likely, that the Epiſtle was written to all Chriſtians, both Iewes and Gentiles; therefore by the King hee meant *Cæſar*. And then a more ſcruple ariſeth, for the Romans hated the name of a King, and *Cæſar* was an Emperour: to which diuers things may bee anſwered.

First, that though the preſent gouernour was an Emperour; yet the Apoſtle, knowing that the moſt monarchies in the world would reſt in the title of King in all ages, therefore hee vſeth that title that may concerne the moſt of the Elect in all ages.

Secondly, that though amongſt the Romans the title of King was not vſed; yet the Grecians, in whoſe language hee writ, did familiarly vſe the word, which wee tranſlate King. Βασιλευς.

Thirdly, the Apoſtle might haue reſpect vnto the ſignification of the word, as vnto a word which was moſt effectuall to note the higheſt dignity among men: For it notes him that is the ſtay or foundation of the people, or the common-wealth: and though ambitious men ſought new titles, as higher; yet the Apoſtle knew, that this was moſt maieſticall and honourable: for the tearm of Emperour, in the ſignification of it, may agree to any ſubordinate rule, who gouernes or commands other men.

Fourthly, it may bee, that the Apoſtle, knowing the hypocriſie of thoſe Emperours (who onely diſclaimed the name of Kings, to auoid the hatred of the people; and yet ſought the full right of Kings, and ſo to deſtroy the liberty of the people) giueth the name they ſought in ſubſtance, though not

not in tearme. Where by the way wee may note, how hatefull hypocrisie is to God, and how vaine it is. God will vnmaske euen Kings, if they dissemble with him: He that tryeth the hearts & reines, iudgeth according to truth, and will not bee deceiued with pretences. Though men durst not charge *Cæsar* to affect the kingdom, yet God dares, and will require at his hands the ambition of his heart: And if God will not beare with dissimulation in Kings, much lesse will he beare it in meaner men: hee hates hypocrisie, and fained pretences, and painted showes whersoeuer hee findes it; which should teach vs all to labour for a plain and vpright heart in all things, to direct our words and carriage, according to the true intent of our hearts. For besides that God will plague men for their dissimulation, which cannot be hid from him: it fals out vsually, that such as vse dissembling, are perpetually suspected (all their faire pretenees notwithstanding) as those *Cæsars* were.

Hypocrisie.

Lastly, the Apostle may name Kings, to preuent rebellion in the subiects, which either should feare such as affected the title, or liue vnder such as professed themselues to bee Kings, and so the meaning is, that hee would haue them obey euen Kings, how hatefull soeuer naturally that kinde of gouernment did seeme vnto them.

It may bee that the Apostle mentioneth Kings, as the last kinde of gouernment: a Monarchy being in many respects the most excellent forme of gouernment; as being such a form of gouernment, as comes neerest to the similitude of God, who is not

not onely one in nature, but in gouernment also; and is most agreeable to nature, which doth affect vnity, as well in the body politicke, as in the body naturall. But I let this passe as a question belonging rather to the Politickes, then to Diuinity, to be discussed at large.

Thus coniecturally of the reason, why the Apostle vseth this tearm.

Concerning Kings, I propound these things to be considered of.

First, the Originall of Kings.

Secondly, the excellency of Kings: both these tend to work in man the care of obedience to them and their Lawes.

Thirdly, the indefinite manner of propounding the tearm; shewing, that this submission belongs to all Kings.

Fourthly, the vses of all.

Originall of Kings.

For the first. It is not vnprofitable to consider how men came, by degrees, at length to subiect themselues to this gouernment of Kings.

Homo natura est animal politicum.

First, man, by the instinct of God, and by the nature giuen him, tends to society: of all creatures, man is vnapt est to liue alone: mans language shewes, that he was made to society: and mans disposition shews, that it likes not any estate that must be remoued from the knowledge and conuersation of other men. He that can liue without society, is either better than a man, as is GOD; or worse than a man, as is a beast.

Diuers kindes of societies.

The first kinde of society was œconomicall, a housholdsociety: where was, first, a society between

tween man and wife; and thence, by propagation, grew the ſociety to a full houſhold, by the comming-in of children and ſeruants. And hence was the firſt form of gouernment; where the father of the family was the Head and Ruler.

The ſecond kinde of ſociety, was a Village or Town, which contained in it the gouernment of diuerſe houſes or families: and this was occaſioned either by increaſe of poſterity, or for preuention of harms, or out of neceſſity for ſupply of neceſſaries. At the firſt, a Village or Town contained (as is thought) onely the ſeuerall branches of the ſame family, that is, when men liued ſo long, ſuch as were deſcended of their bloud, and were ruled by the chief and firſt of their bloud. Afterwards, ſtrangers of other families, that were fewer in number, mingled with them, to auoid the danger of wilde beaſts, or the iniuries of other men: yea, one of the words vſed for a village, is deriued from a word that ſignifies a Fountain; and ſo importeth, that neceſſity drew men to dwel together, that ſo they might enioy the benefit of nature for water, which in the Countries firſt-planted, was not vniuerſally to be had, but one Well muſt ſerue diuers houſholds: and ſo the Springs of water was one cauſe to bring men to this kinde of ſociety, and dwelling together. Pagus à πηγη.

The third kinde of ſociety, was a City; which conſiſted of the people of many Villages: and into this ſociety, men came both for commodity and neceſſity: For commodity; as namely, for trades, and the education of children, and the exerciſe of Reli-

Religion, and the administration of iustice; for necessity, that so they might bee strengthened against their enemies, and to this end they walled and ditched-about their Cities; as also to keep-in offenders, that they might not flee, and to keep out such as were banished, that they might not return: and in this society, first began the gouernment of Kings. For, from the beginning, it is thought, that euery City had a King, as a Monarch to rule and defend it, as appears in *Genesis*. There was a King of Sodome and Gomorrah: and so euery of the other Cities had their different Kings.

Fourthly, when men increased so fast, that one City could not hold the people which liued in it, then beganne Countries and Prouinces: and at length, the whole Nation, consisting of many Cities, became subiect to one King: and afterwards, by conquest or marriage, diuerse Nations yeelded obedience to one King.

Now, the ends why humane societies became subiect to Kings and to superior Powers, were the Common-weal, and the benefit of the people so vnited: for, power was giuen to Kings, that so men might be protected in the practice of vertue, that peace might be preserued among the Inhabitants, that the common priuiledges might be maintained, that courses for raising of riches & trades, might bee held. Each man did look to his owne wealth: but the King was to look-to the Common-wealth.

And thus much of the Originall of Kings. Their excellency aboue other men, follows.

Se-

Secondly, it muſt needs appear, that Kings are of all men moſt excellent, in reſpect of their outward condition and calling;

The excellencies of Kings aboue others.

1. Becauſe God himſelf was a King, and is delighted to rank himſelf among men of that degree.

2. Becauſe their creation is from God: they are a ſpeciall ſort of men, raiſed in a peculiar manner to their places by God; who pleads it as his glory, that Kings raign by him, *Pro.*8. *Romans* 13.

3. Becauſe God hath communicated to kings the Image of his owne Maieſty, and printed in the natures of men a naturall forme of Kings, as the Vice-gerents to God himſelf.

4. Becauſe a diuine ſentence is in the mouth of the King, as *Salomon* ſaith: their iudgement is God's iudgement: and God would haue the people to beleeue, that what they ſay in iudgement, God himſelf ſaith it.

5. Becauſe they haue a power aboue all other men; of which, when I come to treat of the word *Superiour*.

6. Becauſe they take accounts of all other men, but giue accounts onely to God.

7. Becauſe they haue the treaſure of honor: they giue all the honour which is poſſeſſed by any of their Subiects, and ſo doo they all offices of honour and gouernment in their Dominions.

8. Becauſe they are the *Baſis*, or the foundation, or ſtay of all their Subiects; who are maintained in Religion, Iuſtice and Peace, by their means.

And thus of their excellency.

Thirdly, it is to bee noted, that the word is set down indefinitely: and so it shewes, that this honour belongeth to all Kings in the substance of it, whether he be a King of one City, or many; whether he be a Iew or Gentile, a Christian or Pagan, Hereticall or Orthodoxall, *Cæsar* or *Herod*, young or old, vertuous or vitious.

Vse. Fourthly, the vse should be therefore from hence, to inforce vpon our hearts an increase of care and conscience, in acknowledging the honor and right of Kings, and in loyall and sincere obseruance and obedience to their Lawes. It should not seem grieuous to men to bee held vnder the yoke of obedience, and to be subiect to others that are but men as well as themselues.

There are many things may encourage the harts of Subiects, without grieuance to bear the superiority of Princes, and not to be discontented: for,

First, Kings haue nothing but what they haue receiued.

Secondly, if Kings doo wrong, they must giue account to God for all the wrongs that they haue done.

Thirdly, God hath charged Princes to be carefull of their Subiects: hee hath giuen them lawes, though they be Kings.

Fourthly, Princes Subiects are first bound to God: and therefore they are not tied to Princes in any thing contrary to God's Word.

Fiftly, though the outward man be subiected to the power of Princes, yet their consciences are free: in spirit they are subiect onely to the God of spirits.

Sixtly,

Sixtly, the hearts of Kings are in the hands of the Lord, and hee turneth them as hee pleaſeth, *Prouerbs* 21.

Seuenthly, though God hath ſet vp Kings, yet he hath not put down himſelf: but hee ruleth in all theſe things: hee is King of heauen, *Daniel* 4.34. and he is King of all the earth, *Pſalm* 47.8. He is a King immortall, 1.*Tim.*1.12.

Eightthly, whereas thouſands of ſubiects cannot attaine to the ſight of the King, nor obtaine any particular ſuite from him, nor can the King prouide for them in particular: yet may they goe to God and Ieſus Chriſt, who is King of righteouſnes and peace, they may get great ſuites in heauen, and ſhall bee prouided for in all needfull things, *Pſalme* 23.1. and 5.3, and 48.15. and 74.12. and 80.2. *Eſay* 49.10. *Mat.*2.6. *Reuel.*7.17.

Laſtly, though they bee ſubiects now in reſpect of earthly Princes: yet in reſpect of God they are anointed to bee Kings themſelues, and ſhall receiue a Kingdome, better then all the Kingdomes of the earth: The Princes of this world are but mortall Kings: but euery godly man is a King immortall, hee partakes the title of God himſelfe. 1.*Tim.*1.17. God is a King immortal by nature, and he is a King immortall by adoption and grace: and beſides, the pooreſt ſubiect, that is a true Chriſtian, intertaineth the King of glory euery day, *Pſal.*24.7,9.

As ſuperior. [ὑπερέχοντι.]

The word ſignifieth one, that hath aboue the hauings of other men: and ſo the King hath more then all his ſubiects, not onely in matter of maintenance,

tenance, but also in matter of authority and supremacy: this his hauing in supremacy is heere meant.

That the King is supreme, is so manifest by this text, as it needs no proofe: Princes are called therfore in the Old Testament, Heads of the Tribes, or of the people: to signifie, that they were not onely higher in place, but had soueraigne and supreme authority ouer all the people.

This supremacy of Kings giues them authority in all causes both ecclesiasticall and ciuill, and ouer all persons, Churchmen, as well as Lay-men, as hath beene proued at large before in the former parts of this verse.

The vse is therefore to confute the damnable pleadings of the Popes of *Rome*, & their adherents, that claime to haue the right of supremacy aboue the Kings and Princes of the world. There are diuers manifest arguments to ouerthrowe the supremacy of the Pope.

First, this expresse text, that acknowledgeth the King to bee superior, this was the Doctrine in the Apostles times.

Secondly, it is more to be noted, that *Peter* himselfe, who by the opinion of the Papists had the height of place in the church, that euen *Peter* (I say) is so far from clayming this to himselfe, that hee directs christians to acknowledge supremacy only as the right of Kings, yea and flatly forbids dominion in the Clergy, 1. *Pet.* 5. 3.

Thirdly, our Sauiour Christ at large beates downe this primacy, or supremacy in his Apostles and all churchmen, shewing that they had not authority

thority, as the Kings of the earth had. It muſt not bee ſo with them, and much leſſe had they authority ouer the Kings of the earth, *Mathew* 20.25. *Luke* 22,25.

Fourthly, euery ſoule muſt bee ſubiect to the higher powers. If euery ſoule, then Churchmen, if they haue ſoules, muſt bee ſubiect, and therefore may not rule, *Rom.* 13.1.

Fiftly, Chriſt and the Apoſtles neuer claymed any ſuch ſupremacy, but ſhewed the contrary by their Doctrine and practice.

Sixtly, it is made the expreſſe mark of that Man of ſinne, that he lifts vp himſelfe aboue all that is called God, that is aboue Magiſtrates, 2. *Theſ.* 2.

This hath beene the conſtant Doctrine of the ancient Fathers.

Origen Homil. 7. *in Iſaiah* ſaith, Hee that is called to a Biſhoprick, is not called to principality, but to the ſeruice of the Church.

Tertullian lib. ad Scapul. ſaith, We reuerence the Emperor, as a man ſecond to God, and the onely one that is leſſe then God; and alſo, *Tertullian de Ido. Capite* 18.

Nazianzen orat. ad ſubdit. et Imperat. All men muſt bee ſubiect to higher powers.

The expreſſe teſtimonies of *Chryſoſtome*, and *Bernard*, vpon *Rom.* 13. haue beene quoted before, read *Bernard. de conſid. lib.* 2. *Capite* 4. *Hilar. ad Anx. Chryſoſt. homil.* 42. *in Ioan Ambroſe in* 2. *Tim.* 2. 4.

Secondly, this ſhould confirme euery good ſubiect, to acknowledge and maintaine the Kings

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thority, as the Kings of the earth had. It must not bee so with them, and much lesse had they authority ouer the Kings of the earth, *Mathew* 20.25. *Luke* 22,25.

Fourthly, euery soule must bee subiect to the higher powers. If euery soule, then Churchmen, if they haue soules, must bee subiect, and therefore may not rule, *Rom.*13.1.

Fiftly, Christ and the Apostles neuer claymed any such supremacy, but shewed the contrary by their Doctrine and practice.

Sixtly, it is made the expresse mark of that Man of sinne, that he lifts vp himselfe aboue all that is called God, that is aboue Magistrates, 2.*Thes.*2.

This hath beene the constant Doctrine of the ancient Fathers.

*Origen Homil.*7.*in Isaiah* saith, Hee that is called to a Bishoprick, is not called to principality, but to the seruice of the Church.

Tertullian lib. ad Scapul. saith, We reuerence the Emperor, as a man second to God, and the onely one that is lesse then God; and also, *Tertullian de Ido. Capite* 18.

Nazianzen orat. ad subdit. et Imperat. All men must bee subiect to higher powers.

The expresse testimonies of *Chrysostome*, and *Bernard*, vpon *Rom.* 13. haue beene quoted before, read *Bernard. de consid. lib.* 2. *Capite* 4. *Hilar. ad Anx. Chrysost. homil.*42. *in Ioan Ambrose in* 2.*Tim.*2.4.

Secondly, this should confirme euery good subiect, to acknowledge and maintaine the Kings

ſupremacy, and willingly to bind himſelfe thereunto by oath: For the oath of ſupremacy is the bond of this ſubiection, and this oath men muſt take without equiuocation, mentall euaſion, or ſecret reſeruation, yea it ſhould bind in them the ſame reſolution was in Saint *Barnard*: who ſaith thus: If all the world would conſpire againſt mee, to make mee complot any thing againſt the Kings Maieſty: yet I would feare God, and not dare to offend the King ordained of God.

Bernard. Epiſt. 170.

Or vnto gouernours.] By gouernours, he either meanes all other ſorts of magiſtracy beſides a Monarchy, or elſe ſuch Magiſtrates, as in a Kingdome haue commiſſion from the King to heare and determine cauſes, or any way to rule and exerciſe any Lawes of the King: and it is the Apoſtles meaning, that Chriſtians ſhould bee ſubiect to all ſorts of Magiſtrates, of what forme or dignity ſoeuer, from the higheſt to the loweſt, ſo as it ſhould bee no more lawfull for them to diſobey an inferior Magiſtrate, then to diſobey the King: ſo far foorth as the inferior Magiſtrate hath authority, and doth proceed according to his commiſſion in lawfull things. This point needes not to bee further handled, hauing beene intreated of in the generall doctrine in ſubmiſſion to all Magiſtrates before.

And thus of the expoſition: the confirmation followes.

Verſe

Verse 14. *Or vnto gouernours, as vnto them, that are sent by him for the punishment of euill doers, and for the praise of them that doe well.*

THe Apostle in this verse and the next, confirmeth the exhortation, partly by reasons, and partly by answering an Obiection: the reasons are in this verse and the next, and the prolepsis, verse 16.

The reasons may bee referred to two heads; the one taken from the calling of Magistrates, verse 14. and the other from the will of God, verse 15. The calling of Magistrates is considered two waies: First, either in the author of it, and so they are sent of God. Secondly, or in respect of the end of it, which is partly the punishment of the wicked, and partly the praise of them that doe well.

As they that are sent of him.]

Of him, either may be referred to the King, or to the Lord: If it bee referred to the King, then it shewes, that all inferior Magistrates receiue all their authority from the King; they haue no more authority then other subiects, but as it is bestowed vpon them by the King, and withall it shewes a secret in all well gouerned Monarchies, which is, that the King reserues the giuing of honours and offices to himselfe, which more obligeth the Vnder-officers and Magistrates to him; and he is therby the better acquainted with the State of the Kingdome: but I am rather of the minde of those Interpreters, that refer it to the Lord. And so the

sense and doctrine is, that both the Kings and the gouernours are sent of God: It is God, that prefers them, whatsoeuer the second causes bee. Though election or succession seeme to make a King, and Kings make gouernours, yet haue wee beene taught, that none of these come to their places without the prouidence of God, *Prouerbes* 8.15. Now, God keepes this busines in his owne hands, to see to the calling of Magistrates, because of the seruice by them hee can execute: For a great part of his Kingdome is managed by their deputation. By them God scourgeth the sinnes of the wicked, yea of the whole world, either by suffering them to be publike miseries, or by guiding thē to punish offenders by the sword of Iustice: and by them hē manie times brings many common blessings vpon worlds of people, as the next words shew.

Vses. The vses are diuers, some particular, some generall: In particular it should teach vs,

First, by praier to seeke Magistrates of God: subiects may get great blessings of this kind, if they would pray hard for them. For GOD it is that sends Magistrates.

Secondly, with patience to beare the wrongs of euil Magistrates, seeing there is a hand of God in it.

Thirdly, with thankfulnes to giue the praise to God for good Magistrates, seeing it was hee that sent them, as a common blessing.

Fourthly, in all suits about the liues, or duties, or successions of Magistrates, to trust vnto God: For though wee know not, where to bee prouided in earth, yet God can send one from heauen, as it were.

were. The word *sent*, importes, that God can raise him vp beyond expectation.

In general it should stir vs vp in al things done by outward meanes in this world, to striue for the skill to finde out, and acknowledge Gods hand and prouidence in it; seeing in these things which are apparantly done by meanes for the most part, yet Gods prouidence is in it.

Thus of the Authour of their calling: the end followes,

For the punishment of euill doers.]

Diuers things may bee noted from hence.

First, that in all Common-wealths in the world, there will be euill doers: though there be a King & gouernours, and Gods commandements lye hard vpon mens consciences, yet there will bee euill doers. And the point shewes the horrible strength of the poison of naturall corruption, which no Lawes of God nor man, nor experience of euill, nor example can restraine, or dry vp: and withall it shewes their folly and weakenes, that will forsake Christian assemblies for the wickeds sakes; whereas the Apostle improues, that euen in Christian Common-wealths, there will bee this part of a Magistrates vertue to punish the euill doers, such as are knowne to bee so: and therefore such curious persons must goe out of the world, if they will goe from euill doers. And withall it should breed in men a greater care to look to themselues, that they bee not infected by them: since there is no society of men, in which this plague-sore of sinne runneth not, we must redeeme the time, be-

cause

cause the daies are euill. And further, it should breed in vs a loathing of this wicked world, of this present euill world, and a desire of heauen; since we shall neuer liue in a place where the people wil bee all righteous, till we come to heauen. And finally, it confutes their folly, that from the vitiousnes of some men, conclude the faultinesse either of the doctrine, lawes, or gouernment.

Secondly, that euill dooers must bee punished, *Rom.*15. and great reason: for, first, euill dooers in any society, are infectious: many may bee defiled by them. Secondly, they work much disquietnes, and trouble humane societies. Thirdly, if they escape without punishment, they may bring down the iudgements of God vpon the place where they liue.

Vses. Which may serue for terrour to other offenders. First, the very sight of Magistrates should affright them; considering, that God sent those very Magistrates to punish them. It importeth, that though they escape the hands of men, they shall not escape the hands of God. Secondly, it should teach men, if they would liue out of the danger of the Magistrates punishment, to take heed they be not euill dooers.

Quest. Now if you aske who are euill doers?

Who are branded for euill doers.

Ans. I answer: Such as liue in notorious offences; such as are swearers, drunkards, whoremongers, railers, theeues, idle persons, murtherers, Sabbath-breakers, sowers of discord, and the like. The original word doth point at some speciall sort of offendors: For, naming euill doers, such especially must not scape, as 1. In-

1. Inuent euill where it is not.

2. Or sinne not out of ignorance, but wilfully.

3. Or are leaders of other men to euill.

4. Or make a trade of offending by custome in sinne.

5. Or studie how to doe mischiefe, gathering together, as things might further their euil courses.

All this may bee included in the word κακοποιων.

3. Thirdly, there are from hence many to bee blamed, that speake euill of such as take any course to reforme abuses.

4. Fourthly, Magistrats must look to their calling, and Gods commandement, to see abuses amended, or else they must account to God for it.

3 The third doctrine, which may bee noted from hence, is; That all euill doers are to be punished without respect of persons; they are to looke vpon mens workes, and not on their persons: great men must bee punished, if they bee euill doers, as well as poore men; many men, as well as one man: yea, if good men do euill, they must beare the punishment of their sinne; Christians, as well as Pagans.

4. That euill doers are not accounted safe members of any society, and therefore are distinguished from good subiects, as not fit to bee of that order.

5. That such as transgresse the lawes of men, are accounted by the Apostle euill dooers, as well as such as transgresse the Lawes of God: for, he heer speaks especially of such as are euil doers in respect of humane ordinances: which may be a warning to such as securely liue in the transgression of the com-

commandements of Christian Magistrates: and withall, it may impair the honour of their condition, that liue in the breach of the lawes of God without repentance: For, if it be so hatefull a thing to bee a breaker of the lawes of men; in what case are they in, that haue so grosly broken the Laws of God?

6 That punishment of euill doers is in the power of the Magistrate: priuate men cannot reforme publicke abuses; they may pray for reformation, they are not to execute it, but by authoritie.

7 That there are diuers euils, which men cannot punish: for the Magistrate can onely punish euill doers, that is, such as offend in word or deed: euill thinkers they cannot meddle withall. Which may warne Magistrates, to be wary how they punish men onely vpon suspition, or presumption, without proofe that they are euill doers: and withall, it shewes, that God hath reserued the iudgement of mens workes also to himselfe. For, God hates the sinnes of the heart, as well as the sinnes of life: and therefore, since for these euils, men answer not to men, they must prouide to answer before God.

8. That a Magistrate that punisheth sinnes, doth but execute the commission hee receiued from God; hee was sent of God to that end, and therefore may comfort himselfe in the Lord, how ill soeuer his execution of iustice bee spoken of among men.

Thus of the punishment of euill doers.

The second end of the sending of Magistrates, is

is for the praise of them that doe well.

For the praise of them that doe well.]

By such as do well, he means such as in publick societies liue without offense, and cary themselues honestly in their places; especially such as are profitable, and doo good to others, whether it bee to the mindes of men, by instructing or reproouing; or to the bodies or estates of men, by works of mercy or righteousnes: and among these, he meaneth especially such as

1. Are Inuenters of good, the first Authors of the publick good.

2. That doo good daily and frequently.

3. That study how they may do all the good they can, and doo imploy all the helps and furtherances of good they can.

Heer may many things be noted from hence.

First, that all that are members of publick societies, are bound to bee carefull to doo good to others; and to liue so, that the Church and Common-wealth may be the better for them. Which should much humble such Christians as liue and doo little or no good; and should quicken in all sorts of good Christians, a desire to serue the publick: we are not set heer to doo good to our selues onely, but also to others.

Secondly, that in this world it is not to bee expected from men, that all that doo well, or deserue well, should bee rewarded by them: hee saith, For the praise, not, For the reward; as importing, that many a man may deserue well, that shall neuer haue recompence from men. And this ariseth,

seth, partly from the corruption of Magistrates, that are not carefull to dispose preferments or recompense to such as are worthy, and partly from the insufficiency of any earthly greatnes to doo it. For, great men can reward all their seruants or friends: but no King can giue the honour or preferment that is due to all his Subiects that deserue well. Which should teach vs, partly to doo good without hope of reward from men; and partly, to quicken our harts to the admiration of the reward that God giues in heauen: wee should prouide to be his Subiects, and then we are sure to haue a full reward of well-dooing in heauen.

Thirdly, that to be praised, or to haue a good report among men, is a great blessing of GOD; and therefore, in the old Testament, blessing & praise is expressed by one word, *Pro.*28.20. And this may appeare to be so,

1. Because God himself seeks praise from his creatures, and accounts himself honoured by it, *Psalm* 50.23. *Eph.*1.6,12,14.

2. Because praise is a part of the glory of God shining vpon a man.

3. Because it is in Scripture preferred before things of great price; as, great riches, *Pro.*22.1. and pretious ointment, *Eccles.*7,&c.

4. Because it so much refresheth a mans hart: it makes his bones full, *Pro.*15.35.

5. Because an ill name is noted as an extreme curse, *Iob* 18.17. and in many other places.

Vses. The vse is, first, to comfort godly men, and to make them thankfull, if God giue them a good

good report heer: but especially it should comfort them, to think of the praise they shall haue at the last Day. For, if it bee a blessing to bee praised of men, what is it to be praised of God? If it be such a comfort to be praised by a Magistrate before the Country; what is it to be praised of Christ before all the world, at the greatest and last Assises? If praises be good in this world, where there is mutable vaunting, and they may be blemished; what is it to haue praise in that Day, that shall last for euer vnstained? If it be such a comfort to be praised of a Magistrate for some one good deed; what shall it bee to bee praised of Christ for all that euer was good in thoughts, words, or works?

Secondly, it should teach men to seek a good report, and to doo all things that might haue a good report, *Phil.* 4.9. As a man may seek riches: so he may seek and desire a good name, *Pro.* 22.1.

But, the praise of men is then vnlawfull, and vnlawfully sought,

Wherein it is vnlawfull to seeke the prayse of men.

First, when men doe their things onely to bee seene of men, and haue no better respects then applause, *Mat.* 6. 1. *Thes.* 2.6.

Secondly, when a man praiseth himself with his owne mouth, *Pro.* 27.2.

Thirdly, when it is challenged of others, and men will not stay till God giue them a good report, *Iohn* 8.49,50.

Fourthly, when men seek praise onely for the shew of goodnes, and are not good in deed.

Fiftly, when men seek praise of men, but seek not the praise of God, or the praise that comes from God

God onely: which is tried in this, that they will not doo duties that God onely cares for, or that are disgraced in the world, *Rom.*2.28. *Iohn* 5.44. and 12.42,43.

Otherwise, it is lawfull to seek praise: and there is an infallible signe, to knowe whether praise bee not ill for vs; and that is, if praise make vs more humble, and more carefull of sound holinesse, and do refine vs: then praise is lawfull, and a great blessing, when it is like the refining pot: it melts vs, and makes vs better, *Pro.*27.21.

Further, if praise bee so great a blessing, then an euill name must needs bee a great curse, when it is for euill-doing: and if it be so euill to be dispraised of men, what shall it be to be dispraised of GOD, not for one, but many sinnes; not before a few, but before all the world; when it shall be not to mend a man (as the Magistrate's reproof may bee) but to his eternall confusion?

Thus of the third doctrine.

*Doct.*4. It may hence bee noted, that the best men need praise; and therfore God prouides, that they shall be praised: euen such as doo well, need to be commended. And this may appear both by the comfort they take, if they be commended, *Pro.* 15.30. and by their earnest desires to cleer themselues, if they be dispraised; as we may see in *Dauid*, Christ himself, and the Apostles, especially the Apostle *Paul.*

2 *Cor.*12.11

Vse. And therefore the vse should bee to teach men to acknowledge the good things done by others, and to giue them praises, especially if they be

be godly and humble men: it may do them much good, and greatly both comfort them, and incourage them. This made the Apoſtle *Paul* ſo reioice in the *Philippians*, *Phil.* 3. *vlt.* It was no flattery. It is flattery in ſome other men, if they doe commend others for their owne ends, or with ſelfe praiſes, or without daring to reproue their faults, or to get praiſe to themſelues, or for any other corrupt end, eſpecially when our praiſes are to ſuch, as are publick inſtruments of good in Church, or Common-wealth. And it is a courſe of ſingular vſe to be held in priuate families, if ſuch as do wel, might haue praiſe, as well as ſuch as do euill, diſpraiſe.

Vſe 2. Secondly, it may much condemne the corruption of heart, which appeares in many men in this point in ſinning againſt the iuſt praiſes of others, either by ſpeaking euill of them, and blemiſhing their good names (which is to ſteale their riches from them) or by withhoulding due praiſe (which is to withhold the good from the owner thereof). It ſhould much affright ſuch as are guilty of this fault, that our Sauiour Chriſt meaſures our loue to God, by our readines to praiſe for the Works of God done by another, *Iohn* 5. 41, 42. It is a ſigne, that men loue not God, when they loue not goodnes in others, which ſure they doe not, if they commend it not.

Doct. 5. Weldoing ought to be eſteemed wherſoeuer it is found, in a ſubiect, as well as a Prince, in a ſernant, as well as a Maſter: in all eſtates and conditions of men: For God doth ſo, as may appeare,

pear, *Ephes.*6.7,8. and grace and goodnes is alike precious, whereſoeuer it is in the like degree: which ſerues to rebuke that ſecret corruption in the natures of men, that are apt to obſerue and praiſe good things in greater perſons, but withhold the incouragement is due to other men, onely becauſe they are poore, and becauſe they are worſer, *Iames* 2.1,2,3. You may now by this doctrine try, whether they be good themſelues: For it is a ſigne of goodnes, to obſerue and loue goodnes, whereſoeuer he ſeeth it: in a ſeruant, as well as in a frend, and in a poore Chriſtian, as well as a rich.

*Doct.*6. It may bee yet further obſerued, that if men would bee prayſed, they muſt doe well: praiſe is onely due to weldoing, *Rom.*2.10.2.*Tim.*2.20,21 1.*Theſ.*4.4. *Rom.*13.5. And therefore it is a poore praiſe, that men raiſe to theſelues for other things: all that fame, which is raiſed for any thing, but weldoing, is externall & vain: and therefore they are greatly deceiued, that reſt in the report that is rayſed from their wit, or beauty, or birth, or preferment, or ſumptuous buildings, or the like. Thoſe may cauſe a great fame, but onely well-doing can cauſe a good fame. Secondly, it ſhewes that hypocrites, that haue gotten reputation onely becauſe they are thought to bee good, haue but built in the ſands. For when in time it ſhall appear, that their owne works doe not praiſe them, they ſhall find, that the praiſe of men will not laſt. It is not ſaying well, that works a durable good name, but doing wel. It is but complementing at the beſt, to profeſſe and promiſe great care of practice and

Iob.5.36,37

prai-

praising, and yet bee barren and vnfruitfull.

Vse. 3. Thirdly, this shewes the great corruption of their nature, that so vnquietly seek after praise, and complain how much they be neglected; and yet their own consciences know, how idle and vnprofitable they are, and which is worse, that they not onely doe not well, but manifestly doe euill, and sin daily in pride, and enuy, in passion, and wilfulnes, or other open transgressions. This thirst after respect aboue others, is a signe of a great strength of hypocrisy, when they are more desirous to be thought good, then indeed to be so, and more carefull of the praise of men, then of God.

Fourthly, they sinne shamefully, that praise the wicked, and iustify him that God condemneth: but *Salomon* hath set a note vpon those persons, that they are naught themselues: For hee saith, that they that break the law, praise the wicked, *Prou.* 28.4. and 24,25. *Psal.* 10.3.

Fiftly, they are yet worse, that glory in their shame, that seek praise for the excesse of wickednes committed by them, either against God, or men: as they doe, that would bee commended for their cost bestowed on Idols, or for their worshipping of Saints or Angels, or for their reuenges and wrongs done to men, or for their mightinesse to hold out in drinking wine, or for their filthy acts of any kinde, or for their excesses in strange apparell, or for the raysing of themselues by vnlawfull meanes, or for their deliciousnes in their fare, or the like. As those glory in their shame, so their end is damnation, *Phil.* 3. 18.

Lastly, this doctrine should beget in men a great desire to liue profitably, and to doe good, and in a speciall manner to apply themselues to such works, as are most praise-worthy.

Quest. Heere then ariseth a question, What things in particular doe most aduantage a mans iust praises?

Helps to get praise from men.

Ans. The answer is, that there are diuers things will make a man to bee much praised, as,

First, to honour God: hee hath promised to honour those that honour him, *Prou.*8.17. Now to honour God, is to seek his Kingdom first, and to confesse his name before men, though it bee in euill times.

Secondly, humility and a lowely carriage, with meekenes. For the humble shall bee exalted, and the proud brought low, *Luke* 1.14,20.

Thirdly, mercy to the poore. This made the Macedonians famous in the Churches, especially to shew it liberally and readily, 2.*Cor.*8.

Fourthly, diligence and exact carefulnes to discharge the labours of our particular calling with all faithfulnes: this made the good woman famous, mentioned, *Prou* 31.27,28,29,30,31. especially if wisdome and prouidence bee ioyned with diligence.

Fiftly, to liue in peace, and stand to bee quiet, and meddle with our owne busines, and to be a peace-maker, winnes a great deal of praise, 1.*Thes.* 4.11.*Math.*5.9.

Sixtly, to bee exactly iust in mens dealings, and true in his words and contracts, this wil make men abound

abound with blessings. The word is praises, as it is in other places translated, *Prou.* 28.20.

Seuenthly, to bee courteous, is to bee amiable, so as it bee done without affectation, and not directed for thy owne ends, and not done with dissimulation.

Eightthly, to doe good to our enemies, to bee not onely ready to forgiue, but to pray for them, & forbeare to wrong, when it might be executed, and to shew all willingnes to ouercome their euill with goodnes, *Rom.* 12.20,21.

Ninthly, a care in all things strictly to submit our selues to the iust Laws of men, auoiding transgression for conscience sake, as the coherence in this place shewes.

And thus of the sixt doctrine.

Doct. 7. It may yet further bee obserued from hence, that God doth require Magistrates in a speciall manner to looke vnto it, that they doe all they can to praise and incourage Godly men, and such as do good in the countries, where they liue, *Rom.* 13.5. This is the end of their calling, *Iob* 29.25. This wil proue heauy one day for those prophane Magistrates, that in the places of their abode disgrace men more, then such as are godly, and countenance none more then such as are most dissolute and lewd of life. The iudgements of the Lord wil be terrible against these vnrighteous men.

Lastly, the Antithesis is heere to be noted. For when hee saith, that such as doe well, should be praised, he doth not say, that such as doe euill, should bee dispraised: and this may be considered

of, either in the case of priuat persons, or in the case of Magistrates. For priuat persons, they are bound to the good behauiour, in respect of the euill of others many waies. First, till their euils are knowne, not to mistrust or condemn others. Secondly, when their euils are knowne, if they bee secret, they must not bee reuealed: if they bee open and the persons bee good men, they must doe what they can to couer them; and if they bee euill men, they must not speak of their dispraises, without a great respect of glorifying God by it: and besides, they must not venture so far to iudge of the finall estate of any man for any euils, till the end come. In the case of superiours it is true, they may vse dispraise, but it must bee as a medicine, which must bee applied with many cautions, and the ingredients must bee Gods words, and not their owne.

Verse 15. *For so is the will of God, that with well doing you may put to silence the ignorance of foolish men.*

IN these words is contayned the second argument taken from the will of God. God is specially desirous, that Christians should doe all the good they can, and in particular should bee carefull to obey the Magistrates, because by that meanes they may confute such ill-minded men, as are apt to speake euil of religion: so that the words containe a choice rule prescribed vnto Christians, to bee carefully obserued.

In

In which rule consider,

First, the authority of it, *So is the will of God.*

Secondly, the matter of it, *well doing.*

Thirdly, the end, which is, the silencing of wicked men.

For.]

This word *For*, seems to giue a reason (not of what went next before in the former verse, but) of the exhortation to Christians, as they are subiects; shewing the happy effect of well-dooing in generall, and in particular, of their submission to Magistrates, and how orderly and profitably their life should bee, as they are good Subiects, and seruiceable to the Common-wealth.

For, so is the will of God.]

The will of God is diuersly accepted in Scriptures: for, though God's will indeed bee but one, yet for our infirmities sake, it is considered of with distinction: and so it is either personall, or essentiall. There is a will of God that is personall, restrained to some of the persons: so, the Father wils the obedience and death of the Sonne, and Christ obeies that will of his Father, *Iohn* 6.38,39.40. *Mat.* 26.39,42. But it is the essentiall will of God heer meant: the former is the will of God *ad intra*; and this, the will of God *ad extra*, as they say in schools.

The essentiall will of God is taken sometimes for the faculty of willing; sometimes, for the act of willing; sometimes, for the thing willed; and sometimes, for the signe by which that will is declared, as, his Word is his will. So heer, by his essentiall will, God wils both good and euill. Good

is the obiect of God's will properly, and of it self: Euill is the obiect of the will of God, but onely vnder some respect of good. Euill is either of punishment, or of sinne. Euill of punishment GOD wils, and is the Author of, *Psalme* 115.3. as the iust Iudge of the world: and punishment of it self is a good thing, as it is a work of iustice. Euill of sinne God onely wils to permit, *Acts* 14.16. but it is not God's willing of euill, is heer meant.

As the will of GOD concerns vs in matter of good, it may bee considered either euangelically or legally. Euangelically, his wil giues order what shall be done with vs: and so he wils the saluation of his Elect, *Eph.*1.11. *Iohn* 6.40. Legally, his will giues order what shall bee done by vs: and so hee wils our sanctification in all the rules of it, and in euery part, *Col.*1.10.

By the will of God in this place then, he meanes the Word of God, as it contains the reuelation of what God would haue done by his seruants in the cases specified in this Text.

Many things may bee obserued out of these words.

*Doct.*1. First, wee may take notice of the two onely Springs of all things to be knowne in Religion, in these words, *viz.* God, and his will; GOD, and the Word of God. God is *principium essendi*, the Author of their Being: and the Will or Word of God, is *principium cognoscendi*, the Fountaine of the knowledge of them.

*Doct.*2. God doth will all that which is to bee done by his seruants in any part of their obedience,

ence, or in any case of their liues: as heere, the course they are to take either toward the Magistrate, or toward their enemies, God wils it; that is, hee doth in himself approoue, or determine, or appoint, and by his Word he doth warrant and require it. And the same is true of all the well-dooings of godly men, God wils them: which I obserue for these vses.

Vses. First, it may be a great comfort to a Christian, when he knowes he hath done what GOD would haue him to doo: for, then he may be sure, God will not forget his labour, and work of loue and obedience, *Heb.* 6.8. The Hebrew that signifieth will, signifies pleasure and delight: and when it is giuen to God, it notes, that what hee wils, hee takes pleasure in, as in *Esay* 62.4. *Hephzibah*, My will is in her, or, My delight is in him: God takes great delight, when wee doo his will. Euery carefull Christian is his *Hephzibah*. And besides, if God doo will, we should doo so. God will defend and protect vs in our waies: That may support vs against all the crosses or oppositions that may bee like to befall vs. And that made the Apostles place in euery Epistle, that They were Apostles by the will of God. And so, such godly Christians as obey the humane ordinances of men in these times of quarrell and contention, must comfort themselues with this, that Thus was the will of God, that they should so obey: and that must support them against the contrary wils of men otherwise minded, how well soeuer reputed of; and make them bring their owne hearts into obedience to that

that which God would haue them to doo, &c.

Doct. 3. The Word of God, is the willing of God, and so called here: and God's Word may be said to be his will, in two respects; eyther because of the form, or in respect of the matter. In respect of the form, it may be cald his will, because it is digested in forme of a Testament; and Christ the Wisdome of God, hath set it in such forme, as if it were his last Will and Testament, as in some respects it is: Or else chiefely, because what God doth expresse or require in the Scriptures, is agreeable to the very Nature and will of God; hee doth in himselfe will it, as well as in his Word promise or require it; which shewes a great difference between the lawes of Princes and the Lawes of God: For, many times the lawes of Princes agree not with the natures and hearts of Princes; whereas God's Word is alwaies agreeable to God's Will: and withall, this should the more quicken to obedience; because, by conforming our selues to God's Word, we conforme our selues to God's Nature. And further, it may comfort vs in the hope of strength, to bee enabled to doe God's Will, and what he requires, because he wils what we should doe: For, God's Will causeth an impression vpon the creature, it giues assistance, it will see it done, he will worke our works for vs; God's Word is a Word of power, it workes what it wills, which mens lawes cannot doe: When wee know God wills such a thing in his Word to bee done, we should conceiue, that he doth not onely shewe vs by that place, what is to be done, but also what assistance

sistance we shall haue to doe it.

Doct. 4. The Will of God, is the rule of our actions; what he wills, we must doe, and so it is vrged here by the Apostle; and therefore it should teach vs to labour to vnderstand what his will is, since all is lost that is not conformed to this rule, *Ephes.* 5. 10. We must get vs to the Law and to the testimonies. For, whatsoeuer is not directed from thence, hath no light in it, *Esay* 8. 20. Secondly, we must go to God, and pray him to teach vs to doe his Will, since he hath enrolled it in his Word, *Ps.* 143. 10. Thirdly, if this doctrine were throughly digested, vnruly, froward, and wilfull Christians would make more conscience of their passionate and incorrigible courses. Let them look to it in time: they must giue account to him that so hath prescribed rules by his will, that he will not admit of courses carried onely by their wils. Fourthly, Inferiours must look to the warrant of their actions: it is not the will of man, but the will of God can iustifie them to doo well, 1. *Pet.* 4. 2. Lastly, if his will rule vs, then wee must take heed of that fault of making the lawes of our wils, the causes of his will; as they doo, that think God must will to doo nothing with wicked men, vnlesse his will bee confined to certain rules, which they conceiue in their wils.

Doct. 5. That the bare signification of Gods will should be argument enough to perswade a godly Christian to doo any thing, though it bee to deny himself, or to go a course which is crosse to his owne desires. The knowledge of God's will alone doth

doth compell a godly minde to obey. It is not the Maiesty, or the rewards of God, but God's wil wch alone sufficeth to guide him : which may try the obedience of man by the motiues. For onely the sound Christian wil obey simply for the commandement sake, and must teach vs to stick to it, the bare will of God must rule vs, though there were neuer so many men contrary-minded.

Vse. The vse is for triall of hypocrites: the true Christian laies down all his owne courses, as soon as euer hee heares the sound of Gods will.

Doctr. 6. The practice of a Christian must bee confirmed iust according to the pattern : so is the will of God, it must bee iust so, as the will of God is : so from the manner as well as from the matter, which should teach vs three things.

First, to walk circumspectly, seeing wee must look so precisely to the manner, as well as to the matter of Gods will, *Ephes.* 5.15.

Secondly, wee must therefore increase in the knowledge of his wil, *Col.* 1.10. for the more things are to be done, or the more exactly God wills vs to doe, the more care wee must haue to increase our knowledge, and study his will; since all must be iust so, as hee wils to haue it.

Thirdly, wee should bee stirred vp to pray for our selues, and one for another, seeing it is such a hard thing to liue a Christian life, and to please God. Mark with what force of words the Apostle praied about this point, *Heb.* 13. 20, 21.

Now the God of peace, that brought againe from the dead our Lord Iesus, that great shepheard of the sheepe, through

through the blood of the euerlasting Couenant,

Make you perfect in euery good work to doe his will, working in you that which is well pleasing in his sight, through Iesus Christ, to whom bee glory for euer and euer, Amen.

Quest. But can a Christian bee so exact, as to answer the pattern, to doe iust so as God wils him?

Ans. 1. Hee may, for the substance of the obedience, though not for all the degrees, or circumstances.

2. He may do it in desire: hee must set his patterne before him, as that hee desires to follow, and striues as well as hee can, and is vexed because hee cannot do it: and with God, if wee haue alwaies done as much as well as we did desire to do, hee accepts the desire for the deed: but it is certaine of the most of vs in the most things, that we haue neither done the things right, nor brought the desiring to do them: and therfore it is iust with God, if wee lose what wee haue wrought.

Doct. 7. That in some cases God would haue vs take notice of his will in more especiall manner: hee hath certaine speciall wils: there are some things, that hee doth as it were more stand vpon, then other things, and these speciall wills of God we must heedefully take notice of: as for instance, 1. *Thes.* 4. about auoiding fornication, this is the will of God, hee meaneth his speciall chiefe will: so about thanksgiuing, 1. *Thes.* 5. 18. Where the Apostle vrgeth the wil of God as a thing that God would aboue many other things haue don. Aboue all things giue thanks: For this is the will of God, &c.

&c. So our Sauiour Christ notes, in his owne occasions, an especiall wil of God, *Iohn* 6.39,41. So heer God doth in a special manner will vs to obey Magistrates, and to silence wicked men by well-doing.

Vse. The vse should bee, to teach vs to marke what things God doth specially require of vs, and to apply our selues to his will, that the Lord may take pleasure in vs, and say of each of vs, as he did of *Cyrus*, He is the man of my will: which is heer explained, He is the man that executeth my counsell, *Esay* 46.11. It was *Dauids* singular glory, that hee would doe all Gods will: whatsoeuer speciall seruice God had to do, *Dauid* was ready to execute it, *Acts* 13. For heerein lieth the triall of a sound Christian, he doth the will of his heauenly Father, and rests not in talking of Religion onely, and professing it, *Mat.*7.21. *Rom.*2.11. 1.*Iohn* 2.17. And in particular, in this text wee see there bee two things, that God would faine haue vs do to silence wicked men, and stop their mouthes: First, hee would haue vs so to behaue our selues, that wee keepe out of their danger in respect of the Lawes of Magistrates. Secondly, and then to liue such a discreet and profitable life, that they may see, that wee differ from all other sorts of men in the goodnes of our conuersation. If wee would doe, what might bee specially pleasing to God, we must bee carefull of these two things.

Doct. 8. Lastly, wee may heere note, that the will of God may bee knowne effectually, though it bee not knowne distinctly. The Apostle is sure, this

this is the will of God; and yet there is no Book, Chapter, nor Verse quoted, nor can any particular place be alleaged, that these precise words doo expresse God's will: but, inasmuch as the meaning is to bee found in the scope of many places of Scripture, therefore it may bee well so called, The will of God.

Thus of the authority of this rule. The matter of it follows, which is, well-dooing.

With well-dooing. Αγαθοποιΐᾳ.]

The word is not the same with that in the former verse: for, heer it is a Participle of the present time, and notes the continuall custome of well-dooing, and giues vs to vnderstand, that if euer we would effectually silence wicked men, we must be continually exercised in well-dooing. Our good works (though of great excellency) yet work but a sudden blaze: the effect of them will be quickly ended, or soon put out, and then will wicked men return to their old course of reproaching, if they bee not daily confuted by the still fresh and new fruits of a Christian: wee must bee full of new and good fruits, *Iames* 3.17. and neuer weary of well-dooing.

The sense of the word then is this, as if it were rendred thus: This is the will of God, that they that are daily exercised in doing good, should put to silence fooliſh men: for, the originall word doth note the person, as well as the good done; which affoords another doctrine.

Doct. 2. God would haue good men, that are full of good fruits, to enter into the lists against wicked men,

men, to vanquish and silence them: which implies, that God would not haue formal Christians or hypocrites to meddle with the quarrell of Religion: for, they will spoil all in the end, when their hollownesse and hypocrisie is discouered: they will make foolish men rail and blaspheme worse than before. Such are fit to plead for, and defend Religion, as be manfull, and full of good works. And therefore the weak Christians should not be ouerbusie and fiery in meddling with wicked men, or putting themselues forward to defend sincerity, til their works could plead for them: before we set-on to be great talkers for Religion, we should prouide good store of good works, by which wee might demonstrate the truth and power of godlinesse in vs.

Of well-doing in it self, I haue intreated before: onely, before I passe from it, me thinks it is lamentable, that our hearts can bee no more fired to the care of it. Oh that wee were once brought but to consent from the heart, with confirmed purpose, to set vp a course by our liues to win glory to our Religion! We see how fain God would haue vs do so: and it would plague wicked men, that would fain rail at vs: nothing would more confute them. And besides, other Scriptures shew, no life aboundeth more with stedfastnes and contentment, than a life fruitfully spent: especially, how can wee bee still thus careles, if we remember the great recompense of reward in another world? Oh this formality, and outward shew, and seruing God for fashion! how deeply is it seated in mens manners! It is likely,

likely, the moſt of you that hear this doctrine, will ſay it is good, and perhaps ſome one or two of you wil be a little toucht with a kind of conſulration in your ſelues, which way you might doe well. But alas, alas! out and alas! Oh that I could get words to gore your very Soules with ſmarting paine, that this Doctrine might be written in your very fleſh; for a thouſand to one, you will goe the moſt of you away, and not redreſſe your waies: Religion ſhall not be honored by you more then before: curſed be that worldly droſſe or ſpirituall ſecurity, that will thus robbe and ſpoyle your Soules, and keepe Religion without her true gloſſe and beautie, and ſhining glory.

I might here alſo note, that ſubmiſſion to the ordinances of men, is one part of a Chriſtian man's well doing, and a ſpeciall ornament of the ſincere profeſſion of Religion, becauſe it is the diſcharge of the duty enioyned vs by God, and ſo is a part of the obedience due to God himſelfe; to keepe their ordinances, is to obey God's commandement. Secondly, becauſe ſuch a conſcionable ſubmiſſion to mans Lawes, makes the religious workes of Chriſtians to be the more vnrebukeable in the eyes of wicked men; and therefore they are to bee warned of their raſhneſſe, that ſay; that conformity to mens lawes is euill dooing, when God ſayes it is well doing: they ſay it is a ſinne, God ſayes it is a good worke. It is neerer to the truth, and ſafer to ſay, that not conforming is a ſinne, becauſe it is a breach of God's expreſſe commandement in the former verſe: and therefore alſo godly Chriſti-

men, to vanquish and silence them: which implies, that God would not haue formal Christians or hypocrites to meddle with the quarrell of Religion: for, they will spoil all in the end, when their hollownesse and hypocrisie is discouered: they will make foolish men rail and blaspheme worse than before. Such are fit to plead for, and defend Religion, as be manfull, and full of good works. And therefore the weak Christians should not be ouerbusie and fiery in meddling with wicked men, or putting themselues forward to defend sincerity, til their works could plead for them: before we set-on to be great talkers for Religion, we should prouide good store of good works, by which wee might demonstrate the truth and power of godlinesse in vs.

Of well-doing in it self, I haue intreated before: onely, before I passe from it, me thinks it is lamentable, that our hearts can bee no more fired to the care of it. Oh that wee were once brought but to consent from the heart, with confirmed purpose, to set vp a course by our liues to win glory to our Religion! We see how fain God would haue vs do so: and it would plague wicked men, that would fain rail at vs: nothing would more confute them. And besides, other Scriptures shew, no life aboundeth more with stedfastnes and contentment, than a life fruitfully spent: especially, how can wee bee still thus careless, if we remember the great recompense of reward in another world? Oh this formality, and outward shew, and seruing God for fashion! how deeply is it seated in mens manners! It is likely,

likely, the most of you that hear this doctrine, will say it is good, and perhaps some one or two of you wil be a little toucht with a kind of consulration in your selues, which way you might doe well. But alas, alas! out and alas! Oh that I could get words to gore your very Soules with smarting paine, that this Doctrine might be written in your very flesh; for a thousand to one, you will goe the most of you away, and not redresse your waies: Religion shall not be honored by you more then before: cursed be that worldly drosse or spirituall security, that will thus robbe and spoyle your Soules, and keepe Religion without her true glosse and beautie, and shining glory.

I might here also note, that submission to the ordinances of men, is one part of a Christian man's well doing, and a speciall ornament of the sincere profession of Religion, because it is the discharge of the duty enioyned vs by God, and so is a part of the obedience due to God himselfe; to keepe their ordinances, is to obey God's commandement. Secondly, because such a conscionable submission to mans Lawes, makes the religious workes of Christians to be the more vnrebukeable in the eyes of wicked men; and therefore they are to bee warned of their rashnesse, that say; that conformity to mens lawes is euill dooing, when God sayes it is well doing: they say it is a sinne, God sayes it is a good worke. It is neerer to the truth, and safer to say, that not conforming is a sinne, because it is a breach of God's expresse commandement in the former verse: and therefore also godly Christi-

ans, whether Ministers or priuate persons, that obey the lawes of men simply out of Conscience of God's Commandements, and not for corrupt ends, may comfort themselues, that the good God doth like of what they doe, because it is his will that so they should doe, and he sayes they do well; though som good men are cõtrary-minded, & out of weaknes, censure them as euill doers. Then it is implyed heer, that the conscionable conformity of godly Christians shall be rewarded in Heauen. For all well-doing shall bee rewarded in Heauen; but submission to humane Ordinances, is well-doing, and therefore shall be rewarded in Heauen. *Paul* is crowned in Heauen, for his holding to the Iewish Ceremonies, to win the Iews, and further the liberty of his Ministery.

Thus of the matter required. The end follows.

That you may put to silence the ignorance of foolish men.]

The word heer rendred, To put to silence, is diuersly accepted, or the force of it is shewed by diuerse tearmes in seuerall Scriptures. Sometimes it is translated, to still a thing that is tumultuous and raging: and so the Sea was silenced or made still, *Mark* 4.39. Sometimes it is translated, To make speechlesse or dumb: so *Math.* 22.12. Sometimes, To confute, so as they haue not a word to answer, so *Mat.* 22.34. Sometimes, To muzzle, or tie vp the mouth: so 1. *Cor.* 9.9. 1. *Tim.* 5. 18. and so it signifies properly: and so well-doing is intended heer as a means to muzzle the mouthes of wicked men.

The

The word heer rendred, Fooliſh-men, ſignifies properly, men without a minde, or men that haue not vſe of their vnderſtanding; and ſo are either naturall fooles, or mad men.

The Doctrines that may bee gathered from hence, are many: For it may bee euidently collected from hence,

Doct. 1. That wicked men do vſually in all places ſpeake euill of godly men, they are prone to it, they doe it vſually. The holy Ghoſt heer ſuppoſeth it to bee done, as the vſuall courſe in all ages and conditions of the Chriſtian Church; and no maruell: For it hath beene, in all ages paſt, the condition of godly men, to be euill ſpoken of, and ſlandered. God's children were as ſignes and wonders, *Eſay* 8. And whoſoeuer refrayneth himſelfe from euill, maketh himſelfe a prey, *Eſay* 59. 15. The throats of wicked men, are the ordinary burying places for the names of the Righteous, *Rom.* 3. And this is the more to be heeded, if wee mark in Scriptures, eyther perſons reproaching, or the perſons reproached, or the matter of the reproach, or the maner. For the perſons reproching, we ſhall read, ſometimes that men are reproached by ſuch as are of the ſame Religion with them, *Pſalme* 50. 16. *Eſay* 8. 18. *Cant.* 1. 6. Yea, ſometimes that godly men are reproached by ſuch as are of their owne houſe and kindred, as *Iſaak* was by *Iſmael*, and *Ioſeph* by his brethren; the parents are againſt the children, and the children are againſt the parents and: a mans enemies, are thoſe of his owne houſe. And for the perſons reproached, we

shall finde them to be the most eminent and godly persons; as, *Iob*, *Iob* 30.1. *Moses*, *Heb.* 11.26. *Dauid*, *Psalm* 35.15. *Ieremiah*, 18.18. the Apostles, 1. *Cor.* 4.9,10,13. yea, the Lord Iesus Christ himself, *Heb.* 12.3. And, for the matter obiected, we shall finde, that godly men haue been reproached with the most vile slanders that almost might bee. I may spare other testimonies now, seeing Christ himself was charged with gluttony, blasphemy, sedition, deceit, diabolicall working, and to haue a diuell in him: and hee supposeth it to bee the case of Christians, to bee spoken against with all manner of euill-saying, *Mat.* 5.12. And for the maner, two things may be noted.

First, that many times wicked men set themselues to study and inuent, without all colour of occasion, mischieuous things to reproach godly men withall: thus they deuised deuices against *Ieremiah*.

Secondly, that when they haue euill reports afoot, they pursue them, and divulge them with all possible forwardnes and malice: thus the Abiects rare *Dauid*'s name, and ceased not, *Psalm* 35.15. and ill-minded men cease not, till that good men may be euery where euill spoken of, *Acts* 28.

The reason of this strange kinde of ill humour in wicked men, is twofold. First, there is their naturall hatred of goodnes: it is not becaus of the sin of godly men, but simply becaus they follow goodnes. There is a naturall antipathy between a good life, and a bad man, 1. *Iohn* 3.13,14. 1. *Pet.* 4.5. *Psalm* 38.20. Secondly, the other is, becaus it is one

one of the rules of the diuell, To be an accuser of the brethren, and good liuers: and the workes of their father the diuell they will doo, *Iohn* 8.44.

The vse is diuerse: for,

Vses. First, it should informe men, not to think it strange when they see such things come to passe: for, no other triall, in this point of reproach, befalls godly men, but what hath accompanied the condition of all godly men almost in all Ages.

Secondly, godly men should be the more stirred vp to prepare Apologies, and in all places where they come, to contend for the truth, and striue together, to preserue the reputation of one another, *Pro.* 12.18.

Thirdly, godly men should arme themselues, and prepare for reproaches, and accordingly stirre vp their hearts with comforts out of the Word of God, against the time of euill and trials.

Fourthly, they should be made, for that reason, the more carefull of all their carriage, that they giue not occasion to people that are so apt to speak euill of them, as was vrged out of verse 12 of this chapter.

Fiftly, all men should look to their ears, and take heed what and how they heare reports. It is an ill signe of a vitious nature, To be apt to beleeue scandalous reports of godly men, *Pro.* 17.4. And God will plague men in hell, not onely for making, but for louing lies, though they be made by other men, *Reu.* 22.8. And therefore as the North-winde drieth away the rain: so should their angry countenance driue away the showres of reproach, that fall

from backbiting tongues, *Prouerbs* 25. verse 23.

Thus of the first point.

Doct. 2. It may be hence also noted, that reproaches are to be auoided as much as lieth in vs: God would haue vs doo all we may to liue so, that wee might not be reproached, *Psalm* 39.8. *Phil.* 2. 15. We must striue to bee vnrebukeable: and the reasons are, first, because euery Christian is not able to bear reproaches, when he shall finde himself to be slandered. *Dauid* shewes himself very vnquiet, when he was slandered, especially in some cases; as diuerse Psalms shew: and *Ieremy* falls into desperate extremities about them. Secondly, because reproches & slanders haue diuerse ill effects: for, they are like swords and rayfors; and a man should auoid the wounds of swords and rayfors as much as hee can. Thirdly, and besides, some kindes of slanders doo keep many men off from imbracing Religion: as, the Iewes would not receiue *Paul*'s doctrine, because that way was euery where ill-spoken of. And further, many times in the best mindes, that are perswaded the things obiected are vntruths, the reproaches leaue a kinde of stain, and work a kinde of suspicion, and lessen the estimation of the person traduced. Fourthly, it is to bee auoided, because it is so easily diffused: slanders will run strangely. A whole Country, yea the whole Kingdome will be in a short space filled with the slanders: which must needs come to many persons that are destitute of all apology for the innocent. And lastly, the showres of slanders, that are cast vpon godly men, many times are but fore-

Ier. 8. 18, 21

runners

runners of grieuous stormes of persecution.

And therefore they doe very foolishly, that desire to bee reproached, and by their indiscretions irritate the tongues of wicked men against them. It is a grosse folly in some Christians, that will of purpose doe things that bee crosse to the course of the world in things indifferent, thereby to proclaime a wilfull opposition to the world.

And therefore also wee should bee very thankefull to God, when he giues vs any breathing times from reproaches and slanders, by all good meanes to keepe wicked men quiet, if it may bee.

Doct. 3. It may here be further noted, that it is a hatefull thing to be an ignorant and foolish man in spirituall things: they are mentioned here with a kinde of grieuous scorne; many reasons make this point euident. For first, the Sacrifices offered for the ignorances of the people, shewed them, that it was a vile thing to be ignorant, *Heb.* 9. 7. Secondly, the very nature of ignorance shewes it to be a vile thing; for, is it not a hatefull thing to vs to bee blinde in our bodies? how much more is it, to haue the eyes of our mindes out? Thirdly, because it argues that a man hath not the Spirit of God in him; for God's Spirit is giuen to men, that they might know the things of God: and therefore when a man cannot know the things of God, it is a signe that he wants God's Spirit, 1. *Cor.* 2. 12, 14. Fourthly, because when God would of purpose plague a man with a speciall or horrible curse vpon his soul, this is it, to giue him vp to a sottish spirit, *Iohn* 12. 40. with *Esay* 6. 10. Fiftly, it may appeare

peare by the effects of this sottishnesse, when wee respect the sinnes it breedes, or the punishment it brings vpon the ignorant persons for sinne. It is certaine, that ignorance is the mother of vice and corruption: an ignorant person may quickly make himselfe guilty of a world of sins: yea there is no sinne so grossely absurd or abominable, but this kinde of men may commit it, and without sense or care too. The Prophet *Isaiah* opens the dotage of Idolaters, and shewes the roote of it to bee their blockish ignorance, *Esay* 44. 18, 20. As ignorant persons may be made wilfull Idolaters, and that easily: so may they be whoremongers, *Prou.* 7. 22. drunkards, &c. yea, they would at sometimes kill Christ himselfe, if he come in their way, *Luke* 23. 34. We see into what sinnes ignorant persons fall, into such as whoredome, Sodomitry, buggery, stealing, murther, drunkennesse, swearing, and yet see not their danger, but like bruite beasts are senslesse; and for the offences, in respect of punishment, they are fearefull, whether wee respect this life, or another world. In this life their ignorance depriues them of the sight of all those things that haue true glory or comfort in them. To liue in ignorance, is worse for the wicked, then it is for the body to liue in a dungeon; besides, all their best workes are lost; all they doe is abominable, *Hosh.* 6. 7. *Psalme* 14. 1, 2. and it is in vaine to pleade their good mindes and meanings: For without knowledge the minde is not good, *Prouerbs* 19. 2. and if they were neuer so zealous, yet they lose their labour, *Rom.* 10. 2. and further, this sottish-

Vide Eph. 4 17, 18

nesse brings many a curse vpon men; yea, when it is generall, it brings fearefull publique Plagues, *Esay* 1. 3. *&c.* and 5. 13. *Hosh.* 4. 1, 2. and which is worst of all, after all the miseries of this life, they must go down to hell, they are vtterly vndone for euer; this is the place of all them that know not God, *Iob* 18. *vlt.* and *Hosh.* 4. 6.

Vses. The vse may be: First, for to shew the lamentable estate of multitudes of Christians, that frequent our assemblies, and yet are still extreme sots in regard of spirituall things: They sauor nothing but the things of the flesh, and relish nothing but what flowes from fleshly wisedome: Aske the Labourer of his worke, or the Artificer of matters of trade, or the Husband-man of the fruits of the ground, or the Gentleman of his pleasures or the newes of the World, or the Scholler of humane learning, and you shall haue an answere many times to admiration: But aske of Heauen and heauenly things, except a fewe generall sayings, they can say nothing but froth or error, they are as blockish, as if they had neuer heard of the Gospell. How many Masters are there in *Israel*, and yet know not the things that concerne sound regeneration, and a true sanctified life! *Dauid* calls himselfe a beast, in respect of the remainders of ignorance in some things, being excellently qualified with true knowledge. Oh how brutish then must these persons account themselues to bee! What heart can stand before the serious thoughts of the damnation of multitudes, that now sit with vs in the House of God, euen for this very sin of ignorance? *Hosh.* 4. 6. And

And the more lamentable is it to obſerue the vnſpeakeable auerſeneſſe that is in man, that of all ſorts, though they be warned, yet ſome will on ſtil, and dy without wiſdom, *Iob* 4.20. and which is yet more, in places where men haue the meanes plentifully, yet what number doth the God of this world keepe in blindneſſe, ſo as they liue and die very ſots, euen in thoſe places where they haue had line vpon line, and precept vpon precept, and yet the people no more inſtructed then the childe new weaned from the breſt? *Eſay* 28.9. Yea the more fearefull is the eſtate of diuers, that they doe not onely want knowledge, but they reiect it, and blaſpheme it, as if it were not onely vnneceſſary, but hatefull: they loue darkeneſſe more then light, and therefore their damnation ſleepeth not, *Iob.* 3. 19. *Iob.* 21. 14.

But on the other ſide, ſo many as haue their harts touched from God, let them bee warned to auoid ignorance, as they would auoid the death of their ſoules; let it bee hatefull to them to bee babies in vnderſtanding, 1. *Cor.* 14. 20. *Eph.* 5. 16. and learn of *Salomon*, aboue all things, to get vnderſtanding, *Prou.* 4. 7. and to that end to pray with *Dauid*; That God would giue him vnderſtanding that he might liue, *Pſal.* 119. 144. and when men haue the light, they ſhould walk in the light: and when God giues the inſtructions, they ſhould take heed, that they be not as the horſe or mule, to learn nothing but what they are forced vnto; but rather with all diligence and readineſſe, to wait daily at the gates of wiſdom, *Pſal.* 32. 8, 9.

But

But if men bee still senseless and wilfull, then I say to them, as the Apostle said, if the hatefulnesse of their ignorance will not appeare; *Let him that is ignorant be ignorant still*, 1. *Cor.* 14. 38.

Doct. 4. It may bee likewise noted, that in the language of God, vnregenerate men are fooles, or rather mad-men, men without mindes, *Rom.* 1. 3. *Tit.* 3. 3.

And that this point may be more cleare, I would consider of the signes of a spirituall mad-man, or foole: and that this point also may bee cleared, you must remember, there are two sorts of men are said litterally to bee without mindes: the one is naturall fooles, and their disease is called *moria*: the other is furious mad-men, and their disease is called *mania*: both suffer alienation of minde; they want their mindes, or the right vse of them: and so there are two sorts of men which spiritually want mindes: some are resembled by fooles, and some by mad-men.

Signes of spirituall folly. Prov. 17. 16

A spirituall foole may bee known especially by two signes; First, by his mindlesnesse: hee hath no thoughts nor words about the Kingdome of heauen; hee is altogether careleslesse and senceleslesse, hee sits still without any regard of it, as some children that are mopish and heed nothing; or some that are sicke of a kinde of a melancholy, that will neither speake nor eate; these lose time, and will not buy it, *Eph.* 5. 16. Secondly, by his sottishnesse: this sort differs from the former; for these will talk and bee doing, and many times very busie, but it is without any spirituall sense, or discerning; their words

words and workes are all idle, and sottish, and crosse to the Word of God: and these are discouered by diuers signes diuersly; as,

First, the Wisdome of God seemes foolishnesse to them: let heauenly things bee spoken of with neuer so great wisdome and power of words, yet these sots haue one sensleſſe obiection or other, in respect of which they reiect all they heare; and being led by their sensuality, or their carnall reason, *Pro.* 23.9. 1. *Cor.* 1. & 2. goe no further; but in these cases thinke they are in their owne conceit wiser then any man that can giue a better reason and proofe.

Secondly, they discouer it by senslesnesse and incorrigiblenesse, when they are pursued by the hand of God many times round about, *Ier.* 5. 3, 4. Though God should seeme to bring all to the first Chaos, yet they vnderstand not: you cannot beat into their heads the hatred of their sinnes, or the cares of a better life, *Ier.* 22. 20, 21, 22. *Isaiah* 42. 27. This Apathy is onely in mad-men and fooles, *Pro.* 17. 10. and 27. 22.

Thirdly, they discouer it by their continuall intertainment of the innumerable enormities of their thoughts, which arising from their heart in the darke, they play withall with as much earnestnesse and attendance, as if they were some needfull and profitable things. This customary daily intertainment of vaine thoughts, is a signe of a spirituall Sot, *Rom.* 1. 21.

Fourthly, they discouer it by their continuall grasping at shadowes, that is, their doting vpon earthly

earthly things with ſtrange cares, and paines, and iollity, without any ſound endeauour to prouide for their ſoules, and eternall ſaluation, *Pſalm* 49. 10. *Luke* 12.16. to 21. *Ier.* 17.11.

Fiftly, ſome of them diſcouer their ſottiſhneſſe, by following the ſeruice of idols, which they worſhip in ſtead of the liuing God: this is called brutiſhnes, *Deut.* 32.6,16,17. *Eſay* 44.19,20. O what a number of theſe ſots are there in the world, if the worſhippers of idols, of Romiſh and Paganiſh idols, were ſummed vp!

Sixtly, others diſcouer it, by making cleane the outſide of the cup and platter, but neuer regard the filthineſſe of the inſide: ſuch are they, that are onely carefull of the ſhew of their actions before men, while their inſide is full of rauening & wickednes. Theſe our Sauiour cals fools or ſots, becauſe hee that made that which is without, made that which is within alſo, *Luke* 11.39,40.

Seuenthly, ſome of them diſcouer themſelues, by ſuffering themſelues to be buffetted and abuſed, and yet are content to be vſed ſo ſtill: and ſuch are they that will ſuffer themſelues to bee abuſed by falſe teachers, ſo they bee of their owne humour, though they deuoure them in their eſtates, and bring them into bondage in their mindes, though they take of them, and exalt themſelues inſolently among them, 2. *Cor.* 11.19,20.

Eightthly, they diſcouer it, by building the hopes of the ſaluation of their ſoules vpon moſt vain and inſufficient grounds: they build on the ſands: they truſt vpon an vniuerſall mercy of God, and

and the example of the most, and vpon the bare vse of God's Ordinances, without any power of faith, or practice in their hearts or liues: and therefore in time of tribulations, their hope is as the giuing vp of the ghost: all is ruined, and their soules are desolate, *Mat.* 7. 26. They will be at no pains to be assured of their saluation and Religion, but goe on, without any particular regard of their owne way to heauen, *Pro.* 14. 8.

A spirituall fool then is discouered, first, by his mindlesnesse; secondly, by his vncapablenesse and contempt of heauenly doctrine; thirdly, by his incorrigiblenesse; fourthly, by the vanity of his thoughts; fiftly, by his dotages about earthly things; sixtly, by his idolatry; seuenthly, by his hypocriticall tricks; eightthly, by suffering the iniuries of false teachers; and lastly, by the vaine grounds of his hope and faith.

The spirituall mad-man followes to bee described: and so these sorts of men following, are conuicted of madnes in the Scripture;

Signes of spirituall madnes.

First, the Atheist: hee is a man void of reason, that denies principles: and such a one is hee that saith in his heart, There is no God, as hee that denies the prouidence of God, *Psalm* 14. 1. and 94. 8.

Secondly, the swearer: the fools or madde-men blaspheme God's Name, *Psalm* 74. 18. He were a mad-man, that would daily rail at the King to his face: and such are blasphemers.

Thirdly, the persecuter. The Apostle, speaking of men that resist the truth, as *Iannes* and *Iambres* resisted *Moses*, saith, that Their madnes shall bee mani-

manifeſted to all men: ſo that he particularly calls reſiſting of the truth, madnes, 2. *Tim.* 3. 9.

Fourthly, the idle perſon. He is a mad-man, that will eat his owne fleſh: but ſuch a one is the ſlothfull perſon, becauſe hee brings pouerty vpon himſelf like an armed man, or elſe deſtroies the health of his body by his lazineſſe, or brings miſery vpon his wife and children, or becauſe his ſoule is eaten vp with ruſt, and the canker of his negligence, *Eccles.* 4. 5.

Fiftly, the wilfull offender: Hee is a mad-man, that when hee heares of ſome eminent danger, yet will not auoide it; ſuch a one is euery groſſe offender, that hearing of the iudgements God wil bring vpon him for ſuch ſinnes, or perceiuing that the wrath of God is broken out vpon others for the like offences, yet will madly goe on without feare. The prudent man feareth, and departeth from euil; but hee is a foole or mad-man, that rageth and is confident, *Prou.* 14. 16. *Ierem.* 5. 21, 22.

Sixtly, the ſenſleſſe prater: Wee diſcerne him to bee a mad-man, that talking continually, phalters in his words, and vtters ſentences that are vnperfect, without ſenſe or coherence: ſuch perſons in religion are thoſe prating fooles *Salomon* ſpeakes of, that are full of words, and void of ſound iudgement: as the legs of the lame are not equall, ſo is a parable in a fools mouth. As you diſcern a lame man by this, that his legs are one longer then another; ſo you may diſcouer a ſpirituall mad-man by his diſcourſe about the high points of religion; for his words agree not together, his ſentences are

ſenſleſſe

senslesse and vnequall. A foole hath no delight to get sound vnderstanding in these things, and yet is wonderfull forward to vtter his minde, though he discouer nothing but his ignorance and folly, *Pro.* 18. 2. *&* 26. 7.

Seuenthly, the Epicure, or voluptuous person: he is a mad-man, that is, neuer merry but when hee hath done some mischief: and such are all they that make a sport of sinne, *Prou.* 10. 23. *&* 14. 9. *&* 15. 22.

Eightthly, the railer. He is a mad-man, that will go vp and down a Town or a City, and set fire on the houses of other men, as he goes: and therfore is the railer called a fool, because in his lips there is a burning fire: hee deuoures the reputation of good men euery where where hee comes. The Apostle *Iames* calls it The fire of hell, *Iames* 3. *Prou.* 16. 27. *Iude* 10. And thus he is a mad man, that hateth other men for dooing good; as the Pharises did Christ, for healing on the Sabbath-day: for which, they were said to be mad, *Luke* 6. 11.

Ninthly, the Apostate or backslider in Religion: thus the Galatians were bewitched with madnes, that had begun in the Spirit, and would end in the flesh, that had forsaken the glorious ornaments and priuiledges of the Gospell, to trust vpon beggerly rudiments; that forsook the pretious merits of Christ's righteousnes, to trust to the stained clouts of their owne righteousnes, *Gal.* 3. 1, 3.

Tenthly, the vnthankfull and iniurious person: he is a mad man, that wil strike his friend that prouoketh him not: and so are all *Nabals*: their folly is with

with them that vse their friends, as *Nabal* did *Dauid*, 1. *Sam.* 25. 25.

Eleuenthly, the contentious person. He is a mad man, that laieth snares to catch himself, and will speak things that force strokes vpon himself: so is euery vnquiet, intemperate busie-body. A fool's lips, saith *Salomon*, enter into contention, and his mouth calleth for strokes. A fool's mouth is his destruction, and his lips are the snare of his soule, *Pro.* 18. 6, 7. *Eccles.* 10. 12. *Pro.* 14. 3.

Twelfthly, the implacable person. Such men as are so furious, there is no appeasing of them, but they are like a Bear robbed of her whelps, *Pro.* 17. 12. They are mad-men, that will heare no reason. A stone is heauy, and sand is waighty: but a fool's wrath is heauier than them both, *Pro.* 27. 3.

Thirteenthly, all men that abuse their prosperity, to the greater liberty of sinne and iniury. They are mad-men, that cannot be ruled, vnlesse they be kept fasting. A man distracted, if you let him haue his belly filled, will trouble the whole house: so a wicked man, if hee enioy prosperity and successe, will disquiet the whole town where he liues. Ther are foure things, saith *Salomon*, disquiet the earth, and one of them is a fool with his belly filled, that is, a wicked man when he prospers, and hath what he will, *Pro.* 30. 22.

Vses. The vse of all may be, first, to shew the misery of all vnregenerate men, that liue in a continuall phrenzie, or defect of all spirituall vnderstanding. It is a wofull Iudgement, to haue our reason taken from vs in naturall things; but much more in

ſpirituall: for, vpon this ground, it manifeſtly followes,

1. That they loſe all the benefit of ſpirituall inſtruction: all the Ordinances of God, during the time of this folly or madnes, are meerly in vain to them. Their phrenzy makes them not only to want ſenſe; but withall, to deſpiſe all God's counſels, *Pro.* 1.7.

2. That they ſhame themſelues in all their dealings: for, when a fool walketh by the way, he ſaith to euery one, that he is a fool, *Eccles.* 10.3. And thus they will vndoo themſelues, ſoule and body, if they hold on. A mad-man, if hee gouern his eſtate, will ſoon ruine it, *Iob* 5.3.

3. That they liue ſhut vp from all the ſound comforts of life, as fools and mad-men: they are ſhut vp in darknes, *Eccles.* 2.14. God vſeth them, as we vſe mad-men: for, though hee let them go vp and down the world, & ſo they haue a larger room to walk-in, than ordinarily our mad-men haue; yet God hath chained them (though inſenſibly): the world is but a houſe of darknes to their mindes: the ſauing light, and all the fruits of it, are withheld from them.

4. That they are in great danger to die of their phrenzy, and to periſh for lack of wiſdome, *Pro.* 22.23. *Iob* 36.12.

And therefore in the ſecond place, this may ſerue for inſtruction vnto vnregenerate men, to apply their harts to wiſdome, and imbrace the counſell of God, that offers them knowledge & grace, as is vrged in many places; as, *Pro.* 1.20, 24 and 8.5. and

and 9.4. and the rather, because if they be wilfull, and reiect knowledge, God may bee prouoked to for sake them for euer, *Pro.*1.24.&28.31.&.26.10. *Iob* 5.3.

Thirdly, it shewes the wonderfull mercy of God, in sauing sinners: for what were we all by nature, but a generation of fooles and mad-men? And therefore it shewes the riches of his mercy, and the freenesse of it: the riches, in that hee glorifies such vnworthy creatures; and the freenesse of it, in that they are vtterly disabled for deseruing any thing at his hands. For what can fooles and mad-men do, that they should merit any thing at Gods hands?

Fourthly, it should teach godly men, both with patience to beare their wrongs, seeing they are distracted, and with discretion to auoid them, and to haue as little to doe with them as may be: For what should the sonnes of God do with the sonnes of *Belial*? And if they abuse them in words, to learn not to answere a foole in his folly, *Prouerbs* 26.4.

Fiftly, all this description of folly and madnes, may strike some kinde of amazement and sorrow into the hearts of godly men. For, as they are vnregenerate in part, there are left some dregs of this phrenzy and folly heere in them. And hence it is, that wee finde in Scripture, folly charged vpon them. It is true, that sometimes they are said to bee fooles by the world, for things they doe wisely in; and so the Apostles were fooles for Christs sake, 1.*Cor*.4.10. and *Paul* ironically calles himselfe a foole, 2.*Cor*.11.1. Somtimes they are called fooles, not because they are so, but because that

they doe hate some kinde of likenes to folly, 2. *Cor.* 11. 17. but yet withall it is true, that seriously godly men are said to be abased in themselues for very folly and madnes, which they see in themselues, & so we shall finde euery godly man called beasts by themselues, and sometimes by God himselfe, and so it is folly and madnes in any.

Wherein godly men sometimes shew folly.

1. To hate reproofe, *Pro.* 12. 1. It is there said to be a brutish thing.

2. To bee censurers of their friends rashly: so *Iobs* friends are charged with folly, *Iob* 42. 8.

3. To be pertinacious in defending their innocency, striuing to make themselues seeme iuster then they are: this was *Iobs* madnes, *Iob* 42. 3, & 34. 35.

4. To neglect knowledge, and to be careless to vse the meanes for instruction, and the vnderstanding of holy things *Pro.* 30. 2. 3. This made *Agur* say, that he was more brutish then any man, and that he had not the vnderstanding of a man in him. So much of ignorance as is left in vs, so much of folly and madnes is in vs.

5. To fret and bee vnaduisedly angry and froward: for anger rests in the bosome of fooles onely, *Eccles.* 7. 10. *Pro.* 24. 29. teasty and hasty persons not onely haue folly, but exalt it.

6. To be indiscreet in words, or insufficient to speake with God or men, as becomes the matter, or to carry our selues indiscreetly: this made *Dauid* loath himselfe so, *Psal.* 38. 5.

7. To bee vexed and impatient, and full of fretting

fretting in aduersity. Godly men play many mad tricks this way; one while fretting at the prosperity of their aduersaries, and another while murmuring in their hearts at their owne condition, or plotting courses, how to conforme themselues to the world, and so to report of their repentance. This made *Dauid* call himselfe a beast, *Psal.*73.3,13,14, 15,21,22.

8. After one hath had experience of Gods gracious prouidence, and protection of God, to fall to trust vpon outward things. Thus it was madnes in *Dauid*, after so many trials of Gods power, for him to stand about to number the people, and to rest vpon the strength & multitude of his subiects, *2.Sam.24.10.*

9. To be slow of heart to beleeue, and treasure vp the promises of God, and the proofes of Scripture, that should comfort vs, and warrant the truth of our saluation in Christ, *Luke* 24.25.

10. To speake proudly or wickedly, and with prouocation to others, especially to wicked men, or if they themselues be wicked men, *Pro.*30.32,33

11. All dotages about earthly things, are in a great degree madnes. For godly men, that are heirs of the promises, and of the Kingdom of heauen, to yeeld themselues ouer to the inticements and lusts after worldly things, is maruelous folly and madnes, especially in them, who haue tasted & knowne better things, to neglect their glory, which is their soules (for so *Dauid* calleth his soule) *Psal.*30. *vlt.* and to serue the sensuall desires of their flesh, is miserable folly.

12. All ſinfull courſes are fooliſh courſes: and to deale ſinfully, is to deale madly, *Pſal.* 69. 5.

The laſt vſe of this doctrine may bee, to ſhew the vanity, and inſufficiency of all humane wit and learning, and morall indowments, in compariſon of heauenly and ſpirituall knowledge, and vnderſtanding. For if all vnregenerate men be fooliſh men, then it will follow, that a man may be a great wiſe man in this world, and indued with all the ornaments of humane learning, &c. and yet at the ſame time in Gods ſight bee accounted but as a naturall foole or a mad man, in reſpect of his want of the true wiſdome from aboue, to diſcerne things that are excellent, that is, ſpirituall things.

Thus of the fourth doctrine.

Doct. 5. It is a hard task to ouercome and cure ignorance: Ignorant men, eſpecially thoſe that are bent againſt godlines, are wonderfully vnteachable; God himſelfe is faine heere to deuiſe a ſtrange way to ſilence them. *Salomon* obſerued, that theſe men are wiſer, then any man that can giue a reaſon: And if a foole be brayed in a morter, yet his folly will not depart from him: and a reproofe will enter more into a wiſe man, then 100. ſtripes into a foole: yea it is heere to be noted, that it is hard to ſilence them from their reproches and follies.

Why tis ſo hard to cure Ignorance, and ſilence ignorant men.

The reaſons are,

Firſt, becauſe it is naturall to them to bee hatefull, and hating others, and it is a hard task to ouercome a naturall diſpoſition in man, *Titus* 3. 3.

Secondly, becauſe the vnregenerate minde of man

man is full of obiections, and the diuell ſuffers many heads of purpoſe: he prompts them, and ſupplies them with cauils.

Thirdly, becauſe many with-hold the truth in vnrighteouſnes, they doe willingly miſpriſon the truth, they deſire not information, they loue darknes and lies, and therefore are loth to haue what might ſatisfie them, and reſiſt the power of the truth, and willingly ſtriue to neglect doctrine in publike, and Apologies in priuate.

Fourthly, becauſe they incourage one another in an euill way, they obſerue, that the great men of the world, and many that are in reputation for wiſdome and learning, are ſcorners, as well as they: yea it mightily confirmes them, to heare many times in the very pulpits ſhowres of reproches, which ambitious and malicious temporizers powr out to ſtrengthen the hands of the wicked, and diſcourage the hearts of the righteous: they think they may reuile ſecurely, becauſe they heare that way euerie-where euill ſpoken of: that cauſe and language, is the cauſe and language of the multitude.

Fiftly, becauſe many ignorant perſons, when they are confuted, yet are ſo fooliſh, that they will willfully perſiſt in their obiections, vpon this pretence, that though they cannot reply againſt the anſwer, yet they think, if ſuch and ſuch were there, that haue more experience and learning, they would confirme and make good what they ſay.

Sixtly, becauſe malice hath no eares, they hate

the truth and godly men, and therefore are vtterly vnwilling to abate any thing of the disgraces of the truth, or godly persons. If it be not as they say, yet their malice would faine haue it so; and if it may disgrace the godly, they care not whether it be true or no.

Seuenthly, because many times God giues them ouer to such a reprobate sence, that through custome, and euill thoughts, and euill surmizes, they think verily they doe not much amisse to oppose and hate such persons. This was the case of such as reuiled and persecuted the Apostles, they thought they did God good seruice, as Christ propheſied of them.

The vses of this doctrine follow.

Vses. First therefore, we should not wonder, if we see this daily come to pass, that men of all sorts should reproch the good way of God, so vniustly, so foolishly, so pertinaciously.

Secondly, it shewes that godly men had neede to be circumspect, and to watch their words and works with all exactnes, and that they which will confute ignorant men, must striue to bee very able and throughly furnished with wisdome of words, and abundance of good works.

Thirdly, it shewes that ignorant persons are in a lamentable case, that are so inwrapped in the snares and cords of their owne folly, that so willingly and willfully runne towards the gates of death & ruine, that are so hardly cured of this spirituall blindenes.

Fourthly, it imports, that sturdy, self-will'd, peruerse

peruerse Christians, that cannot bee diuerted, or aduised, are to be reckoned in the rank of these fooles, what shew soeuer they make of a better estate.

Fiftly, it doth comfortably import, that when one is teachable, and hates reproching, and will do or say nothing against the truth, and is not pleased with his ignorance, but iudgeth himselfe for it, and vseth the meanes to get the knowledge and loue of the truth, that such a person is escaped from the congregation of these fooles, and is in some measure inlightened with true wisdome from aboue.

Sixtly, it may warne all that loue their owne soules, hereafter to take heede, and with care to auoide wilfulnes, and selfe-conceitednes. Let men take heed they be not wise in themselues, but striue to frame thēselues to be true workers of wisdom, and withall to take heed of a multitude of words: he that cannot be silent, cannot be wise, or godly.

And thus of the first doctrine.

Doct. 6. Sixtly, wee may heere note, that well-doing, is the best way to confute wicked and vnreasonable men. A sound and fruitfull life is the likeliest and surest way to still them: if any thing will doe it, it is the best way for diuers reasons.

1. Because we see heere it is a course of Gods chusing, and he saith, it will euen muzzle them, and binde vp their mouthes, and hee will giue successe to the obedience of his owne commandements.

2. Because by a conuersation full of good works, we doe not onely confute them our selues, but

but we make others able to answere for vs in all places.

3. Because if a man vndertake to answere them by words, he is in danger to be prouoked to speak vnaduisedly, and so may prooue like those fools whom he reproues, *Pro.26.5.*

4. Because the naturall conscience of the wicked is as it were feared to take notice of a good conuersation, and will struggle and resist within the wicked man, so as hee cannot so securely vent his reproaches.

5. Because it is a way that brings most peace and comfort to ones owne heart. If he deale with them by words, his heart may afterwards smite him for some absurdity or other he hath committed: whereas he is safe, that fights against them by his good works.

6. Because it is the surest way of reuenge, to ouercome their euill with goodnes, especially if thou canst get but the aduantages to doo good to them that reproach thee, *Rom.*12.18,19.

Vse. The sound consideration of this truth, should subdue in vs that ouer-eager desire of answering such as wrong vs by bitter words, or works of reuenge; yea, it should compell vpon vs a consultation, whether it bee best to deale with them at all by words: God's way is by works; and thou must get a great deal of temperance and wisdome, if thou think thy self able to confute them throughly by words. It is true also, that in some cases wee may resort to the Magistrate to punish them that abuse vs: but yet still this counsell of God,

God, that bids vs ſilence them by well-dooing, ſhould intimate, that other courſes muſt bee vſed, with much caution, and without raſhnes or confidence in them.

Secondly, this may reproue that vnquietnes and impatience which is found in ſome Chriſtians, when they are reproached and wronged: they are much vexed at the indignities offred to them, and think it ſtrange, that wicked men ſhould not ceaſe traducing of their names; whereas perhaps, if they examine themſelues, they may finde, that they haue not vſed the meanes to ſtill them, they haue not muzzled theſe dogs; and therefore no wonder, if they bark, and bite too: and muzzled we ſee heer they will not bee, but by their good workes. And therefore if they bee barren and vnfruitfull, they muſt take notice of the fault in themſelues.

There are other things that may be noted out of theſe words: but I will onely touch them; as,

Doct. 7. That onely fooliſh men doo reproach godly men. Such as reuile and cenſure many, are vſually either openly carnall men; as, they were drunkeards that reproached *Dauid*, and Abiects, *Pſalm* 35.15. and 69.13. They were either fools, or the children of fools, but viler they were than the earth, that had *Iob* in deriſion, *Iob* 30.1,8. men that ranne into exceſſe of riot, as the Apoſtle writeth, 1. *Pet.* 4.5. or elſe hypocrites, that haue nothing in them but words and empty ſhewes. Or if at any time there bee a ſinne found in godly men, it is in ſuch as are but babes, and look like carnall men, and haue a great deal of their naturall folly and madnes vn-

vnſubdued in them, 1. *Cor.* 3. 1, 2, 3. But, for the moſt part, it is a fault found onely in wicked men.

Doct. 8. That it is a great pain to a wicked man, to bee reſtrained from reproaches: hee is as much vexed when hee cannot or dare not ſpeak euill of godly men, as a dogge or an oxe is when hee is muzzled.

Doct. 9. That the good life of godly men, may ſilence wicked men, and yet not make them leaue their wickednes: hee doth not ſay, that by well-doing they may winne ignorant and fooliſh men. It is true, that ſometimes a good conuerſation may winne them, as, 1. *Pet.* 3. 1, 2. and before, verſe 12. Yet ordinarily they will doo wickedly, euen in the Land of vprightnes, *Eſay* 26. 10.

Verſe 16. *As free, and not vſing your liberty for a cloke of malitiouſnes, but as the ſeruants of God.*

IN the two former verſes, he confirms the exhortation by reaſons: in this, he anſwers an obiection. The obiection ſeems to be, that Chriſtians are made free by Chriſt, and therefore are not to bee tied with the bonds of humane ordinances, or ſubiection to men. The Apoſtle anſwereth, that it is true, that Chriſtians are made free-men; but ſo, as they muſt not vſe their freedome as a cloak of malitiouſnes, and the liberty of ſinning, either againſt God or men: for, they are ſtill God's ſeruants, and bound to doo what he would haue them to doo; and ſo conſequently to obey Magiſtrates, ſince GOD requires them ſo to doo.

So

So that in this verſe hee intreats of Chriſtian liberty. And ſo firſt, hee grants the vſe of it, or the right of it, in theſe words, *As free.* Secondly, he remoues the abuſe of it, in theſe words, *Not vſing your liberty as a cloke of malitiouſnes.* And thirdly, he giues a reaſon of his remoueall, *Becauſe they are the ſeruants of God ſtill.*

In the firſt part, you muſt conſider what he granteth, *viz.* that they are free. Secondly, how far he grants it, *viz.* that they are as free.

Free.]

Freedome is either ciuill or ſpirituall. Ciuill freedom is, when a ſeruant is manumitted or made free, that was an apprentiſe or bond-ſlaue before: and ſo when a ſtranger is admitted to the right of a City, or a Common-wealth, or the like. The ſpirituall freedome is that eſtate which Chriſtians do enioy by God's fauour in Chriſt, after their calling. It is a ſpirituall manumiſſion or freedom that is heer meant: and this is called Chriſtian liberty, partly becauſe it is a freedome that we haue onely by Chriſt, and partly becauſe it is a freedome now onely enioyed by Chriſtians, and no other men in the world.

Chriſtian liberty is one of the great gifts or endowments beſtowed vpon the Church by Chriſt. It is not amiſſe to reckon vp all the gifts in order, that the relation which this gift hath to the reſt, may appear. The gifts then, that Chriſt hath beſtowed vpon Chriſtians, are theſe:

ſpeciall gifts of Chriſt, beſtowed on the godly.

Firſt, their ranſome paid vnto God for their redemption.

Se-

Secondly, their vocation by the Gospell, calling them out of the world, into the Church.

Thirdly, the holy Ghost, which hee sends into their hearts.

Fourthly, their iustification, imputing his owne righteousnes, and procuring forgiuenesse of all their sins.

Fiftly, their sanctification, by which hee giues them new natures.

Sixtly, their adoption, by which they are made the sons of God.

Seuenthly, their Christian liberty; by which they are freed from all former bondage, and enioy great priuiledges: this is a fruit of their adoption.

Eightthly, consolation, refreshing their hearts in all estates, especially by the comforts of his Word.

Ninthly, the gift of perseuerance, by which they are kept from falling away.

Lastly, an immortall and vndefiled inheritance in heauen, after they are dead.

Christian liberty is either the liberty of grace in this life, or the liberty of glory after this life. The liberty of glory concerns either the soule or the body. The glory or liberty of the soule, is the freeing of it from all sinne and misery, and the setting of it in the possession of that blessed immortality in heauen. The liberty of the body, is the freeing of it from the bonds of death, and bowels of the earth, by enduing it with a glorious resurrection: part of which freedome they enioy euen in the graue. For, though they be buried, yet they

Quanquam humantur,

are

non tamen damnantur.

are not damned to hell there, but rest in hope of their finall deliuerance; and with this liberty of glory, both soule and body are made heires of heauen, *Rom.*8.21.

It is the liberty of grace is heere meant: and that this part of the Christian happines may the better appeare, I will consider, First, what hee is freed from; and secondly, what hee is freed to.

For the first, there are diuers things hee is freed from: as,

From what a Christian is made free.

First, from the rigour of the morall Law: hee is deliuered from the most rigid & seuere execution of absolute & perfect obedience; so as being now vnder grace, he is not bound to fulfill the law perfectly, but may be accepted of God, if he obey it in the vprightnes and sincerity of his heart, though he haue many frailties and infirmities. God hath now tempred that rigour of exaction, which hee iustly stood vpon in his first agreement with man in Paradise, and did with terror againe proclaime in giuing his Law in *Sinai*: so as now in Christ, our yoke is easie, and our burden light, *Math.*11.29. *Rom.* 6.14. Christ our surety hath fulfilled that ἀκριβοδικαιον, or exact righteousnes of the Law for vs, *Rom.* 8.3. *Galatians.* 4. 24.26. *Heb.* 12.18. *Rom.* 7. 6. &c.

Secondly, from the execution and condemnation, into which the Law for our sinnes had cast vs, our expiation being made in the blood of Christ, who was made καταρα, a curse for vs, that wee might be iustified from these things, from which by the Law of *Moses* we could neuer bee absolued, *Rom.*8.1. *Galatians* 3.13.

Thirdly,

Electi sunt liberi à damnatione legis, et à dominatione regis peccati.

Thirdly, from the tyranny and damnation of sin that dwels in vs, the force of it being mortified by the Spirit of Christ, and so weakned, that though it may rebell, yet it cannot rage and rule, as it did before, *Rom.* 6. 14. *Iohn* 8. 34. 2 *Cor.* 3. 17. *Romanes*, 6. 6, 18.

Fourthly, from bondage vnder diuels: those spirituall wickednesses, that had their strong holds in the hearts of euery man by nature, and ruled effectually in all the children of disobedience, who had possession in our hearts, and kept vs in their power, as most cruell laylers, *Ephesians* 2. 2, 4. by Christ they are thrown out of possession: they may tempt still, but the gates of hell shall neuer preuaile againe ouer the godly, *Colos.* 2. 15.

Fiftly, from the Lawes of *Moses*. The ceremoniall and iudiciall Lawes, which lawes were a yoke that neither the Iewes nor their fathers were euer able to beare, *Acts.* 15. 10. The ceremoniall lawes were a very seale of our condemnation, a hand-writing against vs, wherein men many waies acknowledge their guiltines: besides, they were extremely burthensome, in respect of the rules of them, and the strict obseruation required from them. Our deliuerance from these lawes, these places proue, *Acts* 15. 1. *Cor.* 9. 1, 19. 2. *Cor.* 3. 17. *Heb.* 9. 10. *Colos.* 2. 17.

There were foure respects which the ceremoniall Law had, or foure vses. First, these ceremonies, as I said before, did signifie our sin-guiltines, and were as an obligation and hand-writing against vs, *Colos.* 2. 14. Secondly, they were a badge to di-

stinguish

ſtinguiſh the Iewes from all other nations, *Geneſ.* 17.13.14. Thirdly, they were ſhadowes and typicall adumbrations of Chriſt and his benefits, *Heb.* 9 9,10.& 10.1.4. Fourthly, they were as a tutor or Schoole-maſter, to inſtruct and keepe them vnder in the minority of the Church, *Galat.* 4.1,2.

Now all theſe vſes are aboliſhed by Chriſt: For our condemnation is taken away by Chriſt, and ſo the hand-writing is cancelled, *Coloſ.* 2. 14. and the Gentiles and Iewes are made all one people, *Epheſ.* 2.14,15. and Chriſt the ſubſtance and body is come, and therefore the ſhadowes muſt vaniſh, *Col.* 2.17. and the heir is, as it were, now at age, & therefore needs not Tutors and Gouernors, *Gal.* 4.1,2,3.

As for the freedome of Chriſtians from the Iudiciall Lawes; that muſt be vnderſtood with a diſtinction: for ſo many of the Iudicial Lawes, as did agree with the common politicall law of Nature, are in force: only ſo much of the Iudicial law, as did only concern the ſingular & particular policy of the Iewes, is aboliſhed. Where the reaſon of the Law is Vniuerſal, the Law binds all: where the reſpect and reaſon of the Law is fitted onely to the condition of that people, there the law is aboliſht.

Sixtly, from ſeruile feare, vnto which wee are, and were in bondage by Nature, and ſo wee are freed from the ſeruile feares of the graue, of men, of death: there was a ſpirit of bondage in vs by nature, wee durſt not come into Gods preſence, and legall terrors did lie at the doore of our hearts, to driue vs to deſpayre of mercy or acceptation. But when Faith came, then the ſpirit of bondage went

way, and the hearts of Christians are emboldned with spirituall liberty and firme confidence; taking delight in the Law of God, in the inner man, *Ro.* 8. 15. *Luke* 1.74. And there was likewise in vs by Nature, a feare of the reproch and rage of men, and the oppositions and scornes of the World, from which God's children are so deliuered, that many times they haue contemned the vttermost furie of Tyrants; as *Daniel* and his companions, and the Martyrs, and the Patriarchs, and *Moses*, &c. and from the feare of death. We were all in bondage to it all our life; but now Christ hath deliuered vs, by destroying him that had the power of death, *Heb.* 2.14,15.

This of the first point, what we are forced from.

Now for the second, what we are free to; and therein are diuers comfortable considerations.

To what a godly man is made free.

First, we are free to the fauor and fellowship of God the Father, and of the Sonne, and of the holy Ghost, 1. *Iohn* 1.3,7. 1. *Cor.* 1.9. *Iohn* 17. 2 1.2. *Pet.* 1.4. 1. *Ioh.* 5.24.

Secondly, wee are free to the Communion of Saints, we are fellow Citizens with the Saints, we are written in the writing of the house of Israel, & acknowledged as members of the Congregation of the first borne: This is an Article of our Faith, *Ephesians* 2.20. & 3.6. & 4.4,5. *Hebrewes* 12.18. &c.

Thirdly, wee are free to all the promises of Grace, those rich and precious promises; wee may safely imply, they are ours, 2. *Pet.* 1.4. *Eph.* 3.6.

Fourthly, we are free of God's chamber of Pre-

sence: we may go in when we will, and aske what we will, and it shall bee done vnto vs; we are free to put vp as many petitions and suits as we will; we are free to the Throne of Grace, *Heb.* 4. 16. *Eph.* 3.12. and so in generall, wee are free in the whole House of God, euen to the vse of all his ordinances, *Iohn* 6.36.

Fiftly, we are free, in respect of things indifferent: and all things are indifferent, that are neyther commanded nor forbidden in the Word of God; all the restraints that in the time of the old Testament lay vpon any creature, are now taken off, so as all the creatures of God are good and lawfull: All things are pure to the pure, *Titus* 1. 15. 1. *Tim.* 4.4. *Rom.* 14. so are dayes, meates, garments, &c. So as now, Christians may vse them or omit them freely: note what I say; vse, as well as omit: For, some are so singular, or simple, as to thinke, Christian liberty doth onely make reference to omit, but not to vse meates, garments, dayes, or indifferent ceremonies; whereas they restraine Christian liberty, that forbid the vse of those indifferent things, as well as they that dislike the omitting; onely, in vsing, men must take heede, as hath beene shewed before, of the opinion of merit, worship or necessity to holinesse or saluation, which is that which is condemned by the Apostles.

Vses. The vse may bee, first, for humiliation to wicked men: for, hereby is implyed, that they are in great bondage, and not free; for, howsoeuer it is true, that euery wicked man in Christian Churches, is freed from that yoake of *Moses* lawes: yet

in all the reſt, they are in danger ſtill and bondage. They ſtand bound by the couenãt of works, to the abſolute keeping of the Law, becauſe none haue the benefit of the new couenant, till they be in the ſame; and ſo all their faylings of the perfect fulfilling of the Law, are imputed to them, and they are vnder the execration and all the curſes of the Law. They are in bondage to the tyranny of their owne ſinnes, and haue the diuels intrenched in ſtrong holdes in their ſoules. They would bee troubled to know, that the diuell did poſſeſſe their bodies, and yet do not conſider, that the diuell doth certainely poſſeſſe their ſoules: euery wicked man is poſſeſſed. Beſides they are in bondage by theſe ſeruile feares: they dare not ſet their hearts in Gods ſight. It is a death to them: nor dare they for Religions ſake diſpleaſe men: and the feare of death is like a continuall death to them, and for all this they are neuer helped, till their hearts be turned to God.

Secondly, we may hence gather the difference betweene the liberty of the new Teſtament, and that in the old. In the old Teſtament godly men were free from the rigour and curſe of the Law, and from the dominion of ſinne, and power of the diuels, and from ſeruile feares: onely in the new Teſtament there are theſe three things added.

1. That the doctrine of liberty in the former things is more cleere, and more generally reuealed.

2. That wee are freed from the Moſaicall Lawes.

3. That

3. That wee haue liberty in things indifferent.

A third vſe may be for inſtruction, to teach men to try their intereſt to this freedome. For ſuch men onely are made free, that beleeue in Chriſt, *Iohn* 1. 12. and reſolue to continue in the Word, *Iohn* 8.31. and are weary and heauy loaden, *Mat.* 11.29 and are throughly turned to God, 2. *Cor.* 3.16,17.

Laſtly, our Chriſtian liberty may bee a great comfort to our hearts, if we conſider ſeriouſly the great miſeries wee are freed from, and the great priuiledges we are freed to; and the rather, becauſe our freedome proceedes from the tender mercy of God, *Luke* 1.78. and was purchaſed at a deare rate by Chriſt, 1. *Pet.* 1. 18. and the Patent of it is ſealed by the holy Ghoſt, *Eph.* 1.13. and alſo becauſe it is graunted to none, but the ſonnes of God.

As free]

Theſe words reſtraine the grant of our liberty, and ſhew, that though we bee made truly free by God, yet in diuers reſpects wee are but as free, rather like freemen, then ſo indeed: and ſo we are but as free,

In what reſpects we are but as free.

Firſt, in reſpect of others: for by the iudgement of others, no freeman can bee knowne infallibly, but onely in the coniecture of charity.

Secondly, in reſpect of our ſelues: and ſo we are but as free,

1. In reſpect of the rigour of the Law: For moſt Chriſtians, through ignorance and vnbeliefe, liue vnder the bondage of Legall perfection, and

ſo diſcerne not, that vprightnes in the Goſpel is accepted in ſteade of perfection.

2. In reſpect of the malediction of the Law, & ſo many Chriſtians are but as free, Firſt, becauſe they doubt of Gods fauour. Secondly, becauſe though the curſe be remoued, yet the things that are curſed, are not remoued: for the matter of affliction is ſtill the ſame, in reſpect of which, our life may bee ſaid to bee hid with God, *Colo.* 3. 3.

3. In reſpect of the power of ſin. For though the dominion of ſinne be taken off: yet ſinne rebells in the moſt godly, and many times preuailes in a great degree through their ſecurity or infirmities, *Rom.* 7.

Fourthly, in reſpect of things indifferent, whether we reſpect God or our ſelues: God hath freed vs in reſpect of right, but reſtrained vs in reſpect of vſe, by a threefold commandement, *viz.* of faith: of charitie, and of obedience to Magiſtrates. The commandement of faith bindes vs not to vſe our liberty, vnleſſe we be fully perſwaded of our right that is in things we may either doe, or omit at our owne pleaſures, *Rom.* 14. 6. The commandement of charity in things we may either doe or omit at our pleaſure, bindes vs not to vſe our liberty, when the weake brother will bee offended.

The commandement of obedience bindes vs to ſubmit the vſe of things indifferent, to the commandement of the Magiſtrate; ſo as if the Magiſtrate make ordinances about the vſe, or reſtraint of things indifferent, God hath bid vs to obey thoſe ordinances: and ſo, though we be free ſtill in reſpect

respect of our right, yet we are not now free in respect of the vses of them.

Againe, many Christians binde themselues, where God bindeth not; sometimes by thinking things indifferent to be vnlawfull, and sometimes by thinking themselues free to leaue them, but not to vse them.

Lastly, seruile feares doe much darken the glory of Christian liberty in the hearts of many Christians, whilst through ignorance, or wilfull vnbelief, they trouble themselues with conceits, that God doth not accept their seruice; or when they admit too much respect & fear of the displeasure of men; or when they vse not the meanes to beare the feare of death in themselues.

Vse. And therefore the vse should bee, to teach Christians so to study the doctrine of Christian liberty, and so to attend the informing & reforming of their own hearts, that they may no longer restraine their own liberty in any part of it: and withal since in some things we are not fully freed in this life, they should the more earnestly stire vp themselues to hope for, and long for that glorious & perfect liberty in heauen, purchased by Iesus Christ.

Not vsing your liberty, as a cloak of maliciousnes]

In these words, the Apostle remoues the abuse of their liberty. The word rendred maliciousnes, signifies vsually any wickednes generally or in general. His drift is to warn them, that they should not any way abuse their liberty, and make it any way a pretence, couer, colour, or meanes of sin, or malice. Κακια.

Men may vse their liberty, and the doctrine of it,

as a cloke of wickednes, taking the word in the generall sense fiue waies.

Men may vse their liberties as a cloke of malciousnes fiue waies.

First, when men reiect their liberty, and spurn at it, and trample it vnder feete, as if it were a doctrine of sinning, or made a meanes of sin. Thus he that would not eat, did reiect those ceremoniall meates, as very badges of wickednes, and did by that signe iudge of such as did vse them, to bee hypocrites, *Rom.* 14.3. as we see now many Christians doe reiect and spurne at the ceremonies imposed, and doe iudge all that vse them, to bee but formall Christians and hypocrites, and such as perswade to the vse of them, to vse such perswasions, but as clokes for their ambition, & hope of preferment, how godly soeuer they bee, or how sure soeuer they bee of their lawfull vse of their Christian liberty therein: and so this is one way of abusing our liberty, when we throw it away, as if it were a very cloke of maliciousnes.

Secondly, when men make a shew, that they are freemen, and yet are in bondage to sin and the world still: and thus do all hypocrites sin, that haue a forme of godlines, but deny the power of it; that seeme as if they were godly, and deuout to Iesus, and yet haue neuer repented of their sinnes, nor forsaken the world: such are they,

2. Pet. 2. 19, 20.

1. That seeme outwardly godly, and yet liue in some horrible secret abomination, as either whoredome, or the sinnes of deceit, or any vile affections, *Math.* 23. 27, 28.

2. That doe professe Religion, and yet liue as vnreformed in the course of their conuersation:

tion: such are they, *Isaiah* 1. verses 13.16.

3. That though they are not scandalous or iniurious to others, yet they are in bondage to the world, and are intangled either with the cares or losses of life; as, the conforming themselues to the vanities, and excesses, and fashions of the time, make apparant.

Thirdly, when men rest in the outward shew of liberty, and think it is enough: but this will turne to wickednes. It was the manner, when seruants were manumitted and made free, they went with hats; whereas before, while they were bond-men and prentises, they were bare-headed. Some think, the Apostle alludes to this: and then the sense were, that he would not haue them rest in the bare shew of free-men, as if it were enough to weare a free-man's hat; but they must fall to their trades, and so set-vp in godlinesse, as they that did imploy all their labour, and stock, and credit, to growe wealthy in spirituall treasures: else, if men rested in the outward signe of free-men, and were idle and vnprofitable, this would be occasion of much wickednes: for,

1. To shew our selues in the habit of free-men, is not that which God requires, if we imploy not the portion of gifts he hath giuen vs; nay, God will require this vnfruitfulnesse at our hands, as a great offense: the shew without substance, is painted wickednes.

2. This resting in the outward form of godlines, may breed a dangerous habit of hypocrisie.

3. Their naturall corruptions still hang vpon them:

them: and then this shew of liberty, is but a cloak to hide them.

Fourthly, when men take liberty to sinne, vnder pretense of their Christian liberty. GOD hath freed vs in Christianity from the ceremonial Law, not from the morall: for, though hee hath deliuered vs from the malediction and raign of the morall Law, yet he neuer freed vs from the obedience of the same, *Rom.6.15. Iude 3.* And it is manifest, that Christian liberty can giue no toleration to sin: for, Christ died to free vs from sinne, and not to let vs loose to sinne more freely: we were freed from sinne, that we might be seruants to righteousnesse, *Rom.6.18.* Besides, God hates sinne by nature, and not by precept onely; and therfore God himself can giue no liberty to sinne: God himself cannot dispense with the breach of the Lawes that bee morall in themselues: and such Lawes as bee morall in themselues, I account to be all the ten Commandements, but the fourth. The fourth Commandement is morall by precept, not by nature; and so the Lord of the Sabbath may dispense with the literall breach of the Sabbath: but the other nine are simply indispensable. That *Abraham* was commanded to kill his sonne, was but a Commandement of triall. And when God willed the Israelites to take the iewels of the Ægyptians, hee did not will them to steal: for, God himself was chief Lord of all the earth, and all things therein; the Ægyptians were but his stewards.

Fiftly, when men vse Religion, and their liberty in Christ, of purpose to hide and cloak themselues

ſelues in the practice of knowne ſinnes; as, when *Simeon* and *Leui* pretended the neceſſity of circumciſion, to hide their murderous intents: and *Herod* pretends his comming to Chriſt to worſhip him, and yet intends to kill him: and the Phariſes vſe and make long praiers, for a pretenſe to couer their deuouring of widows houſes, *Luke* 20.47. And ſo vnder pretenſe of giuing to the Prieſt the free children from relieuing their parents, *Mat.* 15. And ſo when men preach Chriſt, onely to get liuing, 1. *Theſ.* 2.5. And ſo alſo when men enter into profeſſion of Religion, onely to aduantage themſelues in wicked purpoſes; as, to ſatisfie their luſts, or further their owne carnall deſires.

Thus, liberty is abuſed as a cloke of wickednes. Now, more particularly liberty is abuſed many times as a cloke of malitiouſnes, when Chriſtian liberty, eſpecially in things indifferent, is pretended, and made a cloke to couer vile malice, or ill affections toward their brethren.

Now, Chriſtian liberty may be made a cloke of malice in things indifferent, which lie vnder the commandement of the Magiſtrate, and that two waies.

How Chriſtian liberty is made a cloke of malice in things indifferent.

Firſt, when the authority of the Magiſtrate is pretended, vrged, and vſed as a meanes to empty mens malice vpon their brethren; when they hate them, not becauſe they break mens lawes, but becauſe they keep God's Lawes.

Secondly, and ſo alſo on the other hand, Chriſtian liberty is abuſed as a cloke of malitiouſnes, when, vnder pretenſe of liberty by Chriſt, men refuſe

fuſe to obey the Chriſtian Magiſtrate in things indifferent: and this is the main thing intended by the Apoſtle, in the words of this verſe.

For, hauing exhorted them to ſubmit themſelues to the Ordinances of men, hee brings in theſe words (as was ſhewed before) to anſwere their obiection, that might pretend that they were freed by Chriſt from all Ceremonies, or Ordinances in things indifferent: The Apoſtle anſweres, that that were to make their liberty in Chriſt, to bee a cloke for their maliciouſneſſe, that is, for their ill-affectedneſſe toward the Magiſtrate. Where note by the way, that vpon all pretences to withdraw obedience from the lawes of Magiſtrates, in things indifferent, is, in Gods account, a ſinne of malice; partly, becauſe God reckons it as hateful as malice, and partly, becauſe it flowes vſually from a heart that is not well-affected vnto the Magiſtrate, but ſome way is wanting in that harty reſpect ought to be borne to the Magiſtrate.

Secondly, in things indifferent, that are left free to vſe, or not to vſe; and ſo Chriſtian liberty is abuſed, when it is vrged to defend ſuch things as are ſcandalous, or offend ſuch as are weake: and this is that which the Apoſtles, in other Scripture, ſo much vrge, when they write of offending the weak brother.

Thirdly, in things indifferent, whether free, or vnder the Ordinances of men. There bee caſes wherein Chriſtian libertie may bee vilely abuſed: As,

1. When things indifferent are vrged as matters

ters of necessity, and with opinion of holinesse and merit, *Gal.* 5.1,2.

2. When Christians doe bite and deuoure one another by quarrelling, censuring, back-biting one another, and make diuisions about these things; this is a reciprocall abuse about these things of Christian liberty and zeale ill spent, seeing brotherly loue is the fulfilling of the Law, &c. *Galat.* 5.13,14,15. and the Kingdome of God stands not in garments, gestures, meate and drinke; but in righteousnesse, power, and ioy in the holy Ghost, *Romanes* 14.17.

As the seruants of God.]

These words are the reason, why Christians must not neglect their obedience vnto the Magistrate, nor abuse their liberty to licentiousnesse, or maliciousnesse: For, though they be free by Iesus Christ, yet they are entertained by God still in the nature of seruants, and so, are bound to do what he commands, and hee doth command them to submit themselues to the Ordinances of the Magistrate.

For matter of Doctrine, two things may be heer noted:

Doct. 1. God entertaynes none by Iesus Christ, but he takes them bound to be his seruants. All God's people are God's seruants. And thus it is with men, not onely in the new Testament, but was so alwaies before: Thus *Abraham*, *Iob*, *Moses*, and *Dauid*, are called God's seruants.

Vse. The vse should be for instruction diuersly.

First, seeing we are God's seruants, wee should make

make Conscience of it to do his worke: he hath by the Gospell hired vs to that end, to imploy our selues in the workes of righteousnesse, mercy, and piety, *Tit.* 2.12.

How we must serue God.

Secondly, since we belong to God, who is so great a Master, we should not onely doe his worke, but do it in such a manner as becomes the seruants of the King of all kings: God's seruants should serue him,

1. Reuerently, and with feare and trembling, we must humble our selues to walke with God, *Psal.* 2.11. *Mic.* 6.7.

2. Zealously: we should be zealous about this worke, and so we should do it readily. It is a shame for vs to bee dull, and careless, and prone to shifts and excuses; the Centurions seruants goe, when hee bids them, and come, when he calls for them, and do this when he requires it; and our zeal should bee shewne by our cheerefulnes, and willingnes: God's people should be a willing people, and our hearts should be full of desires, aboue all things, to approue our selues to God: we should make it appeare, that we not onely are his seruants, but loue to be his seruants, *Isaiah* 56.7. and in matters of his worship, or the meanes, thereof; the zeale of his House should eate vs vp.

Rom. 12.45. *Heb.* 9.14.

3. Wisely and discreetely. Kings get the wisest men they can light vpon, to serue before them: and therefore the King of all kings will not be serued with fooles. Since we serue GOD, we should be circumspect, and be sure we vnderstand what the will of God is, *Eph.* 5.15,16. And therefore

fore wee haue need to pray with *Dauid*, that God would giue vs true vnderstanding hearts to search his Law, *Psalm* 119.124.

4. Sincerely, *Iosh.* 24.14. And this sincerity in God's work, wee should shew fiue waies. First, in seeking none but him, *Deut.* 6.13. Wee must not be the seruants of men, 1. *Cor.* 7.23. to satisfie mens humours, or stand vpon their liking or disliking. Wee may not serue Mammon in our owne lusts. No man can serue two Masters. God refuseth vs for his seruants, if we serue riches, *Luke* 16.13. Secondly, we should shew our sincerity, in obeying him in all things: there is no work hee requires, that we should think our selues too good to do it: we must not dare to neglect any thing he requires. They are none of God's seruants, that will do onely what they list in Religion. Thirdly, we should shew it, in dooing all things that may bee best for his aduantage, seeking his glory in all things, 1. *Cor.* 10.31. We must not seek our owne praise or profit, but his whom we serue. Fourthly, by dooing his will indeed, without dissimulation, 1. *Chron.* 28.9. Fiftly, in newnes of spirit, bringing new hearts to his work, not trusting the old man to do any worke for God, *Rom.* 7.6.

5. We must doo his work constantly. A seruant is not he, that doth a daies work and so is gon; but hee that works all the yeer: nor hath God any seruants that hee hires not by life. Hee hath none from yeer to yeer, *Psalm* 119.17. Wee must finish his work, and neuer giue-ouer, till wee fulfill the task appointed vs, *Luke* 1.74. *Reu.* 7.17.

6. We

6. We must serue him with our spirits: God is a Spirit, and will be serued in spirit and truth. If he may not haue the seruice of our hearts, hee reiects the seruice of our bodies: we must serue him with all our hearts, and all our soules, *Deut.* 10. 12. *Philip.* 3. 3.

7. Confidently. Seruants to ill or poor masters, are fain to trust them for diet and wages: how much more should wee relie vpon God, and commit our selues wholly to him, taking no care but onely to doo his work, leauing all the rest to him? *Esay* 43. 11.

8. With one shoulder, or with one consent: they must agree one with another, *Zephany* 3. 9.

9. With all modesty, *Acts* 20. 19. without pride, or self-conceits, or conceitednes; acknowledging, that, when we haue done all, wee are vnprofitable seruants, *Luke* 17. 10. and with sorrow for our failings, *Acts* 20. *Luke* 15. 29. and the rather, because God can finde faults in his best seruants, *Iob* 4. 18.

Vse 3. Thirdly, since God's people are God's seruants, they should learn, in all places to stand for the honour and glory of their Master, and not suffer God to bee dishonoured by the seruants of a strange god.

Lastly, since all God's people are his seruants, and do his work; it serues for the discouery of the miserable condition of multitudes in the visible Church, who are heerby proued not to bee God's people, because they are not God's seruants. And so these sorts of men following, are reiected as none

none of Gods people, becauſe they are none of his ſeruants.

Who are reiected from the number of Gods ſeruants.

Firſt, all prophane perſons, that aske what profit it is to ſerue God, *Iob* 21.15. *Malac.*3.15. and ſerue their owne luſts, *Math.*24.49.

Secondly, all worldlings, that worke about nothing more then he things of this life, *Luke* 16.13.

Thirdly, all vnprofitable Chriſtians, that liue and doe no good, will doe no work, but ſpend their daies in ſpirituall idlenes, and vnfruitfulnes, making no conſcience of the meanes, or opportunities of wel-doing, *Math.*25.26,28.

Fourthly, all backward and dull Chriſtians, to whom it ſeemes euill to ſerue the Lord, that account *all religious duties* to be tedious & irkſome, and neuer from their hearts conſent to obey: but doe what they doe, vpon compulſion from the lawes of men, or feare of ſhame, &c. They are Gods ſeruants no otherwiſe then the diuell is. For the diuell is forced to doe God ſome worke ſometimes, but it is alwaies againſt his will, that God hath any glory by it.

*Deut.*2.847

Fiftly, all ignorant Chriſtians, that are ſo farre from doing good workes, that they vnderſtand not Gods will, nor are carefull to redeeme the time, that they might get knowledge.

Sixtly, all hypocrites, that haue the forme of godlines, but deny the power thereof, promiſe to doe much worke, but do it not. Theſe (eſpecially, ſo many of them as know their Maſters will, and doe it not) ſhall one day feele the weight of Gods hand.

Seuenthly, all quarelsome & contentious Christians, that make diuision, and cause offences contrary to the doctrine of Gods Word. These, the Apostle saith, serue not the Lord Iesus, but their own belly, and by smooth pretences deceiue the simple. *Rom.* 16.18.

Vse. 4. Lastly, since Gods people are Gods seruants, they are to bee much reproued, that take liberty to iudge and censure other men for infirmities, or things doubtfull or indifferent: for what haue they to doe to iudge anothers seruant? They are Gods seruants, and must make their reckoning to him, and therefore stand or fall to their owne Master.

Thus of the first doctrine.

Doct. 2. Secondly, we may hence learne, that it is an excellent freedome to be Gods seruant. They are all freemen that serue God, as the coherence shewes. No freemen can enioy better priuiledges then Gods seruants doe, and neuer were there any seruants that enioyed such prerogatiues as Gods seruants doe; and this may appeare many waies: for,

Prerogatiues of Gods seruants.

First, all sorts of men are Gods seruants. All his subiects are his seruants, *Psal.* 135.14. yea all his sonnes are seruants: yea Christ himselfe, *Esay.* 42. all his elect are seruants, yea his friends are his seruants: so *Abraham*, that had the honour to bee the friend of God, accounted it no disparagement to bee Gods seruant: the Kings of the earth accounted it to bee the best part of their title, to bee Gods seruants, *Psal.* 36.1. All which proues, that it is a

most

moſt free and honourable eſtate to be ſeruant vnto God: elſe thoſe eminent perſons would neuer haue ſought them out ſuch a ſeruice: and this is the more euident, becauſe God accepteth not of perſons, but the pooreſt Chriſtian may bee as well intertained of God, as any of thoſe States, *Gal.* 3.28. *Col.* 3.11.

Secondly, Gods ſeruice may become any freeman in the world, if we conſider, what kinde of intertainment God giues his ſeruants. For,

Firſt, all his worke is faire work. It is no diſgrace for any man to doe it, and hee requires no more of the meaneſt ſeruant hee hath, then hee doth of the greateſt Prince on earth, after he hath retained him to be his ſeruant.

Secondly, if it fall out, that they endure any hardſhip, or be put to beare any inconuenience; it is no more then what the Maſter himſelfe doth, or hath endured, *Math.* 10.25.

Thirdly, and that the difficulty of this worke may not diſmay thee, he powres out his owne ſpirit vpon his ſeruants, *Ioel.* 2.29. and guides them ſo, that in effect hee doth all their worke for them, *Eſaiah* 26. *Pſal.* 90.

Fourthly, when they endeuour themſelues to doe his worke in ſincerity, he accepts their ſeruice maruelous graciouſly, hee is ſo well pleaſed with them, that his countenance doth ſhine vpon them, *Pſal.* 31.16. yea he boaſts of their ſeruice, *Iob* 1.8. and 2.3.

Fiftly, if through ignorance or infirmity they miſſe it ſometimes, and ſo marre his work; if they

but come to him, and confesse it, hee is ready and easie to forgiue, and plentious in mercy, *Psalm* 86. 4,5. *Esay* 44.20,21. *Mal.* 3.17.

Sixtly, no men are kept and entertained more comfortably than they are: hee doth not onely finde them food, but giues them gladnes of heart; where a thousand of other men, that haue meanes enough, haue so many sorrows among, that they bear their names as a very curse, *Esay* 65.13,14.

Seuenthly, if by wilfull ignorance or careleſnes they offend him, yet hee will correct in measure, *Ier.* 30.10,11. and will quickly repent himself of his Iudgement concerning them, *Psalm* 135.14. Hee neuer puts away any seruants, *Esay* 41.8,9. If they should at any time runne away, and be lost, he will neuer cease seeking them, till hee finde them, and bring them home again, *Psalm* 119. *vlt.*

Eightthly, he giues great wages, none like him: all his seruants haue a great reward, *Psalm* 19.11. And in the end he bestowes vpon them great inheritances, besides what free-holds he bestowes vpon them in this life, *Psalm* 126.22. 1. *Pet.* 1.3.

Ninthly, hee takes pleasure in the prosperity of his seruants, *Psalm* 35.27. It is a ioy to him, when they doo well, and thriue.

Tenthly, besides what they get for themselues, they get great sutes for others also: they beg many a pardon, and obtain any of them, yea, great sutes, *Iob* 40.5. *Iohn* 15.15,16.

Eleuenthly, when any thing ailes them, his mercifull kindnes is a wonderfull comfort to them, *Psalm* 119.70. And if they should fall into danger

in reſpect of the debts of other men, God becomes ſurety for them, and ſees all diſcharged, *Pſalme* 119. verſe 122.

Twelfthly, no men haue ſuch protections. Their aduerſaries are ſure to come to confuſion: the men that ſtriue with them, ſhall certainly periſh, *Eſay* 41. 11, 12, &c. The hand of the Lord ſhall bee knowne towards his ſeruants, and his indignation towards his and their enemies, *Eſay* 66.14.

Thirteenthly, they ſhall not loſe what they haue wrought, but God will eſtabliſh their work: hee will neuer forget them, and their works ſhall bee had in euerlaſting remembrance, *Eſay* 44.20. *Pſalme* 90.16,17.

Laſtly, God doth not onely thus extraordinarily prouide for his ſeruants, but hee takes order, and prouides alſo for the ſeed of his ſeruants; which, few or none of worldly maſters doo, *Pſalme* 69.37.

Vſes. The vſe ſhould be threefold.

Firſt, it ſhould teach Chriſtians to liue with contentation, and in all things to giue thanks, and to ſay alwaies with *Dauid, O Lord, thou haſt dealt well with thy ſeruant according to thy Word,* Pſalm 119.65.

Secondly, it ſhould make them take great delight to doo his work: they ſhould loue to bee ſeruants to ſuch a Maſter, *Eſay* 56.6.

Thirdly, they ſhould euery where ſpeak of Gods praiſes, that entertaines them ſo gratiouſly: they ſhould open their mouthes all the day long with the praiſes of ſuch a Maſter, *Pſalme* 134.1. and 135.1.

Verse 17. *Honour all men: loue the brother-hood: feare God: honour the King.*

THese words are the conclusion of his exhortation to Subiects. Wherein the Apostle doth not onely repeat the substance of a Subiect's duty to his Soueraigne; but withall, doth summarily commend vnto them the description of an absolute Subiect or Citizen in all his relations, and tells them in a few words, what would make a Christian, liuing in humane societies, eminent for exactnes of his behauiour: for he, in these words, forms him in his carriage to all men, to good men, to God, and to the King. And so his Charge enioins,

First, courtesie to all men.
Secondly, charity to godly men.
Thirdly, piety to God.
Fourthly, loyalty to the King.

Honour all men.] The first thing that the Apostle would haue a Christian that liues in humane societies look to, is, a right behauiour of himself toward all men, that is, toward the multitude in generall; not because that is his greatest care, or the greatest part of his care and duty, but because the greatest offense many times arises from the neglect of his outward carriage towards all sorts of men, & because Christians are vsually faulty, in not watching ouer their waies heerin.

By all men, he means the generall body of societies where wee liue, euen all sorts of men, good and

and bad; whether religious or prophane, friends or enemies, acquaintance or ſtrangers; nor ought they to be ſcrupulous of giuing honour to wicked men: for, though many men or women, in the places where we liue, may & ought to be contemned for the wickednes of their liues; yet there are none ſo vile, but there are ſome grounds of honour in them, either in reſpect of ſome remainder of God's Image in them, ſome gifts worthy praiſe, or ſome place of eminence or authority, or ſome outward bleſſings, in which they excell others; as, riches, birth, ſtrength, valour, or the like.

Now, Chriſtians haue diuers waies, by which they may expreſſe this generall honour to all ſorts of men.

By what waies we may expreſs our honouring of men.

Firſt, in their ſalutation. It is a very comely thing in Chriſtians, to ſalute willingly, and in words, and in geſture to ſhew ciuill reſpect, euen to wicked men: *Abrahams* behauiour towards the *Hittites*, may ſhame the moſt Chriſtians, *Gen.* 23.7, 12, &c. Yea the very *Hittites* themſelues may teach them good manners in this kind.

Secondly, in their communication: and ſo it is an excellent rule giuen by *Salomon*, that a man ſhould conſider to ſpeak, what is acceptable, and auoid, what may irritate, *Pro.* 10.32, 13. and 15.23.

Thirdly, in their conuerſation: and ſo they ſhould ſhew a worthy reſpect of ſuch among whom they liue, if they looke to theſe rules.

1. To auoid thoſe perſons, or things may bring trouble, or wrongs, or offence to the multitude. And this they ſhall doe, if they ſtriue to liue

without offence themselues, 1. *Cor.* 10.30. and do shame the company in respect of talebearers, *Pro.* 15.3. and 20.19. *Leuit.* 19.16. and such as cause diuisious, and offences amongst men, *Romans* 16.17. and that they doe not vilify any rashly, either by reproaching them for outward defects; and so they must not curse the deafe, *Leuit.* 19.14. or by peremptory iudging of the finall estate of the soules of men, especially about doubtfull or indifferent actions of men, 1. *Cor.* 5.10. *Iam.* 3.17.

2. To shew all meekenes and gentlenes to all men, striuing to bee soft and amiable in all their occasions of conuersing, *Titus* 3.1,2. *Iam.* 3,17. studying to be quiet, and to meddle with their owne busines, 1. *Thes.* 4.12. following peace towards all men, *Heb.* 12.14. *Rom.* 12.19.

Onely in this generall respectiue behauiour towards all sorts of men, Christians must looke to two rules.

First, the one is, that they neuer iustify the wicked, nor condemne the righteous, *Prou.* 17.15.

Secondly, the other is, that by needlesse society they make not themselues companions with open euill doers, *Psal.* 1.1.

Loue the Brother-hood.]

The second thing requisite to the framing of a compleat citizen, or subiect, is the soundnes of his affection or carriage towards such, as be religious in the Common-weale where hee liues. The brother-hood is the society, or company of so many as are true Christians in the place of a mans aboade or acquaintance: that which is required, is, that

that howsoeuer we should shew a generall respect of all sorts of men, to carry our selues fairely towards them: yet we should in a speciall manner set our loue vpon such, as bee religious persons, and should shew vpon all occasions, that we do honor & affect them as hartily, and as tenderly, as if they were our very brethren in the flesh, or rather more stricter, in that they are allied vnto vs in a far greater, and better bond, then that naturall consanguinity. This is that, which is also earnestly required, and vrged in other Scriptures, as *Rom.* 10. 12. *Heb.* 13. 1. 1. *Pet.* 1. 22. *Iohn* 13. 34. *Ephes.* 2. 5.

Now, this loue to the godly of our acquaintance, wee should shew diuers waies.

How wee shew our loue to the brother-hood.

First, by making choise of them, as the onely companions of our liues, *Phil.* 1. 5. All our delight should bee in them, *Psal.* 16. 3. And so we should receiue them, and intreat them, as Christ receiued vs to Glory, that is, freely, and with all hartines of affection, thinking nothing too deare for them, *Rom.* 15. 7. 1. *Pet.* 4. 9. This is the noblest kind of hospitality: no fellowship like the brotherly society of true Christians, so it bee without dissimulation, and constant, *Rom.* 12. 10. 1. *Pet.* 4. 5.

Secondly, by imploying our gifts, the best that wee can for their good, 1. *Pet* 4. 10. Now our gifts are either spirituall, or outward gifts. First, spirituall gifts are, knowledge, vtterance, praier, or the like. Now these are giuen to profit withall, not our selues onely, but others, 1. *Cor.* 12. Thus Christians should helpe others with what they haue learned, when they meet together, *Prouerbs* 15. 7.

1. *Cor.*

1.*Cor.*14.26. *Coloſ.*3.16. And thus they muſt helpe one another by praier, whether they bee abſent, or preſent, 2.*Cor.*1.11. Secondly, outward gifts are riches, friends, authority, and the like: and theſe ſhould bee imployed eſpecially for the good of the brethren, *Pſal.*16.3. *Gal.*6.10. *Phil.*2.4. And all this wee ſhould doe with all faithfulnes, 3.*Iohn* 3.5. and with all compaſſion, putting-vnder our ſhoulders to beare their burthens, *Gal.*6.2. Now their burthens are either inward temptations, or outward afflictions: in both theſe wee ſhould help to beare their burthens: If they be burthened with infirmities, or temptations, we ſhould beare their burthens, by laying their griefs to our hearts, and by ſtriuing to comfort them; and if their ſecrets bee for wrongs to vs, wee ſhould let them ſee, how eaſily wee can forgiue them. If it bee outward afflictions that burthen them, wee beare their burthens, when wee ſorrow with them that ſorrow, and are ready to the vttermoſt of our power, to aduiſe them, or relieue and help them.

Thirdly, wee ſhould ſhew our ſpeciall loue to them, by ſtriuing together with them in the cauſe and quarrell of Religion, ſtriuing by all meanes to be of one opinion and affection with them in matters of Religion, and to the vttermoſt of our power to defend them by word and deed, according to our callings and occaſions, *Phil.*1.27. 1.*Cor.*1.10. *Phil.*2.3.

Vſes. The vſe may bee firſt, for the diſcouery of the notable wickednes of multitudes of Chriſtians, that are ſo farre from louing godly men in the places

places where they liue, that of all other men, they moſt diſlike them, and ſhew it by reproaching them, by traducing them, by auoiding their ſociety, by diuers hatreds of them, and by many iniurious cauſes againſt them. And this is the condition of multitudes of Chriſtians, that imbrace any fellowſhip with other ſorts of men, though neuer ſo vile, and ſtand in direct oppoſition to the godly: yea ſo blind are the moſt, that they almoſt thinke, they do God good ſeruice, if they could rid the countrey of them, *Eſay* 65.5. The miſery of ſuch men is manifeſtly deſcribed in diuers Scriptures, and by this ſigne they are diſcouerd to bee no Chriſtians indeed, 1. *Iohn* 2.9. but rather of the race of *Cain*, or *Iſmael*, 1. *Iohn* 3.20. *Gal.* 4.29. and therefore moſt hatefull to God, 1. *Iohn* 3.15.

Secondly, wee may hence gather a ſigne of ſuch as are in the ſtate of ſaluation actually. For if wee loue the brother-hood, wee ſhall bee ſaued, as the Apoſtle is peremptory, 1. *Iohn* 3.14. and the more apparant will bee the ſigne, if wee loue all the godly, and for godlines ſake; both which, the word brother-hood imports.

Thus of the firſt doctrine.

Doct. 2. Secondly, I might hence obſerue alſo, that all the godly are brethren, and ſo they are in diuers reſpects.

In what reſpects godly men are brethren.

Firſt, in reſpect of profeſſion: they haue all one faith, and wear one and the ſame liuery of Baptiſm, and ſerue all one Lord, *Epheſ.* 4.4.

Secondly, they haue all one Father, *Mat.* 2.10. one God begate them.

Thirdly,

Thirdly, they haue all one mother, the Church.

Fourthly, they must needs bee brethren, they are so like one another: they are all fashioned in the image of God, and are all like the Father.

Vse 1. The vse should bee, first, for instruction; and so to teach Christians to take heed of iudging and censuring one another, *Rom.* 14. 10. of offending and grieuing one another, *Rom.* 14. 13, 21. of contentions and schisme one from another, 1. *Cor.* 1. 10. of going to law one with another, 1. *Cor.* 6. 1, 2, &c. to verse 8. of coozening and defrauding one another, 1. *Thes.* 4. 6. of accepting of persons, to preferre a rich man before a poor beleeuer, *Iames* 2. 1, 2. of detracting one from another, or grudging or complaining one of another, *Iames* 4. 11. so also, *Mat.* 23. 8. of all dissimulation and guilefull courses, *Rom.* 12. 9.

All these things ought to be auoided in our carriage toward godly men, because they are our brethren. Haue we not all one Father? why then do wee transgresse euen more against our brethren? Thus, *Mal.* 2. 10.

And secondly, it should teach vs diuerse things to be done or sought after; as for instance:

1. It should teach vs vnity, to liue together with all concord, because wee are brethren: For, how comely a thing is it for brethren to liue together in vnity? *Psalm* 133. 1.

2. It should teach vs mercy, and that both spirituall and corporall, as was in part shewed before: they are brethren, and therefore, if thou be conuerted, strengthen them, *Luke* 22. 32. If they tres-

treſpaſſe againſt thee, and confeſs it, forgiue them, *Mat.* 18. If they fall, by temptation, into any ſinne of infirmity, hate them not, but reprooue them plainly, *Leu.* 19.17. If they offend more freely, ſeparate from them, but yet hope the beſt, as of a brother: reiect them not as enemies, 2. *Theſ.* 3.15. And if they be in any outward aduerſity, remember, that a brother was born for the day of aduerſity, *Pro.* 17.17. And therefore if thy brother bee impoueriſhed, let him be relieued to the vttermoſt of thy power, *Leu.* 25.35.

3. All iuſt and faithfull dealing ſhould wee ſhew one towards another, becauſe we are bretheren: yea, none of vs ſhould allow himſelf liberty, ſo much as to imagine euill againſt his brother, *Zach.* 7.9,10.

Thirdly, Superiours alſo ſhould learn heer, not to be tyrannicall, or hard-hearted, or proud, or arrogant in their carriage towards their Inferiours: for, they rule their brethren, not their ſlaues, *Deut.* 17.19. *Phil.* 10. Nor yet ſhould inferiours, for this reaſon, growe careleſſe or diſobedient: for, the Apoſtle ſhewes, that that were an abuſe of this doctrine, 1. *Tim.* 6. 1,2.

Vſe 4. Fourthly, all poor Chriſtians, that are true Chriſtians, haue much cauſe to reioyee, *Iam.* 1.9. for, they haue a great kinred. All the Godly are their brethren, yea, the Apoſtles, *Acts* 15.23. yea, the godly Kings, *Pſalme* 122.8. yea, the Angels, *Reu.* 19.10. yea, Chriſt himſelf is not aſhamed to call them brethren, *Rom.* 8.29. *Heb.* 2.10. *Mat.* 12.49. I might adde, that wicked men ſhould take heed how

how they oppose godly men: there are a great kinred of them; and they neuer prospered, that wronged them: yea, some great Ones haue been fain to humble themselues, and to lick the very dust of their feet sometimes, that they might be reconciled to them, *Esay* 60.14. *Mat.* 7.17.

And thus of the second part of the Apostle's Charge. The third part forms the Christian, in respect of piety to God.

Fear God.]

Piety to God consists either in knowing of him, or in worshipping of him: and the right knoweledge of God, is conceiued in the godly, not for contemplations sake onely, but for practice, 1. *Iohn* 2.3,4. And all the vse of our knowledge, in respect of practice toward God, is comprehended in his worship.

This worship is a religious honour wee giue to God; I say, religious honour, to distinguish it from that ciuill honour which in generall we giue to all men, or in speciall, to some men, either for their graces, as to the godly, or for their authority, as to Kings and Superiours.

This worship of God is either internall, or externall. The internall, is the worship of the hart: the externall, is the worship of the body. The internall, is the very life and soule of the externall; without which, the externall is but a dead & contemptible carcase.

The fear of God, heer commanded, belongs to the inward worship: and so it is to bee noted, that the Apostle, when hee would charge Christians about

bout piety and deuotion to God, doth not enioine them to come to Church, to heare the Word, receiue the Sacraments, or pray, though these bee else-where required; but especially requires, that they look to the heart within, that the true fear of God be preserued in them, and that especially for two causes. First, because men may do that which belongs externally to the outward worship, and yet bee still but hypocrites and wicked men, as is manifest in the case of the Iewes, *Esay* 1. and of the Pharises, *Ma.* 23. Secondly, because if they be rightly formed in the inward deuotion of the heart, that will constraine them to the care of the outward worship: he would haue them then be sure of the feare of God in their hearts.

The Apostle doth especially vrge the inward worship of God.

The feare of God is sometimes taken generally for the whole worship of God: sometimes more especially for one part of the inward worship of God, and so I thinke it is to be taken heere.

The feare of God, what it is.

The feare of God is either filial or seruile: the one is found onely in the godly; the other, in the wicked. A seruile feare is the terrour which wicked men conceiue concerning GOD onely, as a Iudge; whereby they onely feare God, in respect of his power and will to punish for sinne: and it is therefore seruile, because it is in them without any loue to God, or trust in God, and would not bee at all, if his punishments be remoued. It is the filiall feare is heer meant: this feare of God is heer peremptorily required of Christians, as it is in other Scriptures, *Psalm* 2. 11. and 38. 8. *Prouerbs* 3. 7. *Esay* 8. 13.

It is twofold.

This

This filiall feare to God, is an affection which God's children beare to God, whereby they reuerence his glorious nature and presence, and withall carefully honour him in his Word and Works; beeing affraid of nothing more, than that they should displease him that hath been so wonderfull good vnto them.

That this definition of the true and filiall fear of God may be rightly vnderstood and formed in vs, we must knowe, that there are six distinct things we should feare and stand in awe of in God.

Fiue things in God wee are to stand in awe of.

First, his Majesty and glorious Nature: we cannot rightly think of the transcendent excellency of God's Nature and supreme Majesty, as King of all kings, but it will make vs abase our selues as dust and ashes in his sight, *Gen.*18. If wee feare Kings for their Majesty, how should wee tremble before the King of kings! If the glory of Angels haue so amazed the best men, how should we be amazed at the glory of God!

Secondly, his iustice, and singular care to punish sinne, should make the hearts of men affraid; and wo to men, if they feare not: for, according to their feare, is his anger, *Psalm* 90.

Thirdly, his goodnes is to be dreaded of all that loue God: and this is the proper feare of God's Elect. To feare God for his iustice, may bee after a sort in wicked men: but to fear God for his goodnes, is onely found in true Conuerts, *Hosh.*3.5.

Fourthly, his Word is to be feared, because it is so holy, and pure, and perfect, and mighty in operation: this trembling at God's Word, God doth not

not onely require, but accept very graciously, *Esay* 66.3. And so godly men doe tremble as much at God's Word, as at his blowes.

Fiftly, his mighty works and maruelous acts are to bee exceedingly reuerenced, of what kind soeuer, *Reuel.*15.3,4.

Lastly, if God would neuer punish sinne, nor chide men for it by his Word, yet the very offence of God ought to bee feared, and is in some measure by all godly Christians.

Vses. The vse may bee diuers: First, wee should bee hence incited to seeke the true feare of GOD, and to labour to fashion our hearts to it: it being a speciall part of the Apostles charge, wee should specially respect it: And it is not vnprofitable, to consider some motiues, that might beget in vs an earnest desire after it, and care for this true, pious, and filiall feare of God:

Motiues to get the feare of God.

First, if wee respect our selues, wee should striue to bee such as feare God: For if wee were neuer so good subiects to Princes, or neuer so courteous, and fair-dealing men in our carriage towards all sorts: yet if we did not feare God, we were but vile creatures, that had not the qualities of a man in vs. For to feare God and keepe his commandements, is the whole property of a man, *Eccles.*12.13. And the feare of God is the beginning of wisdome: Hee is not a compleat man, that doth not feare God: that is all in all, *Iob* 28.28.

Secondly, if wee consider what God is: Hee is our Master: and therfore where is his feare? *Malac.*

1.6. hee is our praiſe, our good God, hee worketh feaſefull things and wonderfull, and ſhall wee not feare him? *Ierem* 5.22. *Deut.*10.20.

Thirdly, if wee conſider but the benefits will come vnto vs, if we be Religious perſons, & truely feare GOD: great is the Lords mercy towards them that feare him, *Pſal.*103.11. whether wee reſpect this life, or a better life, whether wee looke for temporall, or ſpirituall things. For temporall things, ſuch as feare God, haue a promiſe of great proſperity, *Deut.*5.29. *Eccleſ.*8.13. If any thing bee welcome, as proſperity in this world, it is Religion, and the feare of God: For to him that feareth God, is promiſed wealth, and riches, *Pſal.* 112.1,3. and honour, and long life, *Pro.*10.27. and 22.4. protection from the pride of men, and the ſtrife of tongues, *Pſa.*31.19. and ſtrong confidence, *Pro.*14.26. and they ſhall want nothing, *Pſal.* 34.9. And for ſpirituall things, the ſecrets of the Lord are with them that feare God, and hee will ſhew them his couenant, *Pſal.*25.14. and the Sunne of Righteouſnes ſhall riſe vnto them that feare God, and there ſhall bee couering vnder his wings, and they ſhall goe forth and grow as fat calues, *Mal.* 4.2. and the Angels of the Lord ſhall pitch their tents round about them that feare him, *Pſal.*34.7.

And for eternall things: there is a booke of reuelation to ſuch as feare God, where God keepes the records of them, and all the good they ſay, or doe, *Mal.*3.16. and at the day of Iudgement they ſhall haue a great reward, *Reuel.*11.18. Great are the priuiledges of ſuch as feare God in this life: but who

who is able to expresse, how great the goodnes is (as the Psalmist saith) which God hath laid vp for them that feare him, *Psal.31.19.* And if it should so fall out, that God should not see it fit to giue vs any great estates in this world: yet a little is better with the feare of God, then great treasures, and those troubles therewith, which the sinne of man, or the wrath of God will bring in with them.

But if wee would haue these benefits, wee must bee sure that wee do indeed and truely feare God. For there are many men in the visible Church, that beare the name of God's people, which yet God protests against, as such as do not feare him indeed: as,

what kindes of men do not feare God.

First, they that pitty not men in affliction, feare not God, *Iob 6.14.*

Secondly, they that oppresse their neighbours by any cauill or vniust dealing, as by vsury, or the like, feare not God, *Leuit.25.17,36.*

Thirdly, they that make no conscience to pay their tithes, or at least, will not giue first fruites, or free will offrings; such as will pay no more for religious vses, then they are forced vnto: these feare not God, *Deut.14.23. Mal.1.*

Fourthly, they that account it a burthen, and a course of no profit to serue God, or to bee so religious, *Mal.3.14,15. Iob.24.14.*

Fiftly, they that make no conscience of secret sinnes, or hypocrisy in God's worship; these feare not God, because they set not the Lord alwaies before them, nor feare to omit, or do such things,

as the world cannot take notice of.

Sixtly, they that meddle with the seditious, or changers, how forward soeuer they seeme in religion: yet such as are set to bee so inclinable to bee led by changers, haue not the true feare of God in them, *Prou.*24.21.

Seuenthly, they that liue in any knowne sinne, and make no conscience to depart from iniquity, *Prou.*3.7. and 14.2. Such are they, that are mentioned in the Catalogue, *Mal.*3.5. sorcerers, adulterers &c. especially the men that bless themselues in their hearts, when they are guilty of hatefull sinnes, *Psal.*26.1,2,4.

On the other side, such as truely feare God, may bee knowne by these signes:

Signes of Gods feare.

First, they make conscience to obey God in their liues, and keepe his ordinances, *Deut.*6.2. They shew that they feare him, by seruing of him.

Secondly, they doe beleeue God, and his seruants speaking to them in his name. This was a signe, the *Israelites* feared God, because they beleeued God, and his seruant *Moses*, *Exod.*14.31.

Thirdly, they that truely feare God, do depart frō euil, & dare not liue, or allow themselues in any knowne sinne, whether it bee sinne in opinion, or in life. In opinion: they that feare God, will giue him glory, though it be to change for the opinions not onely they, but all the world haue held, *Reuel.* 14.7. And so in practice, he that truly feares God, hates all sin in some measure: It is a foule signe one doth not feare God, when hee will not forsake his errours or faults, though he be conuinced of them.

Fourth-

Fourthly, they that make a conſcience of it to obey God in all ſoundnes of practice in their converſation, and ſo not onely in worſhipping him with reuerence, *Pſal.*5.8. but in ſtriuing to doe all the good duties God requires, *Pſal.*5.8. and that this ſigne may be applied effectually, wee may try our ſelues by our obedience to God, whether our feare of him bee right, or no.

First, if we obey in ſecret, and dare not leaue vndone ſuch things as no man can charge vs withall, and doe withall ſtriue againſt and reſiſt the very hypocriſie of the heart, and ſtand in feare of God's offence for the euils are found in our very thoughts: this will proue vs to feare God ſoundly in truth and vprightneſſe of heart, *Ioſh.* 24. 14. *Col.* 3.22. When we ſet the Lord alwaies before vs, and with deſire to approue our ſelues to him; it is an excellent ſigne.

Secondly, When wee heare the Word of God, and are told what to auoide or doe, wee are then tried whether we feare God ſoundly or no: For, if we dare not delay, but make Conſcience of it, to practiſe God's will as faſt as wee know it, it is a good ſigne: but otherwiſe, it is a foule ſigne, that many Chriſtians that make a fayre ſhewe, are not ſound, becauſe they are not afraid to liue in the ſinnes God reproues by his Word, nor to leaue ſtill vnperformed, the Precepts, Counſels, and directions are giuen them from day to day. The Religion of many that ſeeme to bee of the better ſort, is a meere formality, as this very ſigne proues, *Pſal.* 86.11. *Iſaiah* 50.10.

Thirdly, a great gueſſe may be had at mens feare of God, by their care and Conſcience they make of their obedience, in their particular calling: A man may haue comfort, that his feare of God, and profeſſion of Religion is right, if hee hate idleneſſe, lying, couetouſneſſe, deceit, frowardneſſe, and vniuſt dealing in his calling: For, though to deale iuſtly with all men, be no infallible ſigne of the true feare of God, yet it is a probable one; and where it is not, there can be no true feare of God. Thus Magiſtrates muſt proue that they feare God, 2. *Chron.* 19. 27. *Exod.* 18. 21. and thus euery man, in his place; yea, if women would haue the reputation to be ſuch as feare God, they muſt let their workes prayſe them. If they be idle, froward, vn-
Pro. 31. 30. dutifull, buſie-bodies, and careleſſe of their domeſticall duties, what feare of God can bee in them?

Fourthly, it will be manifeſt, that our obedience flowes from the true feare of God, if we will obey againſt our profit, or eaſe, or credit, or our owne carnall reaſons or affections. Hereby the Lord ſaid, he knew that *Abraham* feared him, becauſe he ſpared not his owne ſonne, &c. *Gen.* 22. 12.

And thus of the feare of God. The laſt part of the charge concernes our loyalty to the King.

Honour the King.]

The Apoſtle intends in theſe words, but briefely, to vrge the practice of their duty, vrged in the exhortation, *Verſe* 13. haue that the tearmes haue ſomething in them of explication of that doctrine, and ſomething for confirmation: For we muſt *honour the King*,

1. In

1. In our hearts.
2. In our words.
3. In our workes.

First, we must honor him in our hearts, and shew it two waies.

1. We must not curse the King, no not in secret; no not in our thoughts: We must not entertayne impatient and vile thoughts of the King, but, from our hearts, esteeme him for his greatnesse, authority, and gifts.

2. When the King commands any thing that seemes to others, or to vs, harsh, inconuenient, or doubtfull; we must honour the King, by interpreting his Laws in the best sence: If loue must not *thinke euill*, but hope all things, of all sorts of men, then much more of Kings: It were greatly to bee longed for, that this note might enter into the Note.
brests of some men, they would then bee afraid to charge so much euill of the Kings ordinances, not onely when they might finde a fairer sence, but oftentimes expresly against the intent, and meaning of the ordinance.

Secondly, wee must honour the King in our words three waies.

1. By reuerent speeches to them, and of them.
2. By a thankfull acknowledgement of the good is in them, and wee receiue by them.
3. By praying to God with all manner of prayer for them, 1. *Tim.* 2. 1.

Thirdly, we must honour them in our works.

1. By paying their tributes, and customes.
2. By submitting and yeelding to their ordi-

ordinances; preferring the obedience to their ordinances, before the censures or contrary opinions of what men soeuer: and this is the maine thing intended, verse the 13. of this Chapter. And therefore I will omit the larger handling of this point in this place.

Verse 18. *Seruants, bee subiect to your Masters with all feare, not onely to the good and gentle, but also to the froward.*

HItherto of the duties of subiects, and so of the exhortation as it is politicall, and concernes the Common-wealth.

Now the Apostle proceeds to giue directions œconomicall, that concerne the family, or houshould gouernment: Before I consider of the particular exhortations, something would be said in generall concerning a family.

What a family is.

A family is the society of diuers men dwelling together in one house for preseruation and happines: Where three things are to bee explicated: First, what are the persons, that take vpon them to constitute this society: Secondly, what is the difference between this society, and their humane societies: Thirdly, what is the end of this society.

First, the persons, that constitute a family or families society, are to bee considered, either as the family is perfect, or vnperfect.

1. A perfect family consists of a triple society, first, the one between man and wife: secondly the other betweene parents and children: thirdly,

and

and the third between Master and seruants.

2. The vnperfect is, when any of these societies are wanting, as when there are not either children, or seruants, or wiues, or husbands in it: The Apostels directions heere do forme onely an vnperfect family: For hee giues not directions about parents and children.

Secondly, the difference of this society from others is, in those words, dwelling together in one house: For thereby is imported, that this is the first society of all others, and the foundation of all the rest. For a City comprehends many families, a Country many cities, a Monarchy many nations, and the world many Monarchies.

Thirdly, the end of a fraternity, is preseruation and happines: and so to speak distinctly, there are three things requisite to make this society happy, and to preserue it so: namely, first, commodity, secondly, delight, and thirdly, Religion. Vnto commodity is requisite possession of goods, and the mutuall lawfull labour of the persons in the family: vnto delight is requisite, quietnes and loue: vnto Religion, is required the constant and right seruing of God. If commodity bee wanting, the family cannot bee at all: If delight bee wanting, it cannot bee well: and if religion bee wanting, it cannot bee for euer.

Three things required to make a society happy.

Thus of a family in generall: and two things may be in generall noted from the Apostles charge about the family. First, that God himselfe doth bind all sorts of persons, as strictly to the good behauiour in their owne houses, or towards one another,

ther, as hee doth toward those in his house. Secondly, that the conscience is bound immediately from God, to nourish all good duties. And this is so proued by the fift Commandement, and *Pro.* 14.13. with many other places of Scripture.

There may be diuers reasons assigned, why God giues Commandement to binde vs to domesticall duties.

We are bound of God to the care of domesticall duties, for diuers reasons.

First, from his owne right. For, though there be many Administrators, as, of a Church, a Common-wealth, a Family, &c. yet there is but one Lord: God is the Head of this society, as well as of any other, 1. *Cor.* 12.

Secondly, because this is the first society God brought into the world; and therefore hee would haue it honoured and carefully preserued to the end of the world. The first society in Paradise, was this: and Religion was professed for many hundred yeers by this society onely, euen till the people came out of Ægypt.

Thirdly, because the persons we liue withall in the family, are the neerest companions of our liues: and therefore wee should liue with all due respect one of another.

Fourthly, because the family is the Seminarie both of Church and Common-wealth.

Fiftly, because the family is the most vsual place for vs to practise our Religion in: what wee learne at Church, is for the most part to be practised at home. Many haue little occasion of practice abroad.

Sixtly, because the comfort and contentment of mans

mans life lieth much in this. How are the liues of many men made vncomfortable, by disordred seruants, wicked children, idle, froward, vicious wiues! God gaue the woman, at the first, as a speciall help to man; to shew, that at home the chief help of his life was to be had.

Vse. The vse should be therefore to teach Christians, in their seuerall places in the family, to make conscience of their dealing; both to knowe it, and to doo it, as euer they would haue God to come to them, and dwell with them, *Psalm* 101.2. and as they desire to bee no hypocrites in Religion: for, such as make no conscience of dooing their duties in the family, whether themselues, wiues, seruants, or children, are not found Christians, they are but hypocrites. They are not compleat Christians, that are not good at home, aswell as abroad: they walk not in a perfect way, *Psalm* 101.2. And besides, till domesticall disorders be redressed, the family will neuer be established, *Pro.* 14.3.

Why Inferiors in a family, are first and especially charged with their duties.

Secondly, it is to be noted, that Inferiours in the family, are either only, or first, or with most words charged about their duties; as heer, seruants, and not masters; and seruants and wiues, with many words: and there may be diuerse reasons assigned of it.

1. To preserue order. God hath subiected the Inferiours to the Superiours; and the Superiour in a family, is God's Image: the Lord is therfore carefull to preserue his authority. The Superiours receiue lawes from God, but not from their Inferiours. The Inferiours are to learn their dutie,

tie, without prescribing lawes to their Superiors.

2. Because the disorders of Inferiors are, for the most part, most dangerous to the troubling of the family, because the businesses of the family are done by their hands, the Superiour prouiding for the common good by common instruments. If the Master of the family be neuer so godly-wise, yet oftentimes the family may bee destroyed by wicked seruants, and vicious wiues, *Pro.*14.1.

3. Because faults in the Inferiours are most scandalous against Religion, especially where the family is vnequally yoked; as, if the Head of the family be an vnbeleeuer, and the Members beleeuers: disorder in the beleeuers, is most extremely scandalous.

4. Because, if the Head of the family be disordred, the orderly behauiour of the Inferiours may bring him into order, and winne him both to Religion, and good order at home. A conuersation with feare, in wiues, may win their husbands, chap.3.1,2. of this Epistle.

5. Because God would heerby shew, that the Inferiours must alwaies doo their duties, before they look after the duties of Superiors: they must be first serued.

6. By this course, the Apostles did labour to intice the Gentiles to Religion, by letting them see how carefull they were to breed goodnes and loue in their wiues, seruants, and children: and the Apostles did wisely in so doing, because it is a greater gain to Religion, to gain one master, than many seruants, because such a master may do more good.

The

The vse should be therefore to interest the obligation vpon the consciences of wiues, seruants, and children: and euen the more they see that God saith vnto them, the more they should be carefull of their duties, and euer the more desirous they see the Lord to bee to haue them liue without offence, the more abominable they shold account it to dare to offend still: and if they haue not masters or husbands, they should striue to bee good themselues, before they complain of the faults of their Superiours; and should think with themselues, If I were a better wife or seruant, I should finde my husband or seruant better to mee. Thus in the generall.

The first thing then the Apostle giues in charge, concerns seruants, from verse 18. to the end of this chapter: where obserue,

First, the proposition, enioyning seruants to be subiect to their masters, verse 18.

Secondly, the exposition, shewing both how they should be subiect, *viz.* with all feare; and to what masters, *viz.* not onely to the good, but to the froward, verse 18.

Thirdly, the confirmation of it, by three reasons, *viz.* from the consideration,

1. Of the acceptation of such subiection with God, verses 19.20.

2. Of their calling, verse 21.

3. Of the example of Christ, which is vrged,

1. For the vse of seruants, verses 22.23.

2. For the vse of all Christians, by digression, verses 24.25.

First

Firſt then, of the propoſition: where we are to conſider, firſt, the perſons charged, *Seruants*: ſecondly, the duty impoſed, *be ſubiect*: thirdly, the perſons to whom they owe it, *to your Maſters.*

Seruants.]

Two things are to bee inquired into about ſeruants.

Firſt, the originall of their eſtate: and ſecondly, the bond that ties them to this ſubiection.

There are ſeruants of God, ſeruants of ſinne, ſeruants of men: It is the ſeruants of men, that are heere meant: ſeruants of men are not all of one ſort neither.

Seruants of men are of diuers ſorts.

For firſt, ſuch as apply themſelues to ſatisfy the vnreaſonable humors of men, are ſaid to bee ſeruants of men, and condemned, 1.*Cor.*7,23.

Secondly, ſuch as make themſelues beholding to other men through their pride, are forſt many times to become their ſeruants. Thus the borrower is a ſeruant to the lender, *Prou.*22.7.

Thirdly, ſuch as imploy their eſtates or bodies for the honour, or preſeruation of their ſuperiors, are ſaid to be ſeruants: thus ſubiects ſerue Princes, 1.*Sam.*8.17.

Fourthly, ſuch as imploy their labours, and ſpend themſelues for the common good, are ſaid to bee ſeruants: thus Miniſters are the peoples ſeruants, 2.*Cor.*4.5. 1.*Cor.*9.19.

But none of theſe are heere meant: Thoſe ſeruants are domeſticall ſeruants, ſuch as are vnder the yoke of particular Maſters in a family.

Thoſe ſeruants in the Apoſtles time were of two

two ſorts: ſome were bond ſeruants, ſuch as were bought and ſould in the markets, ouer whom the Maſters had abſolute and perpetuall power: ſome were hired ſeruants, that did ſeruice by couenant and contract, as ſeruants doe now for the moſt part with vs.

Concerning theſe, it may bee inquired, how it comes to paſſe, that men, that by creation haue the ſame nature with other men, ſhould in their condition bee abaſed to ſo low and meane an eſtate, as to ſerue them, that are in nature alike to them? This ſeemes to bee a grieuous inequality; and therefore firſt to be ſearched into for the originall and cauſes of it.

It is out of doubt, that before the Fall, if man had ſtaied in his Innocency, there had beene no ſeruitude, becauſe all men had beene made after the Image of God, both for holines and glory; and ſo had beene on earth, as the Saints ſhall bee in heauen.

For what cauſes ſeruitude came in.

The firſt cauſe then of ſubiection and ſeruitude, was the confuſion, and ſinne of our firſt parents brought vpon the world, the earth being curſed for mans ſake: A neceſſity of toyleſome labour lay vpon men: and ſo from the aduantages, or diſaduantages of particular mens eſtates, did ariſe the freer, or harder condition of ſome men: beſides, this ſinne had ſo confounded the very diſpoſitions of men, that through the inequality of naturall temper, or care of education, ſome men are made more fit to gouern, and others to be gouerned.

Secondly, as a monument of Gods Iuſtice, it is ob-

obſerued, that ſom whole nations of men haue bin in their very naturall inclination onely diſpoſed to bondage, being deſtitute of all gifts to rule, or gouerne, as it is noted by the Muſcouites and ſome other nations, who for the moſt part at this day are ſeruants, yea ſlaues by nature.

Thirdly, in other nations many men become ſeruants, not by nature, but by neceſſity, as being taken in mercy: and thus among the Latines came vp the name of ſeruants, being *ſerui*, becauſe they were *ſeruati*, preſerued from ſlaughter in war: and *mancipia*, becauſe they were *manu capta*, things taken by force of armes.

Fourthly, the horrible ſinnes ſometimes of the Anceſtors brings beggery, and ſo ſeruitude vpon their poſterity; as the ſin of *Cam* made *Canaan* a ſeruant of ſeruants, *Gen.* 9. 25. So doth treaſon, whoredome, riotouſnes, and prodigality of many parents, vndoe their whole poſterity, and leaue them in a neceſſity of ſeruing.

Fiftly, wicked children, for their diſobedience to their parents, are many times brought not onely to bee ſeruants, but as was noted before of *Cam*, to bee ſeruant of ſeruants, *Prou.* 17. 2.

Sixtly, many men are brought to a morſell of bread by their owne diſorder and wickednes of life; ſometimes open ſins, ſometimes ſecret ſinnes bringing this curſe of God vpon them: For men became ſeruants, onely to gayne by their ſeruice the knowledge, or ſtate of ſom ſcience, art, or trade as many apprentices doe.

Seuenthly, ſometimes God by his hand doth abaſe

abaſe ſome men onely, as a triall, if they fall into pouerty, and ſo to the neceſſity of working for others by no ſinfull courſes of their owne: but by the inuitable hand of God, as by pyracy, ſhipwrack, fire, theeues, or the like: and theſe are ſo humbled, either to warne others, and ſhew the power of God, or to bring them to repentance, or elſe for triall of God's grace in them.

Eightthly, ſome men are brought to this miſery by the cruelty, and vniuſt dealing of other men: and ſo that power the Maſters tooke ouer their bondmen to diſpoſe of their very liues, was not of God or nature, but meerely an oppreſſion. For why ſhold they haue power to take away life, that could not giue it? And ſo, many a man is brought to pouerty and ſeruitude, by oppreſſion and cruell Landlords, or by the fraudulent dealings of other men, that falſify their truſt, or coozen them in bargaining.

Now, the ſeruants brought to this condition by any of theſe meanes, muſt bee ſubiect to their Maſters: and this is of diuine inſtitution. For God him ſelfe hath bound them to it by the firſt commandement; and ſo the ſubiection of ſeruants is a morall, and perpetuall ordinance.

Vſes. The vſe of all this may bee diuers: For,

Firſt, it ſhould teach all ſorts of men, the more to hate and flee from ſinne, which hath brought theſe miſeries vpon ſuch multitudes of men.

Secondly, it ſhould teach Maſters to vſe their ſeruants reſpectiuely: For tho they be ſeruants, yet they are men made after the Image of God, and

they are the best part of their possession. For other things they possesse, are without life, and seruants are the liuing instruments of their commodities. Thus wise and godly men in Scripture, were wont to account it the best part of their possessions, that they had men seruants, or maid seruants.

Gen. 12.16. and 32.5. Eccles. 2.7.

Thirdly, it should teach seruants especially two things; the one is humility: they should run a race fitted to their condition, they should conquer pride and aspiring, remembring that God hath abased them. The other is, they should keep themselues in their places and callings, and not shake off the yoake by running away, &c. seeing God hath taken them bound to serue: But the former is most proper to this place; seeing they are but seruants, they should be content with such diet, apparell, labour, & vsage, as is conuenient to their condition.

Fourthly, it may serue for great humiliation to such seruants, as are wicked men: These are of three sorts: some of them are brought to this condition by their owne wickednes of life: some of them are wicked seruants too, as well as wicked men: some are tolerable, and sometimes profitable seruants, though euill men: all are in ill case. For this is but the beginning of euill to them, if they repent not; For if they liue in their sinnes, as they serue men now, they shall serue diuels hereafter; and so their bondage shall be inuested vpon them without end.

Quest. But seeing many godly men and women may bee seruants; how may a godly Christian comfort himselfe in this estate of abasement?

Ans.

Anſ. Though it bee an outward miſery to be a ſeruant: yet there are many conſolations to ſweeten the bitternes of this abaſement.

How a godly ſeruant may comfort himſelfe in that eſtate.

Firſt, becauſe extremities of bondage are remoued from ſeruants with vs for the moſt part, ſo as their ſeruice is but for a time, and voluntary too, to hire themſelues to whom they will, and Maſters haue not power of their liues.

Secondly, becauſe their calling is acknowledged for a lawfull calling by God.

Thirdly, becauſe God hath bound Maſters by his Word to vſe them wel, & the Lawes of Princes prouide puniſhments for vnreaſonable Maſters.

Fourthly, becauſe Chriſt hath redeemed them from the ſpirituall bondage of ſeruing the Law, and the diuell, and Gods Iuſtice: ſo as he is Chriſts free-man.

Fiftly, becauſe though his body bee ſubiect, yet his ſoule is free, and not ſubiect to any mortall creature.

Sixtly, becauſe their Maſters are their brethren in Religion.

Seuenthly, becauſe God hath prouided by his vnchangeable Law, that one day in ſeuen they ſhall reſt from their labour.

Eightthly, becauſe before God there is neither bond nor free: but all are one in Chriſt, *Gal.* 3.28. *Col.* 31.11.

Ninthly, becauſe all the benefits by Religion, whether inward or outward, belong to ſeruants, as well as Maſters, 1. *Cor.* 12.13.

Tenthly, becauſe the very work that ſeruants

doe in their particular calling, is accepted of God, as obedience to him, as well as the performing of the duties of Religion; God accepts their daily labor, as well as he doth praying, hearing the Word, receiuing the Sacraments, reading the Scriptures, fasting, or the like, *Eph. 6.6.*

Eleuenthly, because they are freed in that condition from many cares: seeing they haue now nothing to doe in effect, but to obey in what is appointed them; which is a great ease to a minde that desires to see what he hath to doe to please God, seeing now onely one thing is necessary, which is, to obey in what he is commanded and directed.

Twelfthly, because he shall not onely haue wages from men, but from God also, *Ephes. 6.8.*

Lastly, because there shall be no seruants in heauen, but in Gods Kingdom they are as free as their Masters, and therefore should not thinke much of a little hardnesse, or harshnesse in this life.

Thus of the originall of seruants.

Secondly, we may hence note, that seruants are bound by God himselfe, in his Word, vnto their subiection. The Word of God doth belong to the calling of Seruants, as well as to any other calling, God hath included them within the doctrine of Scripture, as well as any other men; partly to shew, that they haue right to the Scriptures as well as others; and partly to shewe, that the power of binding seruants is from God, and God hath taken it vpon him, by his Word, to teach Seruants as well as other men; and that for two reasons. The one is, because Seruants belong to the Kingdome

of Christ and his Church, as well as other Christians, and therefore must be taught as well as they. Secondly, the other is, because vsually Masters are negligent in teaching them, and therefore God prouides, that by his Word they shall be taught. Men haue some care in teaching their children, but little of their seruants; and therefore God, to shew that he is no respecter of persons, giues order to his Ministers to see them instructed.

The Vse may be diuers.

Vses. First, Masters must learne from hence their duty: For, when they see that God takes care to teach their seruants, they should not bee so proud or careless, as to neglect their instruction: Yea it shewes also, that if they would haue them taught, or reproued, or incouraged, they must doe it with God's Word, and with their owne: yea, it also shewes the folly and wickednesse of diuers Masters, that cannot abide, their seruants should heare Sermons, or much reade the Scriptures, when they doe not only wickedly, in restrayning their seruants from the meanes of their Saluation, or comfort, but doe foolishly also hinder them of that meanes which should especially make them good seruants.

Secondly, Seruants may hereby bee instructed, or informed, and taught. Informed, that though neyther Master nor Minister will teach them, yet they are not excused, because they are bound to learne from Gods Word, their duties: And taught from hence they must bee, to doe their duties to their Masters, not for feare, or reward, but for

Conſcience ſake, becauſe God hath bound them to his ſubiection.

Thirdly, Miniſters ſhould learne, and from hence be awakened, to take notice of their charge, both to Catechize in ſpeciall, and to teach ſeruants in generall, as well as other their hearers. If it be a part of the Commiſſion of great Apoſtles, to inſtruct ſeruants as well as other Chriſtians, then what accounts can they giue to God, if it be found that they haue had no care of inſtructing the ſeruants of their pariſhes, and charges?

Doct. 3. Thirdly, the indefinite propounding of the word *Seruants*, ſhewes, that all ſorts of ſeruants are equally bound to ſubiection; hired ſeruants are as ſtrictly bound, as bond-ſeruants: The ſeruants of Princes, are not free from the duty of ſeruants, more then other ſeruants: and ſo likewiſe poore mens ſeruants muſt be ſubiect and obedient to their Maſters, with as much reuerence and fear, as ſeruants to great men. Old ſeruants are tied to as much duty, as ſuch as come new to ſerue. Religious ſeruants are bound to as much ſubiection and obedience as Pagans, or rather their bond is the ſtronger, becauſe Religion ſhould rather make them better ſeruants, and ſo there is no difference of ſexes; men ſeruants are bound as well as women ſeruants, neither doth birth, office, gifts, or meanes, priuiledge any ſeruant from the ſtrictneſſe of the bond of ſubiection.

Be ſubiect.]

The duty, then, required of ſeruants, is ſubiection: ſeruants muſt bee ſubiect. It is not enough to

weare

weare their master's Cloth, and to hire themselues to their masters: they must make conscience of it, to perform constant & humble subiection to their masters. And so they must bee subiect to their masters three waies.

Seruants must be subiect 3 waies.

First, to their commandements: and so they must obey them, and yeeld themselues to them to be ruled and directed by them in all things, *Eph.* 6. 5. *Col.* 3. 22.

Secondly, to their rebukes and corrections: for if children need rebukes and corrections, then doo seruants also, *Pro.* 13. 1. and 15. 5. Seruants will not alwaies be corrected by words, and therefore need blowes, *Pro.* 29. 19. *Gen.* 16. 6. yea, they must patiently suffer correction, though it be inflicted vniustly, as appears in the verses following this Text.

Thirdly, to their restraints. Seruants must bee subiect to the appointment of their masters, euen in the things wherein they restrain them; as for instance, in their diet. It is a sinfull humour in them, Not to be content with such diet as their masters appoint them, though it be worse than the diet of their masters, or the diet of the children of the family. So likewise in their company: they must auoid all company that may bee any way offensiue to their masters; and so likewise in their apparell, in such cases where seruants are to bee apparelled by their masters; as also in respect of their going out of the house in the day-time, when they haue not leaue: but much more abominable it is, To be out of their masters houses in the night, without their leaue.

And as their subiection must bee performed in all these cases: so the indefinite maner of propounding it, shewes, both that they must bee subiect in all things, and in all the waies of shewing subiection, for the manner of it: they must be subiect in all things, so as to beare with their masters: for, it is a sinnefull rebellion, to crosse, or disobey, or leaue vndone any thing that is required of them to doo. And besides, it shewes, that they must bee subiect in their very hearts, and in their words, and in their countenance and gesture, as well as in the work to be done by them.

Vse. The vse may concern both seruants, and the parents of such seruants, and the masters that rule them.

Seruants should hence, from their hearts, learn to yeeld themselues ouer to their masters, with all good conscience to perform the subiection required: yea, such seruants as heare this doctrine, may try their hearts, whether they be indeed good seruants, or no: for, a good seruant, that makes conscience of his duty, when hee heares the doctrine, doth from his heart consent to it, and will striue to fashion himself according to it. Now, the seruants that desire to bee such as is required, may attain to it, if they obserue these rules.

Helps for seruants to yeeld subiection.

First, they must carefully study the doctrine of seruants duties. Seruants oftentimes fail through meer ignorance, because they doo not lay before their mindes what God requires of them.

Secondly, they must often iudge themselues for their faults wherin they haue displeased their masters,

sters, or neglected their duties: therefore many seruants mend not; because either they will not see their faults, or doo not humble themselues in secret for it.

Thirdly, they must often meditate on the motiues that may perswade them to subiection. And so there are fiue things that might bow their harts, and breed in them a conscience of their duties. First, the Commandement of God: it is GOD's will, they should beare themselues thus humbly and obediently toward their masters. Secondly, the promise annexed to God's Commandement, should moue them: God will reward their work, *Eph* 6.8. *Col.* 3.24. And, in particular, inasmuch as their seruice is required in the fift Commandement, therefore, if they be good seruants, God will blesse them with long life. Thirdly, the threatning, if they be not good seruants, but bear themselues naughtily and stubbornly; they shall not only receiue shame and punishment from men, but God will plague them for the wrongs they doo to their masters, euen for all the grief wherwith they haue vexed them, and for all the losses they haue brought to their masters, *Col.* 3. *vlt.* Fourthly, the examples of such as haue born themselues full wel in Scripture, should much moue them; the piety of *Abraham's* seruant, *Gen.* 24. and the painfulnesse and faithfulnesse of *Iacob*, *Gen.* 31.38, &c. and the readinesse of the Centurion's seruant, *Mat.* 8. Yea, it should much moue them, that Christ Iesus himself was in the form of a seruant, *Phil.* 2. Fiftly, the care of the Religion they professe, should much moue

moue them: if they bee careleſſe, and proud, and ſtubborn, the Name of God, and the doctrine of Religion, may be blaſphemed, 1. *Tim.* 6. 1. And if they bee humble, and carefull, and faithfull, they may adorn the doctrine of the Goſpell, as the Apoſtle ſhewes, *Tit.* 2. 9, 10.

Vſe 2. Such parents as put their children foorth to ſeruice, muſt take heed, that they ſpoil them not by giuing eare to the complaints of their maſters, or by allowing them any way in ſtubborn and diſobedient courſes.

Thirdly, if maſters would haue their ſeruants to pleaſe them by their ſubiection, they then muſt learn how to rule and gouern them, not onely by teaching and charging them what to doo, but alſo by ouer-ſeeing them, whereby many faults may bee preuented; and accordingly by ſeaſonable reprouing them, and correcting of them betimes for the more wilfull offenſes; ſo ſtudying to carry themſelues gently towards them, or that they loſe not their authority by too much loue of their own eaſe and quietnes: elſe it is iuſt, that their ſeruants ſhould prooue a continuall vexation to them, *Pro.* 30. 22. and 29. 19.

To your maſters.]

The parties to whom they owe ſubiection, are their maſters: where three things may bee obſerued.

Firſt, that though ſeruants are vnder ſubiection, yet it is not to all men, or to other men, but onely to their maſters: which may warne men to take heed that they abuſe not other mens ſeruants, or

ſpeak

speak basely of them: for, though in respect of their masters, they are seruants; yet, in respect of them, they are as free as themselues. And, in particular, it should teach diuers, to meddle lesse with other mens seruants, by way of complaint to their masters. It was *Salomon's* Rule; Accuse not a seruant to his master, lest he curse thee, and thou bee found guilty, *Pro.* 3.10. Hee giues two reasons of his aduice. The one is, that his complaining may so vex the seruants ouer whom he hath no iurisdiction, that it may cause them in their impatience to vex him with their reproaches of him; which, an ingenuous minde should striue to auoid. The other is, that in such complaints most an end there is much mis-taking, when men meddle with such things as belong to other mens families: and then it is a foule shame to be found faulty. To conclude this point, wee should remember that of the Apostle; What hast thou to do to iudge another man's seruant? he standeth or falleth to his owne master, *Rom.* 14.

Secondly, that all masters haue authority ouer their seruants: though the master be a poor man, or an ignorant man, or a cruell man, or a froward man or a hard man, yet the seruant must bee subiect to him, and bear himself as reuerently and obediently, as if he were the richest, or wisest, or worthiest master in the world; and the reason is, because the subiection is due, not to the masters riches, or gifts, or greatnes, but to the authority which God hath giuen him as a master: and therefore seruants must look to this point; and the rather, because it will be the

the greater triall of their subiection and singlenesse of heart, when neither feare, nor reward, nor any outward respect doth compell or constrain them, but simply the conscience of God's Commandement, and the masters authority.

Thirdly, wee may heer inquire, how masters come by this authority ouer seruants: by nature they haue it not, and therefore must haue it by law. The lawes of men cannot make one man a seruant, and another a master: therefore it is by the Law of God. Since it is by the Law of God; if wee haue recourse to the tenne Commandements, wee shall finde, that it is the fift Commandement which giueth masters this authority and honor; the exhortations of the Apostle being but interpretations of that Law. And, that this point may bee cleered, two things must be searched into: First, what sorts of men are called fathers and mothers there; and secondly, why they are so called in the Commandement, seeing the most sorts of them, in the vsuall life of man, haue other titles.

The originall of masters.

The name father giuen to diuers sorts.

For the first. This tearm Father wee shall finde in Scripture to be giuen, first, to such as begat vs, *Heb.* 12.9. Secondly, to Ancestors, *Ioh.* 6.18. Thirdly, to Tutors: so Students are called Children of the Prophets. Fourthly, to such as beget vs in respect of grace, as, to our Ministers, 1. *Cor.* 4.15. *Gal.* 4.19. Fiftly, to Magistrates, *Gen.* 41.43. 1. *Kings* 24. 12. *Ezra* 1.5. Sixtly, to Elders in age, 1. *Tim.* 5.1. Seuenthly, to the Inuentors or Authors of any science, art, or trade, *Gen.* 4.20. Lastly, it is giuen to masters: so *Naaman's* seruants called him Father,

2. *Kings*

2. *Kings* 5.13. And from hence, masters were wont to be called *Patres familiæ*, as Magistrates were called *Patres patriæ*.

For the second. Magistrates, Tutors, Ministers, Masters, and all Superiours, are called Fathers, first, because the father was the first degree of superiority, and the fountain and seminary of all society. Secondly, God of purpose presentes this title in all superiority, thereby to sweeten subiection to Inferiors, and to make them think the seuerall dangers, burdens, labours, and subiections in each condition, to be not onely tolerable, but meet to be born, because they endure them vnder parents as it were: and so such superiority, for that reason, should not bee resisted or enuied. Thirdly, that thereby Superiours may bee put in minde of their dutie, to auoid insolency, cruelty, oppression, and the too much respect of themselues; God charging them by this title, to remember, that their Inferiors are to them, by God's Ordinance, as their children.

Thus of the proposition of the duties of seruants.

The exposition followes: and so, first, he sheweth the manner how they must be subiect, *viz.*

With all feare.]

Seruants must subiect themselues to their masters in all feare: which, being put downe indefinitely, must be vnderstood both in respect of God, and in respect of their masters.

Seruants must shew their feare of God in their places, diuers waies:

First,

How many waies ſeruants ſhew the feare of God in their callings.

Firſt, by auoiding ſuch ſinnes as are contrary to the will and commandement of God in their generall life; ſuch as are, ſwearing, lying, ſlandering, hatred of the godly, drunkenneſſe, whoredome, and the like, *Pſalme* 101.3,4,5.

Secondly, by carefulneſſe to doo God ſeruice, as well as their maſters; not onely by ſpending the Sabbath in the duties of Religion, but in redeeming the time in the week-daies (as may be without hindrance of their work, or offenſe to their maſters) to imploy themſelues in praier, reading, conference, &c. and the reaſon is, becauſe as ſeruants muſt doo their maſters work as they are ſeruants: ſo they ſtand bound, in the common obligation, to do God's ſeruice as they are men; and no man but is ſubiect to the Law of God; who hath giuen all his Commandements to ſeruants, as well as to maſters.

Thirdly, by dooing their maſters work out of conſcience, reſpecting the will and commandements of God; and therefore ſeruing their maſters with all faithfulneſſe, as if the ſeruice were to bee done to God himſelf, or to Ieſus Chriſt, *Eph.* 6.5. *Col.* 3.23.

Fourthly, by praying for their maſters, and for the good ſucceſſe of their labours for their maſters commodity: thus *Abraham*'s ſeruant is commended for his practice of the feare of God, and left for an example to all ſeruants to doo likewiſe, *Geneſ.* 24.

Fiftly, by dooing their maſters work without eye-ſeruice, being as carefull and as diligent when their

their masters are absent, as when they are present; as remembring, that the Lord sees them, though their masters doo not, *Col.*3.22.

The feare, then, toward their masters, they may shew diuers waies.

First, by auoiding what might displease their Masters; such as is, answering again, *Tit.*2.10. contention with their fellowes, and all vnquietnesse, *Phil.* 2.4. sullennesse, *Prou.*29.19. and all vnfaithfulnes, shewed either by purloining in the least things, *Tit.* 2.10. or carelesnes in disappointing the trust committed to them; as also masterfulnesse, pride, and haughtie behauiour, when they will not abide it to be told or directed; or doing what they list, not what they be appointed.

Secondly, by reuerent behauiour to be shewed by lowlynesse of countenance, by giuing titles of honor and respect, *Iohn* 13.13. by standing before them when they sit, *Luke* 17. by auoiding rude behauiour, or sawcy familiarity, as accounting them in heart worthy of all honor, 1. *Tim.* 6.1. one point of which reuerence is, that seruants should not presume to deliuer their opinions easily in their Masters presence, vnlesse it be required, or may bee gathered by argument from the lesse, *Iob* 32.6,7.

Thirdly, by their secrecy in all the affayres of their Masters, especially they should take heede of discouering their Masters infirmities to others abroad out of the family.

Fourthly, by auoyding inquisitiuenesse, to meddle only with their owne businesse; the seruant knoweth not what his Master doth, *Iohn* 15.15.

Fiftly,

Fiftly, by doing their work with all faithfulneſſe and diligence, in abſence as well as preſence; that when the Maſter comes, he may finde them ſo doing, *Math.* 24. Thus of the manner of the duty; the perſons to whom they muſt thus ſubmit themſelues follow: And ſo they muſt be ſubiect with all fear, not onely to the good, but alſo to the froward.

To the good and gentle.]

For the ſenſe: we muſt enquire who are good Maſters, and who gentle.

Good Maſters are diſcerned by diuers ſignes.

ſignes of good maſters.

Firſt, they ſeeke not only painefull and skilfull, but religious ſeruants, *Pſal.* 101. 1, 6, 7.

Secondly, they not onely licence, but teach their ſeruants to keepe God's Sabbaths, and to worſhip him, *Commandement* 4. *Geneſ.* 18. 19.

Thirdly, they will not command their ſeruants to doe any thing that is ſinfull, or to lie as ſnares, or defraud others for their profit.

Fourthly, that receiue their ſeruants, eſpecially ſuch as are Religious, as their brethren.

Fiftly, that are ouerſeers as well of the manners of their ſeruants, as of their labours, being as carefull, that their ſeruants be no worſe to themſelues, than to their Maſters.

Sixtly, that vſe their ſeruants well, not onely prayſing them for well doing, but alwaies rewarding their ſeruice with liberall wages; and when they part from them, not ſuffering them to goe from them empty, without portion, &c.

Maſters ſhewe their gentleneſſe alſo diuers waies: as,

Firſt,

First, when they vse their Authority moderately, or are not haughtie or violent towards their seruants.

Secondly, when they passe by their infirmities, and take not notice of all the ill they say or doe, *Eccles.* 7.22.

Thirdly, when their seruants offend, they chide them with good words, and not reuile them.

But also to the froward.]

Froward Masters, are such as are bitter to their seruants, hard to please, that are apt to finde fault, that vse their seruants hardly in words, or deedes, but chiefely such as are cholerick, and passionate, and peeuish in their carriage towards their seruants.

So that foure Doctrines may bee noted from these words, and from the coherence.

Doct. 1. First, that God takes notice of the faults of Superiours, as well as hee requires duties of Inferiours: he sees frowardnes in masters, as well as disobedience in seruants; and the reason is, both because God is no respecter of persons, and also because hee giues his Law to all men. And therefore Superiours must make conscience of their duties: for, though in all things they are not to giue accounts to their Inferiours, yet they must giue accounts of all they doo, to God, *Col.* 3.24.

Doct. 2. That God sees and dislikes such faults, as the lawes of man take not notice of. If a Master should kill his hired seruant, mens lawes would take hould of him: but if he be neuer so froward with him, he may escape mens lawes. But though

the lawes of men punish not frowardnes, yet God will. So wee see in the exposition of Christ giuen vnto diuers commandements, *Mat.* 5. man failed in killing, adultery, purity, &c. not once thinking of anger, lust, filthy speaking, reuiling, &c. yet God forbids euen these things also: which serues to reproue the folly of such, as iustify themselues for very iust men, because they offend not the lawes of men; but neuer consider, that God can finde a world of faults in them, that mens lawes cannot; because God sees the heart, and by his Lawes requires obedience of the inward man, and condemnes all sweruing from the right temper of heart and carriage: And therefore wee should all looke to our waies, to approue our selues not onely to men, but to God, and so to confesse the imperfections of mens lawes, as to admire the perfection of Gods Word.

Doct. 3. That frowardnes is a vice to bee auoided of all sorts of men: It is not onely vncomely in seruants, but in Masters too, and so consequently in all sorts of men; and it is to bee auoided for many reasons.

Reasons against frowardnes.

First, if wee consider the nature of the vice either in it selfe, or by comparison. It is of it selfe a kind of madnes: A froward person, during the fit, is in some degree a mad person: Besides, they are very fooliſh and absurd. The mouth of the righteous, saith *Salomō*, bringeth foorth wisdom, but the froward tongue shall bee cut out. In which words note the opposition; The righteous mouth brings foorth wisdome, but the froward mouth brings

foorth

foorth fooliſh things, and therefore ſhall bee cut out, *Pro.* 10.31. Could froward and peeuiſh perſons remember and conſider, what paſſeth from them in theſe fits, they would be wõderfully aſhamed of themſelues. Againe, conſider how contrary frowardnes is to Gods nature. He ſaith of His words, that there is no frowardnes in them, *Prou.* 8.8. to note, that frowardnes is a thing altogether contrary to God; ſo as the froward perſons in their froward fits, are not like God, but rather like the diuell.

Secondly, if wee conſider the cauſes of this peeuiſhnes and frowardnes either in man or woman, wee ſhall find, that this ill humour is bred of vile cauſes: ſometimes it comes of drunkennes, as is noted, *Prouerbs* 23.33. alwaies it proceedes from ignorance, and want of wit and diſcretion, *Prou.* 2.11,12. and vſually it ariſeth of idlenes, and want of conſtant imployment, and of pride, arrogance, and ſtomake, *Pro.* 8.13. It ſometimes ariſeth from iealouſy, and ſuſpicion, & ſometimes it is raiſed by idle, and vile hypocriſy, while they ſtriue more for reputation to be thought good, then indeed to be ſuch either as they would ſeem to be, or ſhould bee.

Thirdly, if wee conſider the effects of frowardnes. For thoſe are vile, whether we reſpect the froward perſons themſelues, or others, or God. Firſt, for themſelues: It is a vice moſt vnprofitable. For it is like a diſeaſe full of anguiſh, and vnquietnes, it eates vp their owne hearts, troubles their minds, and robs them of al contentment: beſides, it breeds

a grieuous indisposition in them to all good duties both to God and men, and brings vpon them many mischiefes: It dares annoy their friends: For they that are wise, will make no frendship with the froward: and in such as are tied to them, that they must needs conuerse with them, it much alienateth their inward loue, and respect of them. And therefore *Salomon* saith well, Hee that hath a froward heart, findes no good; and hee that hath a peruerse tongue, falleth into mischiefe, *Pro.* 17.20. And againe, Thornes and snares are in the mouthes of the froward, *Pro.*22.5. Secondly, to others, their peeuishnes is a great vexation and burthen: Hence came the prouerb, The lips of the righteous know what is acceptable, that is, a godly, patient, discreet man, is exceeding pleasing to others in his words, and carriage: but the mouth of the wicked speaketh frowardnes, that is, a sinfull, peeuish, foolish person is in his word and carriage exceeding troublesome, and vnpleasing, for so the Antithesis imports. Besides, it breeds discord: a froward mouth soweth discord. Yea, it many times driues such, as conuerse with such persons, into perplexities, and amazednes, that they know not what to doe to free themselues from their peruersenes; according to that of *Salomon*, The way of a man is peruerse, and strange: but as for the pure, his work is right, *Prou.* 21.8. And therefore *Dauid*, when hee was to order his family, is specially carefull, that no froward person dwell with him: For where frowardnes is, there is confusion, and euery euil work, *Iarem.*3.16. Thirdly, if wee

*Pro.*10.32.

*Pro.*16.28.

respect

respect God; It is a fearefull thing, which *Salomon* saith: Those, which are of a froward heart, are an abomination to the Lord, but such as are vpright in the way, are his delight, *Pro.*11.20.

Fourthly, if wee consider the condition of the parties, that are ouer-growne with this disease of peeuishnes, and frowardnes: It is a terrible censure, that God himselfe giues of such for the most part, that they are wicked persons, *Prou.*6.12. He that walketh with a froward mouth, is called a naughty person, and a wicked man; and though in charity wee may hope of men, that they are not altogether destitute of true grace, yet as the Apostle said of enuie and strife, so may wee say of frowardnes, that such as are guilty of it vsually, are but as carnall, at the best, but babes in Christ, 1.*Cor.*3.1, 2, 3. To cõclude, Better is the poore, that walketh in his vprightnes, then hee that is peruerse in his lips, though hee bee rich, *Pro.*28.6.

Vse. The vse should bee for admonition, and instruction to such Masters, husbands, wiues, or others that finde themselues guilty of this hatefull vice, to labour by all meanes to get themselues cured of it, remembring the counsell of the holy Ghost, Put away from thee a froward mouth, and peruerse lips put farr from thee, *Pro.*4.14. and to this end they must obserue these rules:

Helpes against frowardnesse.

First, they must become fooles, that they may bee wise: they must begin the cure at the deniall of themselues, and their vaine conceits. For if they trust to their owne discretion, and naturall gifts, they will neuer mend: For naturall gifts can neuer

make that which is crooked, streight, *Eccles.* 1.15.

Secondly, they must striue to breed in their hearts the sound feare of God, and his displeasure for their frowardnes. For the feare of God will take downe their pride, and cause them to abhor all peeuish and froward waies, *Prou.* 8.13.

Thirdly, they must constantly iudge themselues for their offences heerein, and that both by daily confessing their frowardnes to God in secret, and also by acknowledging their faults heerein vnto such as are guided by them.

Fourthly, they must especially fly to Iesus Christ, whose office is to make crooked things streight, *Esay* 40.5. and 42.16. *Luke* 3.5.

The last thing to bee noted out of this verse, is, that no faults in the Superiours can free the inferiours from their subiection for matter or manner; as heere seruants must bee subiect, yea with all feare, to froward Masters: so afterwards wiues must bee subiect to their husbands, and with all feare too, though they bee vnbeleeuers, or carnall men.

Thus of the exposition: the confirmation followes.

Verses

Verses 19. and 20. *For this is thank-worthy, if a man for conscience toward God endure griefe, suffering wrongfully.*

For what glory is it, if when ye be buffeted for your faults, you shall take it patiently? but if when yee doe well, and suffer for it, you take it patiently, this is acceptable with God.

THe Apostle applies the reasons to that part of the exposition which might be most doubted, and so giues three reasons why seruants should be subiect euen to euill Masters. The first is taken from the acceptation of such subiection with God, verses 19. and 20. The second is taken from their calling, verse 21. The third, from the example of Christ afterwards.

The argument from acceptation is laid downe, verse 19. and auouched, and made good, verse 20.

In the nineteenth verse then, it is the drift of the Apostle to shew, that though Masters should bee so froward, as to beate their seruants causelesly, yet they should bee subiect, and indure it for conscience sake vnto God, because this is a Christian mans case, and a great praise, when out of conscience to God hee doth his duty, and suffers wrongfully. The reason is so intended, for the particular case of seruants so abused, as it holdes in all cases of iniury for conscience sake.

In this verse then, the Apostle intreates of suffering: and wee may note foure things about suffering. First, what is to bee suffered, *griefe*. Secondly,

ly, how it is to be ſuffered, *viz. wrongfully and with enduring*. Thirdly, the cauſe of ſuffering it: *conſcience toward God*. Fourthly, the effect, which is *praiſe & acceptation*.

Doct. 1. In this world all ſorts of men are liable to ſuffer griefe: For though the Apoſtle in the ſcope intends to ſpeak of ſeruants ſuffering griefe, yet the Argument with the vſes concerne all ſorts of men: In this world then wee muſt looke for griefe: and how can it bee otherwiſe, ſince firſt there are ſuch mines in our own nature made by ſinne, and ſo many abominations round about vs to God's diſhonour: Secondly, the creatures which we are to vſe in this world, are empty, and vaine: and ſo occaſion much vexation in the vſers, that are diſappointed by them. All is vanity and vexation of ſpirit, ſaith the wiſe man. Thirdly, wee are liable to ſo many croſſes and loſſes; euery day hath his griefe and his croſſe, which muſt bee taken vp, *Mat. 6. vlt. Luke 9.* 14. Fourthly, how can wee be long without griefe, that liue in a world ſo full of ſin, and diuels, and diueliſh men? Fiftly, our own bodies often grieue vs, being liable to ſo many paines and diſeaſes. What ſhould I ſay? Our own houſes are full of cauſes of griefe, if the diſorders of maſters, husbands, wiues, ſeruants, children, be conſidered of; and therefore wee ſhould bee weary of the world, and long for heauen: wee ſhall neuer bee long together without griefe, till wee come thither.

Doct. 2, Wee muſt not onely endure griefe, but many times ſuffer it wrongfully: Beſides all the griefe

griefe befals men otherwise, the world is full of wrong, and iniury, and the waies of doing wrong are so many, as cannot easily be reckond. Who can recount what wrongs are done daily by deceit, violence, oppression, lying, false witnes, slanderings, and other base indignities? Which should teach vs not to think it strange, if wrongs befall vs: and withal it imports, that woe shall be to all them that doe wrong. That God that discouers them that doe wrong, will repay them according to all the wrong they haue done.

Doct. 3. It may be heere noted too, That vsually they suffer most wrong, that are most careful to do their duties: which ariseth partly from that fearefull *Ataxie* in mens natures, that are falne into such distemperature of disposition, and partly, from that naturall malice vngodly men beare to them that are good: & partly, such as are indeed godly, will not vse such meanes of reuenge, as others will doe, and partly, because the Lawes of men doe not reach to a sufficient way of correcting, and reforming such indignities: and especially it proceeds from the pride, and vnthankfulnes, and discontentments, which raigne in the harts of froward & corrupt minded persons. And from hence we may gather the necessity of God's generall Iudgement, because in this world it is ill many times with good men, and there is no remedy, seeing their wrongs are not righted heere. It must needs bee that there will bee a time appointed of GOD, for the redresse and reuenge of all wrongs. Secondly, it should the more incourage such as suffer wrong,

wrong, to endure it patiently, seeing it is the lot of the best. Thirdly, wrong should not measure the goodnes of mens cases, or the badnes of it, by the things they suffer. For many times they suffer wrongfully.

Doct. 4. That God takes notice of the wrongs that are done to the meanest, euen the wrongs that Masters doe to their seruants: and so other Scriptures shew, that if the poorest bee oppressed, or defrauded, GOD will require it at the hands of them that oppres or defraud them, be they neuer so mighty or rich in the world. And so, if the weakest Christian bee wronged by scandall, or otherwise, it were better for those that giue the scandal, or doo the wrong, that a milstone were hanged about their necks, and they cast into the sea. And for that cause the Scriptures shew, that God takes great notice of the wrongs done to widowes and orphanes, that haue little means to help or protect themselues; and there is reason for it: for, the meanest Christians are God's seruants, and belong to him, and therefore hee must protect them. And besides, God's Law is so powerful, that it condemneth wrongs of all sorts to all men. And further, there is a cry in oppression or wrong, that goeth vp to heauen; which will not cease, till God heare it: which as it may be a comfort to such as are wronged, that they haue so great a Patrone as God is; so it should warn all Superiours, to look to their behauiour: for, though man doo not punish them, yet God will.

Doct. 5. That barely to suffer grief, is not a praise, but

but to suffer it in a right manner: and for the manner, this likewise tels vs of two things. First, that wee suffer not as euill doers, iustly; and secondly, that we endure it, that is, continue with patience to abide it, especially when outward and lawfull redresse may not be had in the world. And therefore Papists are no Martyrs though they lose their liues, when it is for treason. Nor are wiues to bee regarded, if they complain of their husbands, that they are bitter to them, loue them not so entirely, when they suffer this for their pride, or wilfull hardinesse, or lasciuiousnesse, or frowardnesse, or contention, or wastefulnesse, or the like. Nor are those seruants to be moned, that suffer blowes iustly for their disobedience, or wilfull negligence, or vnfaithfulnesse.

Doct.6. That whereas wrongs cannot be redressed by a lawfull meanes on earth, they must be endured without vsing vnlawfull meanes, and leaue the iniuries to the iudgement of GOD. Which condemnes seruants, that being hardly vsed, runne away from their masters, as *Hagar* did from *Sarah*; or else, with wicked murmuring and reuiling, backbite their masters: and so it condemns the wicked practice of our Gentry, in righting their wrongs by their owne priuate reuenges; which case is abominable. First, because their wrongs may be righted by the Magistrate. Secondly, because the desired reuenge is far aboue the iniuries: for, they seek satisfaction in bloud, for a supposed wrong in reputation. Thirdly, because it is a course directly against the Lawes of God, and of Kings, and hath

hath been condemned in all well-gouern'd States. Fourthly, becauſe it is neuer ſought but by fools: for, it is a wiſe-mans honour and reputation, To paſſe-by an offenſe; but euery foole will bee medling or quarrelling, ſaith *Salomon*. Fiftly, becauſe oftentimes it prooues damnable to one of the parties; who, beeing ſlain in the act of malice, muſt needs bee damned for euer; beſides the curſe of God brought vpon the murderer, making his life miſerable, and oftentimes his end fearfull.

Doct. 7. That it is conſcience or meer neceſſity, that makes any man ſuffer: men endure no wrong by nature, but either by neceſſity, becauſe they cannot right it; or elſe for conſcience ſake, becauſe God hath ſo required it. Which ſhould warn Superiours to take heed, that they doo no wrong: for, the perſons wronged, if they want conſcience, may ſo remember the wrong, as ſomtimes to finde a deſperate way of reuenge, to the miſchief of the wrong-doer, though the party wronged doo euill in ſo dooing, as followeth in the next doctrine.

Doct. 8. Inferiours, beeing wronged euen in blowes by the Superiour, ought not to reſiſt, but endure it: ſeruants may not reſiſt the correction of their maſters, nor ſtrike again; that is horrible, and egregiouſly ſinnefull. Which ſhewes the grieuous pride and naughtineſs of diuers ſeruants, that boaſt or threaten, that they will take no blowes: their reſolution ſhewes, they are void of knowledge in the feare or conſcience of God's will. And ſo it is alike ſinnefull in children, wiues, or ſubiects, to reſiſt, or return blowes for blowes, or euill for euill: nei-

neither doth this imbolden masters or other superiours to do wrong, because (as was heard before) they shall receiue of GOD according to all the wrongs they haue done.

Doct. 9. To suffer grief and wrong, is profitable: for, besides that it is all fruit to them when it makes them more humble, and takes away their sinne, it makes them iudge themselues before God for the sinnes they are guilty of, and weans them from the world, and breeds a greater desire of heauen, and the like fruits. Besides all these, this Text tels vs of one commodity more, that is praise or thanks: it is an honourable thing, To suffer wrongfully: it winnes them a great deale, not onely of compassion, but also of reputation among men. As it makes the euill more hatefull: so doth it procure loue to him that suffers wrongfully. It is a vertue worthy thanks, yea, the coherence with the next verse, seemeth to import, that GOD will giue him thanks that suffers wrong, if hee endure it patiently: not that God is bound to doo so, or that such suffering merits any such thanks of God; but God is so good and compassionate, and he likes this vertue so well, that he is pleased to crown this patience with that high degree of liking it. It is thank-worthy, not because it deserues thanks, but because it declares the party to be such and so worthy in God's gracious accepration, that hee will of his owne grace yeeld him that encouragement.

Thus of the doctrines that may bee particularly gathered out of the words of this verse.

Before I leaue the verse, there are diuers things to

to be conſidered of about Conſcience. For, where this verſe mentions conſcience towards God, it giueth vs occaſion to think what that conſcience ſhould be, and to inform our ſelues in diuers things about it.

Reaſons why men ought to be inſtructed about conſcience.

There are many reaſons may bee aſſigned, why men ſhould be carefully inſtructed about Conſcience: it is a neceſſary doctrine: for firſt, we ſee by experience, that of moſt things that concerne vs, men knowe leaſt about Conſcience; many men knowing little more of it, than the bare vſe of the word Conſcience. Secondly, men through this ignorance doo many notorious iniuries and abuſes to their conſcience, by reſiſting the motions of conſcience, not knowing what to make of them, and by ſmothering the ſcruples of conſcience, and by deading the conſcience, or elſe by vexing them, and many other waies. Thirdly, God hath giuen men a great charge about the keeping of their conſciences, which he placed in their ſoules as a great treaſure; and God would haue it reſpected and looked to with as much care as any thing hee hath giuen vs, 1. *Tim.* 1. 19. Fourthly, God doth require, that men ſhould get grace and goodnes into their conſciences, as well as into their hearts, or words, or liues; which they can neuer doo, if they be not taught. Fiftly, God's Word, in all the directions and precepts of it, doth binde & oblige mens conſciences to ſee to the obedience of them: now, what can conſcience doo, if men knowe not what belongs to their conſciences, and the natures and works of conſcience? But, aboue all things, it ſhould

should awaken men to study the knowledge of conscience, yea, of their owne consciences, if they consider, that the conscience of euery man is one of the principall books shall bee opened at the last Day, for euidence, before the Tribunall Seat of Christ: and therefore men were best to look about them in this world, to see to it, what is written in this book; for, it is indeleble, and will stand vpon record, either for them or against them, at that Day.

Now concerning conscience, diuers things are to bee considered:

First, what conscence is.

Secondly, what the work of conscience is.

Thirdly, what the prerogatiues of conscience are.

Fourthly, the kindes or sorts of consciences.

Last of all, what it is, that bindes the conscience: which is to bee inquired into, because men are inioyned to suffer wrongs patiently for conscience sake, euen seruants from their Masters.

What Conscience is.

For the first. To know, what conscience is, we must looke both to the Etymology of the word, and to the definition of the thing. The word conscience imports a knowledge with another, *Conscientia, quasi cum alia scientia*: Conscience, that is, science conioyned: and the reason is, because conscience is a thing in vs, that knowes what wee haue done, and therein ioynes with some other thing, that knows it too; Some of our actions conscience sees within, and the Angels and men see them without: but for our secret thoughts, conscience is

Rom. 2. 15. and 9. 1.

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onely ioyned with God, or with our owne mindes as they are ioyned with God. Cõſcience is a thing within vs, which God hath plac't there, of purpoſe to be his witnes or ſpy to diſcouer all wee think, or do: & as it is ioyned with the mind of man; it is the knowledge of what we know, or the thinking of what we think. To think of other things, is the vnderſtanding or mind; but to think what wee think, is the conſcience of a man. Or elſe conſcience may bee called ſo, becauſe it is a concluding ſcience; *Conſcientia quaſi concludens ſcientia*: and the reaſon of the tearme in that ſenſe may bee thus, becauſe, looke, what diſcourſe conſcience hath with God or the minde of man, it vttreth it by way of a Syllogiſme, which they call a practicall Syllogiſme; As for inſtance, If the conſcience ſpeak within to a murtherer, it ſpeaketh by Syllogiſme thus: Euery murtherer is in a fearfull caſe; but thou art a murtherer, therefore thou art in a fearefull caſe. Now, that that reaſon, which concludes thus in him, is his conſcience, is moſt apparant: For, the mind giues onely the firſt part of the Syllogiſme, which is, that a murtherer is in a fearefull caſe: or that the mind ſees either by the naturall principles planted in it, or by the Scriptures. The other branch the conſcience takes out of the memory, that is, that thou haſt committed murther: now the concluding of both and applying them to the murtherer, is the proper work of conſcience, and conſcience is that within vs, that ſo concludes vpon our actions.

Now for the definition of conſcience, omitting the

the diuerſity of frames giuen by diuers men, I expreſſe that, which I take to bee the cleerer, and fulleſt to ſhew vs what it is. Conſcience is a diuine facultie in the ſoule of all reaſonable creatures, applying the principles or propoſitions of their mind, in their particular actions either with them, or againſt them.

I ſay, it is a faculty, to note that it is more then the act or the habit of the minde, iudging or determining. For acts and habits may be loſt, but conſcience cannot. Beſides, the Scriptures ſhew that conſcience doth act, as it excuſeth or accuſeth, and therfore muſt be a faculty it ſelfe, and not the act of a faculty. I ſay, a faculty in the ſoule, becauſe I dare not aſſigne it or confine it to any part of the ſoule, as they doe, that make it a part of the vnderſtanding; for the vnderſtanding hath no parts properly: and to make it a part Analogically, is not to bee borne in a definition, as Logicians know.

I ſay moreouer, it is in all reaſonable creatures; to note, that beaſts, that haue onely a ſenſitiue ſoule, haue no conſcience. And whereas God alſo is no creature; therefore hee hath not conſcience. For God beeing holines it ſelfe, needes no faculties to gouern himſelfe by, nor any conſcience to witnes, or prompt him. And I ſay it is in all, that none might imagine, that ſome men haue a conſcience, and ſome haue none: For euery man hath a conſcience either good, or bad.

Secondly, the proper work of conſcience is imported in the other words of the definition, *viz.* applying the principles of the mind. For the vn- *The proper work of Conſcience.*

derſtanding whereof, wee muſt know, that there are certaine notions, or frames of truth planted in the mindes of all men, being infuſed by God as a naturall Law in their minds, ſhewing what is good or euill, and thoſe principles are increaſed in the mindes of ſuch as haue the benefit of the Scripture more or leſſe, according to the degree of their knowledge: Now that which conſcience doth, is this: It repaires to theſe formes of truth or light in the minde, and takes ſuch of them, as concerne the buſines in hand, and with the force of them either comforts, or affrights men, according as the occaſion is.

Theſe principles in the mind, ſhow a keeper they call Synteresis.

Note, that I ſay, it is a diuine faculty: I wanted a fit term to expreſs my meaning for that I would vtter: I ſay, that it is a wonderful ſpecial faculty in vs: It is a moſt celeſtiall gift: conſcience is ſo of God, & in man, that it is a kind of middle thing between God and man: leſſe then God, and yet aboue man.

So then, Conſcience concludes about a mans owne actions: For if Conſcience trouble it ſelfe about other mens actions, it is either the weaknes, or the error of cõſcience, & I adde particular actions: becauſe Conſcience neuer imployes it ſelfe properly about generals: and laſtly, I adde for the ſucceſſe, or end; It is either with a man, or againſt him, to note, that Conſcience is ſuch an Arbiter betweene God and vs, that ſometimes it ſpeakes for God againſt vs, and ſometimes for vs to God.

But that wee may bee more diſtinctly informed about Conſcience; I therefore come to the ſecond point, which is, to conſider, what Conſcience can doe,

doe, or how it is imployed in vs: and Conscience is imployed both for GOD and for man, which work I will consider first apart, and then ioyntly.

How Conscience is imployed in vs.

For God then, Conscience works diuersely, and hath many offices vnder God and for God: for it is Gods speciall spy set in the hart of man to watch him, and his Intelligencer, & Notary to set down, what man hath done: It is God's hand-writing, the Law of God written in our hearts, or rather worketh by the help of that body of the Law written by the finger of God vpon the Tables of mens hearts: It is a co-witnes with God, *Rom* 9.1. It is also Gods Lieutenant, and a great Commander placed within vs, that seuerely requires homage and seruice to be done to God, and especially diuerts man from ill, directing him in the carefull manner of seruing of God: For God will not accept any seruice that Conscience doth not order, 2. *Tim.* 1.3. It is a taster for GOD, in point of doctrine of Religion; For all doctrines must bee brought to the Conscience to bee tried, whether they bee of God, or no, 2. *Cor.* 4.2. And finally, it makes a man endure griefe, and suffer wrong for God and his glory, as this Text imports. For man, Conscience is many waies imployed: as first, it is imployed in viewing and surueying the things of man, especially the hidden things of man: and heer the power of Conscience is wonderfull. For other creatures may see the things without them, but haue no power to see the things within them: onely man, hee hath a knowledge reflexed. The eye of a man too can see other things, but without

Chirographia Dei.

a glaſſe it cannot ſee it ſelf. But now Conſcience can diſcern it ſelf, and the whole actions of man; and ſo it differs from Science, or the knowledge of the minde: for, to knowe other things, is ſcience; but, to knowe our ſelues, is Conſcience. The ſoule then, by Conſcience knowes it ſelf: it views the thoughts, memory, affections of the ſoule, and can tell what we think, deſire, loue, feare, hate, &c. Secondly, in matters of Religion, Conſcience is ſpecially imployed; for inſtance, both in the Word and the Sacraments. For the Word: the myſtery of faith, euen all the grounds of Religion, they are laid vp, and are in the keeping of Conſcience, 1. *Tim.* 3.9. And in Baptiſme, whereas God makes a couenant with vs, and likewiſe requires a reſtipulation or promiſe on our part, Conſcience is heerin imployed; and without Conſcience, God will do nothing in the buſineſſe. It was the forme in the Primitiue Times, that the party which was to bee baptized, was to bee examined before God, whether hee did beleeue: the queſtion was, *Credis?* Dooſt thou beleeue? And he was to anſwer, *Credo*, I doo beleeue.

Now, this anſwer God would not take, vnleſſe the conſcience would ſay, that hee did beleeue as he ſaid: this is the anſwer. A good conſcience is mentioned, 1. *Pet.* 3.21. Again, a good conſcience ſerues in all the offices of our life or affairs, euen in all things to be a witnes; if we do that which conſcience thinks well, to comfort vs; and, if we doo that which conſcience thinks ill, to diſcourage vs, *Rom.* 2.15. and 9.1. Yea, conſcience is the guide

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of our liues. We are heer pilgrims and strangers, farre from our home, and in iourney continually: now, GOD hath set consciences in vs to bee our guides, that in all things we are to doo, we may be directed and encouraged by conscience, taking the direction and warrant of conscience as a speciall ground of our actions; so as to do contrary to what conscience bids vs, is a sinne: for, it doth not onely witnes about what is past, but it directs vs about what is to come, as now to be done.

But, the principall work of Conscience, whether we respect God or man, is, To keep Court in the heart of man. There is in man *Forum Conscientiæ*, a Court of Conscience: a secret Tribunall is set vp in the heart of man, and therein sits Conscience, and arraigneth, accuseth, bringeth witnesse, sentenceth, and doth execution. Now, concerning the iudgement of Conscience, keeping an Assise in the heart of man, two things are to be considered: First, the law by which Conscience iudgeth; secondly, the manner of the proceeding in iudgement.

For the first: Conscience iudgeth of the actions of men, by vertue of certain principles (as I said before) which it findeth in the vnderstanding, gathered either from the Law of Nature, or from experience of God's prouidence, or from the Scriptures.

Now, the manner how it proceeds in iudgement, is, in form of reasoning, as I said before: for, in the minde the Conscience findes, as it were, a Book of Law written, which is in the keeping of

the faculty; they call it in ſchools, *Syntereſis*: from hence the Conſcience takes the ground of reaſoning; and from the memory it takes euidence of the fact or ſtate of the man that is arraigned; and then by it ſelf it iudiciouſly concludes, and paſſeth Sentence: and ſo it proceeds, whether it condemn or abſolue. In the Iudgement of condemnation, it proceeds thus: Firſt, it cites or calls for the ſoule to be tried: then it accuſeth in this form, out of the body of the law kept in the minde: it takes the concluſion it means to work vpon, and then vſeth the memory to teſtifie of the fact; as for inſtance: Euery murderer is an offender; thou art a murderer, therefore thou art proued to bee an offender. Then comes the Sentence in the ſame order; Hee that commits murder without repentance, ſhall be damned: thou committeſt murder without repentance, and therefore art a damned creature. So likewiſe it proceeds in abſoluing. For euidence, it proceeds thus: He that hath ſuch and ſuch marks, as, godly ſorrow, the loue or fear of God, &c. hee is a childe of God; but thou haſt theſe marks, therfore thou art a childe of God: and then it goeth to Sentence; Hee that is the childe of God, ſhall bee ſaued: but thou art prooued to bee the childe of God, therefore thou ſhalt be ſaued. Nor doth it reſt in the Sentence, but immediately doth it ſelfe begin the execution: for, laying hould vpon the guilty perſon, it preſently buffets him, and terrifies him, and pricks him at the very heart, and gnawes him many times with vnſpeakeable torments and tortures. And ſo contrariwiſe, in the Sentence of abſo-

absolution, it proceeds with comfort, settleth and quieteth the hart of the Absolued, and many times makes it able with ioy to stand vndanted against all the powers of hell, and the world; of which more afterwards, when I come to intreat of the sorts of Conscience.

Obserue by the way the difference between the Court of Conscience within vs, and mens Courts of Iustice without vs. For, in mens Courts they proceed *secundum allegata & probata*, according to allegation and proofs: but God hath appointed another Iudgement in the heart of man; there God iudgeth not according to allegation and proofes, but according to Conscience, and hath associated to euery man a notary of his owne, and a witnesse of his owne, which hee produceth out of his very bosome: so as man shall be made to confesse what hee hath done, though all the world excuse him; and shall haue comfortable testimony in himselfe, though all the world beside accuse him.

The glory of the power of Conscience appears by the third point; and that is, the prerogatiues & properties of Conscience in a man: for,

Prerogatiues or properties of Conscience

1. It keeps Court in the heart of a man, without limitation of time: it will call a man to answer and hear Iudgement at any time: it is not limited to any terms, nor can the Sentence be delaied: it hath power to examine, testifie, and giue Sentence at any time of the yeer at pleasure, nor will it admit any appeal to any creature.

2. It is subiect properly onely to God: no earthly Prince can command the Conscience of a

man, as will more appeare afterwards.

3. It keeps continuall reſidence in the heart of man: it is alwaies with him, at home & abroad: it obſerueth and watcheth him in all places, in the Church, at his table, in his bed, day and night: it neuer leaues him.

4. God hath ſubiected man to the obedience of Conſcience, if it command erroneouſly, if it be in things indifferent; as, in the caſe of meats and daies, in the Apoſtles time, if the Conſcience doubted, or forbade the vſe of them, which yet in themſelues might be vſed, the man was bound to follow his Conſcience, though the Conſcience erred, and ſo ſinned in doubting or forbidding, *Rom.*14.14.23.

5. Yea, ſo much honour doth God giue vnto the Conſcience, that he ſuffers his owne moſt holy Spirit to bring-in euidence in the Court of conſcience: for, ſo we reade, that the Spirit of Adoption doth beare witnes before our ſpirits, that is, before the Conſcience, that wee are the ſonnes of God, *Rom.*8.15.

6. It is a great prerogatiue, that GOD hath granted Immortality vnto Conſcience: Conſcience neuer dies, no not when we die. Euery mans Conſcience ſhall bee found a lier at the day of Iudgement, and in ſo great requeſt with Chriſt, as that dreadful Iudgement ſhall be guided according to the euidence and verdict of Conſcience, *Rom.*2.15,16.

Kinder of Conſcience.

For the fourth point. Conſcience is not all of a ſort in all men: ſome haue good Conſciences, and ſome

ſome haue ill Conſciences; and both theſe kindes of Conſciences muſt be conſidered of.

Conſcience, conſidered as good, comes to be ſo either by creation, or by renouation. By creation, *Adam* had his Conſcience good: but, by the firſt ſinne, Conſcience became euill in him and all his poſterity; ſo as all men naturally haue euill Conſciences: and no men haue their conſciences good, but as they are renued.

The difference between a good Conſcience by creation and renouation, is this; that by creation, Conſcience was perfectly good from the firſt moment it was infuſed, till the Fall, and did diſcouer it ſelf by excuſing and comforting alwaies: for, *Adam*'s Conſcience, till his Fall, could accuſe him of nothing. But by renouation, Conſcience is good for the time of this life, but imperfectly, and increaſeth in good men by degrees: and ſo, becauſe man is renued but in part, it is a part of the goodnes of the Conſcience, to accuſe for ſinne, eſpecially if it be preſumptuous, after Calling, as well as to excuſe from faults, while the man keeps his vprightnes. That a good Conſcience ſhould onely excuſe, is true (in this world) onely of Conſcience, as it was good by creation.

Now, concerning the goodnes or badneſſe of Conſcience, theſe ſeuen things are to bee conſidered of.

Firſt, that all mens Conſciences by nature are euill.

Secondly, the difference of euill in mens Conſciences.

Thirdly,

Thirdly, the ſignes of an euill Conſcience.

Fourthly, the hurt of an euill Conſcience.

Fiftly, the meanes, how euill Conſciences may bee made good.

Sixtly, the ſignes of a good Conſcience.

Seuenthly, the great happines of the man, that hath a good Conſcience.

For the firſt, that all mens Conſciences are by nature euill, is manifeſt, becauſe all haue ſinned in *Adam*, and loſt their originall righteouſnes in all the faculties of the ſoule; and ſo, euery man in his naturall condition, is in euery point vncleane: and to the impure all things are impure, euen their Conſciences are polluted, ſaith the Apoſtle, *Titus* 1.15.

Difference of euill in mens conſciences.

For the ſecond: euill is not in the ſame degree in all mens Conſciences, but after a different manner in diuers men, for

Firſt, in moſt men, we ſee that Conſcience is ſo feeble, and works ſo little, that it ſeemes to be but a ſmall ſpark, or like a bubble, which riſeth now and then, and preſently vaniſheth.

Now the reaſon why Conſcience ſtirs ſo little in the moſt men, is not to bee taken from the nature of Conſcience, (for that can work all works mentioned before) but from diuers things in man. For firſt, *Adams* ſin, as it depriued all mens Conſciences of originall righteouſnes, which was the life of the Conſcience, ſo it brought ſuch a deprauation and euill diſeaſe vpon the Conſcience, that it was neuer healed, nor cured in the naturall man to this day: but the weaknes ariſing from the infection,

fection, holds him downe still. Secondly, the generall ignorance and darknes, which is in the world, is one great cause, why Conscience lieth so miserably weak, and neglected. For it cannot work for want of light. For in the minde it findes onely a few naturall principles, or some generall truthes of religiō, wch are altogether insufficient to direct in the particular occasions of mens liues. Thirdly, besides, the Law of nature is corrupted in man, and so those principles are very muddy and vncertaine, and the generals of Religion are poysoned with secret Obiections gathered from the controuersies of so many false religions. Fourthly, further it is manifest, that the cares and pleasures of life oppresse conscience in many, & in them Conscience stirs not, not because it cannot stir, but because there is no leasure to heare what it saith; men are so violently carried to the pleasures and busines of this world. As a man that runs in a race, many times runs with such violence, that hee cannot heare what is said vnto him by some that he passeth by, though it were counsell, that might direct him in the right way of the race: So is it with men that haste to be rich: Conscience often calls to them, to take heed of going out of the way, by deceit, or lying, or oppression, or the like; But they pursue riches so violently, that they cannot heare the voice of Conscience. And so is it with the voluptuous person, and with the most men that liue in any habituall gainfull sinne. Fiftly, yea this weaknes comes vpon the Conscience of some, by custome of sinnes, that are not

sinnes

ſinnes of gaine, or pleaſure, as the ſinnes of negligence, ſlothfulnes, paſſion, or the like, in which men are wilfully confirmed, and will not regard the checks of their owne conſcience. Finally, one great reaſon, why the moſt of vs feele ſo little of Conſcience, is, the euill hearing of the Word of God, for the Word of God powerfully preached, would awake the Conſcience, but that moſt men ſet themſelues to neglect it, by a willing and wilfull intertaynment of diſtractions and in voluntary forgetting of what they haue heard; and ſo hoodwinking themſelues, it is no wonder they cannot ſee.

Secondly, ſome mens Conſcience is ſtark dead, it ſtirs not at all. The Conſcience is compared to a part of the body, that is not onely without ſenſe and rotten, but is ſeared with a hot iron: and this is the caſe onely of ſome notorious either Hereticks, or malefactors, that haue liued a long time willfully in ſome monſtrous wickedneſſe, either knowne, or ſecret, 1. *Timothy* 4. verſe 2. This ſeared Conſcience is either ioyned with a greedines to commit ſpeciall wickednes, or with a reprobate mind that is ſo horrible ſtupid, that it iudgeth euill to bee good, or at the beſt, not dangerouſly hurtfull, *Epheſ.* 4.18. *Rom.* 1.28.

Thirdly, in ſome men the euill of Conſcience lieth in this, that it is ouer-buſy, and ſins too much: and ſo in two ſorts of men, firſt, the ſuperſtitious; or ſecondly, the deſperate. The ſuperſtitious perſon is many times diſquieted by his Conſcience in doing well, or when hee doth that which is not

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vnlawfull, as the Popiſh prieſt is troubled for comming to our Churches; or the Chriſtian, that is carried with prepoſterous zeale, is troubled for obeying the Magiſtrate in vſing his liberty in things indifferent: in the deſperate, the euill of Conſcience is the horrible tormenting of them, beyond the bounds of the offence of Conſcience, and that in two things. Firſt, in that it preſents the wrath of God to them, without the hope of mercy in Chriſt, as did the Conſcience of *Cain*. Secondly, in that it driues them to doe that againſt themſelues, which is deſperately wicked, as to make away themſelues, as the deſperat Conſcience of *Iudas*, and *Achitophel* did.

Fourthly, in ſome men there was a temporary goodnes in the Conſcience, of which they made ſhipwrack, and ſo vtterly loſt the goodnes they had for a time. And thus many hypocrites doe, that for a time get the forme of Religion euen into their Conſciences, but afterward falling into the immoderate loue of the world, or the luſt of ſome particular ſinne, fall cleane away from Religion, and ſo loſe the goodnes which they had, 1. *Tim.* Chap. 1. verſe 19.

Thus of the differences of euill in the Conſciences of diuers men: the ſignes of an euill Conſcience follow. But before I giue the ſignes, wee muſt take notice of a diſtinction, and that is, that the Conſcience may haue euill in it, and not bee an euill Conſcience: Conſcience in this life in men regenerate is renewed and reſtored but in part; and ſo may erre ſometimes, and in ſome caſes,

Note.

caſes, and yet bee no euill Conſcience. As for inſtance in certaine weak Chriſtians in the Primitiue Church (who yet were godly men) the Apoſtle ſhewes, *Romans* 14. that ſome Chriſtians for Conſcience ſake did refuſe certaine meates and daies: the Conſcience erred, in iudging thoſe meates and daies to bee vnlawfull to be obſerued and vſed; and yet hee calls them that were ſo led by an erring Conſcience, hee calles them, I ſay, brethren: But when wee ſpeak of an euill Conſcience, we meane Conſcience vnregenerate. As a man may haue ſinne in him, and yet bee a good man: ſo may Conſcience haue blindnes in it, and yet bee a good Conſcience.

The ſignes of an vnregenerate Conſcience may bee gathered from the differences of euill Conſciences.

The ſignes then of an vnregenerate ſtill Conſcience are theſe.

The ſignes of an euil Conſcience that is ſtill.

Firſt, when it is quiet in the committing, and after the committing of knowne ſinne, whether open, or ſecret: For open ſins; as for drunkennes, ſwearing, lying, prophanation of the Sabbath, and the like; the Conſcience cannot bee good, when theſe, or the like open wickednesſes are cõmitted: and ſo when it is quiet notwithſtanding ſecret whoredome, or filthines of any kinde, or continuall wickednes in the thoughts, or deſires, that Conſcience that can abide a foule harr, is a wicked Conſcience.

Secondly, when it excuſeth for doing notorious euils: and ſo they haue euill Conſciences, that could

could trouble and persecute, euen to the death, godly men, and yet think they did God good seruice, *Iohn* 16. 2.

The signes of an vnregenerate stirring Conscience, are these:

Signes of an ill stirring Conscience.

First, when the Conscience serues onely to tell ill newes, when it serues to tell a man onely of his losse by *Adam*, or the Law, but neuer comforteth him by bringing-in any euidence of God's fauour in Christ. That Conscience that terrifies without Christ, that is without mixing any of the comforts of the Gospell in Christ, is an euill Conscience: the speciall property of a good Conscience, is to excuse and comfort; and therefore that Conscience that doth onely accuse, is an euill Conscience.

Secondly, when the Conscience flees from the presence of God, as did *Adam*'s Conscience after the Fall: and this the Conscience discouers, when it dares not stand before the discouery of the Law of God, nor dares abide a powerfull Minister, that speaks to the Conscience of the hearers, and ransacks them.

Thirdly, when the Conscience languisheth about questions that tend not to edification, and raiseth the strength of zeal, and all the power of it, about things that are lesse necessary either vnto faith or practice. And this was the case of the Pharises Conscience, that spent all their zeale about lesse matters, and neglected the waightier things of the Law. And this is the case of all such Christians that are zealous with a fiery zeal about cir-

cum-

cumſtances, or the eſtates and buſineſſes of others, and neglect the main things of ſubſtance, that concern their owne ſanctification, aſſurance, or ſaluation.

Fourthly, when the Conſcience is for men, and not for God; when the motiue that raiſeth and incourageth it, is the praiſe of men, and not the praiſe of God. This alſo was the caſe of the Conſciences of the Phariſes: for, the Conſcience in them was buſie, and did require good duties, but the reſpect was ſtill the praiſe of men; whereas a good Conſcience is for God aboue all.

Fiftly, when it will accuſe onely for groſſe euils, and thoſe knowne to others, and not for leſſe and ſecret ſins to be repented of.

Sixtly, when it will accuſe onely in the time of aduerſity; as, in the caſe of *Ioſeph*'s brethren.

Thus of the ſignes of an euill Conſcience.

Hurt of an euil conſcience.

The miſery that the men haue, that haue an euill Conſcience, follows: and they are miſerable, whether they haue a waking or a ſleeping Conſcience. The miſery that comes from a waking Conſcience, is euill, and may bee two waies diſcerned: Firſt, by the tearms by which it is called & reſembled in Scripture; ſecondly, by the effects which it worketh really vpon a man. For the firſt. An euill Conſcience that is awake, is in Scripture compared to a ſting or prick wounding the heart of a man. It is likened alſo to a dog or a blood-hound that lieth at the dore, and, hauing freſh ſent, howleth and barketh after the malefactor, *Gen.*4. It is likened, as ſome think, by *Dauid*, *Pſal.*51.4. to an euill

uill contentious wife, that is euer before a man, chiding and brauling: and as a moth secretly eats the garment; so doth an euill Conscience eat vp the heart of a man, when others little see it, *Pro.*25. It is like a dart, strangely shot into a mans body, *Psalm* 38. And it is compared to the boyling of a tumultuous sea, *Esay* 57. And it is called a worme that dieth not, but lieth gnawing and eating vpon the heart of a man, *Esay* 66. *Mark* 9. So that a man that hath an euill Conscience, is like a man that is stung by a serpent, or followed by a blood-hound, or vexed by a continuall-contrarious wife, or that is hourely shot through with darts, or that hath a liuing worm euer gnawing at his heart. But, that this may be more distinctly vnderstood, wee must take notice of foure effects of an euill Conscience, vsually.

Foure ill effects of an ill Conscience.

The first is shame. Hee that hath an euill Conscience, is betraied by his owne blushing many times, when his offense is secret: yea, a man feeles an inward shame in his owne heart, disgracing and abusing him, though he make no outward shew of it. For, though sometimes an innocent person, vpon the fulnes of an aspersion, may conceiue shame, as *Dauid* did, *Psalm* 44.15. yet it is vsually the effect of an ill Conscience.

The second is pain and anguish of heart, arising from the gnawing and stings of Conscience mentioned before; which so continually burdens the heart, that it takes away all contentment in any thing, and keeps the heart in an habituall disconsolation: and though the disease of melancholy may

breed a ſadnes like vnto it, yet is heer manifeſt difference betwixt this affliction of ſpirit, and melancholy; for the melancholick perſon vſually can aſſigne no certain reaſon of that ſadnes: whereas Conſcience, when it ſtings, aſſignes the cauſe of it to be ſuch and ſuch things, which bring not only the ſhame of men, but the wrath of God. Beſides, melancholick ſadnes may bee eaſed by phyſick: but this ſorrow is not cured by any meanes, but ſuch as are ſpirituall.

The third is a ſtrange kinde of feare, breaking the heart of a man, & ſo ſubduing his courage, that he is not able to ſuſtaine himſelfe againſt the impreſſions of vaine cauſes of feare. A trembling hart is the effect of an ill conſcience, *Deut.* 28.65. Thus wicked men are ſaid in Scripture to feare, when no man purſueth them, *Pro.* 28.1. and to bee ſo faint-hearted, as the ſound of a ſhaken leafe ſhall make them fly, as it were from a ſword, *Leuit.* 26.36. and as it is in *Iob*, The ſound of feare is alwaies in his eares: yea the terrors of conſcience ſometime ſo enrage vpon the offender, that no torments are like vnto their terrors; which ſometimes are ſo great, that they are hardly able to ſuſtain themſelues, but diſcouer their horrible reſtleſnes, by the grieuous diſtempers of the body, or failing of their ſenſes; being for the time, as *Iob* ſaith, brought vnder the king of terrors, *Iob* 18.14. What a wofull caſe *Belſhazzar* was in, you may reade, *Daniel* 5.9. Theſe terrors are the fanſies the Gentiles ſo much dreamed of.

The fourth is deſperation. An euill Conſcience in

in sinne, many times brings them to hellish despair of all mercy and pardon: thus *Cain* rageth & blasphemeth like a frantick man. And these effects of an euill Conscience are so much the more great,

Aggrauations of the misery of an ill Conscience.

1. Because the Conscience can lash a man without noise: it can secretly inflict torments, when no eies shall pity him.

2. Because there is no escape from Conscience: a man can neither driue it away, nor runne from it: it cleaues to the offender inseparably. From a tyrant or ill master, some men run away: but from an ill Conscience there is no fleeing.

3. Because Conscience it self is as a thousand witnesses to prooue the fault, though neuer so secret: and the offender is αὐτοκατάκριτος, condemned of himself, and goes vp and down with a heauie Sentence vpon him in his bosome, though all the world should account him innocent.

4. Because an euil Conscience is such a damnable disease; and the griefe raised by Conscience, is such and so lasting, that the grieued dies, before the grief can be remoued: yea, so violent is the confusion which despair bringeth into the thoughts, that, out of the grieuous mistaking, and impatience, many times the offender makes away himself; as *Saul*, *Achitophel*, and *Iudas* did, and many in our times doo.

5. Because death it self doth not abate the torments of an euill Conscience: but the liuing worm gnawes them euen in hell for euer, and with so much strength and power there, that one said wittily, Hell were not hell, if it were not for the gnawing

ing of this neuer-dying and neuer-ceaſing worme.

6. Becauſe vnto the making vp of the compleat miſery of the impenitent ſinner, the Sentence of Conſcience, and the teſtimony of it ſhall be heard & admitted at the laſt day before the Tribunal of Chriſt. For thogh an euil conſcience ſhall neuer diſgrace for ſome effects, as for that of working deſpaire of mercy: yet for the maine body of the proceedings of Conſcience, it ſhal be not only allowed, but iuſtified by the voice of Chriſt, to the eternall ſhame and confuſion of the offendor.

And though it bee true, that the worſt of the effects before mentioned, ariſe from a ſtirring Conſcience, yet is not the man ſafe, that hath a ſtill conſcience, if it bee euill. For firſt, hee is in continuall danger of the awaking of that Conſcience of his, that now is aſleep. What eaſe can that mans heart be at, if hee had all pleaſures round about him, if hee were tied to a Beare, or Lion, or mad Dog, though hee were then aſleep? for he may awake euery moment, and then where is hee? The ſtilneſſe of an ill Conſcience is but like the ſleep of a frantick man. Secondly, there can bee no true peace vnto the man that lieth in ſin without repentance, *Eſay* 57. There is no peace to the wicked, ſaith my God. Though hee bee friends with himſelfe for a time, yet God is not friends with him, nor is ſinne and Satan at peace with him, though there bee an vncertaine truice for a time. Thirdly, the danger of a ſtill Conſcience is the greater: for the terrours of a troubled Conſcience may prepare a man for Chriſt, and compell a

man

man to ſeeke help from Chriſt, but in the caſe of a ſtill conſcience, there are theſe two vſuall miſeries: the one, that men take a ſtill Conſcience to bee a good Conſcience: and the other is, that a man runnes onely blindefolded ſo long, till death and hell may ſeaze vpon him. Thus of the effects of an euill Conſcience: The meanes, how Conſcience may bee made good, follow.

That an euill Conſcience may bee made good, two things muſt bee looked into: Firſt, that wee get a right medicine to heale it: Secondly, that we take a right courſe in application of the medicine. Firſt, the medicine for the curing of an ill Conſcience, is onely the blood of Chriſt, the diſeaſe of Conſcience is of ſo high a nature, as all the medicines in the world are inſufficient, nothing but ſprinkling it with blood, will ſerue the turne, and it muſt bee no other blood, then the blood of the immaculate Lambe of God, as the Apoſtle ſhews, *Heb.9.14.* The reaſon of this is, becauſe Conſcience will neuer bee quiet, till it ſee a way how GODs anger may bee pacified, and ſinne aboliſhed, which cannot be done any way, but by the blood of Chriſt, which was powred out, as a ſacrifice for ſinne.

What muſt be done to make an ill Conſcience good.

Now, vnto the right application of this medicine, foure things are requiſite. Firſt, the light of knowledge. Secondly, the waſhing of regeneration. Thirdly, the aſſurance of Faith. Fourthly, the warmth of loue. Firſt, knowledge a man muſt haue both Legall and Euangelicall. For they muſt knowe by the Law, what ſinnes lie vpon the Con-

ſcience, and trouble it, and they muſt knowe by the Goſpel, what a propitiation is made by Chriſt for ſinnes. And for the ſecond, an euill Conſcience will neuer bee gotten off, vnleſſe our harts bee ſprinkled, and waſhed from the filth and power of the ſinnes, which did lie vpon the Conſcience, *Heb.*10. 22. 1.*Tim.*1. 5. Now vnto ſuch remouing of ſuch ſinnes from the hart, two things are requiſite: Firſt, that by particular confeſſion wee doe, as it were, ſcratch off the filth of thoſe ſinnes that foule the heart, and trouble the Conſcience. Secondly, and then that wee waſh our harts, and dayly rinſe them with the teares of true repentance and humiliation before God for thoſe ſinnes. Thirdly, aſſurance of faith is neceſſary to the cure of an ill Conſcience, becauſe faith is the hand, that laies on the medicine. A man muſt apply the ſufferings of Chriſt to himſelfe, and beleeue that Chriſt did ſatisfy for thoſe ſinnes that lie vpon the conſcience, and muſt accordingly all to beſprinkle the conſcience with that blood of Chriſt, and then of an euill Conſcience, it will preſently become good: but men muſt looke to one thing, and that is that their faith be vnfayned. For Conſcience will not be ſatisfied with the profeſſion of faith: they muſt beleeue indeed, and with their harts, and with ſound application of the promiſes of the Goſpell concerning the bloud of Chriſt, or elſe Conſcience will not bee anſwered, *Heb.*10.22. 1. *Tim.*1.5. Fourthly, the heate of loue muſt bee added: a man muſt ſo apply the blood of Chriſt, as that his owne blood

blood bee heated in him, with affection both towards God, and Christ and Christians.

Christian loue doth put, as it were, naturall heat into the Conscience, and makes it (now receiuing life by faith) to bestir it selfe in all the works either of seruice to God, or duty to men, *1. Tim. 1. 5. Heb. 9. 24.* Knowledge bringing it light, Mortification making it cleane, Faith curing it, and putting life into it, by sprinkling it with the blood of Christ, and loue infusing or rather inflaming it with the heate of life. All these things are requisite, though I stand not vpon the precise order of the working of euery one of these.

Thus how conscience may bee made good. Now I might adde a direction or two, how Conscience may doe her worke aright, that is, a good Conscience, and not doe ill offices in the soule. Two things, I say, are of great vse for the guiding of a good Conscience. First, that in all her proceedings shee must follow the warrant of Gods word. Secondly, that shee doe not mistake in iudging of particular actions, she must bee sufficiently informed about our Christian liberty: For vnlesse the conscience discern, that we are freed from the malediction of the Law, and from the rigorous perfection of obedience, and haue restored vnto vs a free vse of all things indifferent, and the like; shee may bee ouer-busy and troublesome, disquieting the hart, and restrayning the ioyes should refresh and support a man.

Two things for the guiding of Conscience.

Thus of the meanes, how Conscience may bee made good: the signes of a good cõscience follow.

Signes of a good Conſcience.

Firſt, by the oppoſition it makes againſt the remainders of ſinne in the godly. It maintains a conſtant combating againſt the law of the members, hauing at command the law of the minde. It doth not onely reſiſt groſſe euils, but euen the moſt ſecret corruptions in the heart of man. This, *Paul* diſcerned in himſelf, *Rom.* 7. of doing God ſeruice.

Secondly, by the manner of exacting of obedience: for, a good Conſcience,

Firſt, doth incline a man to doo good duties, not by compulſion; but, a man ſhall finde, that he doth them by force of an internall principle in himſelf.

Secondly, it cannot abide dead works: a good Conſcience abhorres all cold, and careleſs, or lukewarm, or counterfet ſeruing of God: it puts life into all good duties: it exacteth attendance vpon God in doing them, *Heb.* 9. 14.

Acts 23. 1.

Thirdly, it more reſpecteth GOD, than all the world, or the man himſelf; and therefore wil compell a man to obey againſt profit, and pleaſure, and liking of the world, 2. *Cor.* 1. 12.

Fourthly, it requires an vniuerſall obedience: it would haue all God's commandements reſpected: and therefore *Paul* ſaith, I deſired in all things to liue honeſtly, *Heb.* 13. 18. The allowing of one ſinne, ſhewes the deprauation of the Conſcience, if it be a knowne ſinne, and ſtill tolerated. As one dead flie will ſpoyle a boxe of pretious oyntment; I ſay, one dead flie: tho many liuing flies may light vpon a boxe of oyntment, and doe it no great hurt: So a godly man may haue many infirmities, and yet his Conſcience bee ſound: but

if

if ther be one corruption that liues and dies there, that is, ſuch a corruption as is known and allowed, and doth by cuſtome continue there, it will deſtroy the ſoundneſſe of the beſt Conſcience of the World, and doth vſually argue a Conſcience that is not good.

Fiftly, a good Conſcience doth require obedience alwayes: Thus *Paul* pleades, I haue ſerued God till this day. It doth not command for God by fits, but conſtantly, *Act.* 23. 1.

A third ſigne is, that a good Conſcience is alwaies toward God, it ſtill deſires to bee before God, it ſeekes God's preſence, it reckons that day to be loſt, and that it did not liue (as it were) when it found not the Lord, or had no fellowſhip or conuerſation with God. A good Conſcience is like a good Angell, it is alwaies looking into the face of God, *Act.* 23. 1.

Thus of the ſignes.

The benefits of a good Conſcience are many and great: for,

Benefits of a good Conſcience.

Firſt, it is the beſt companion a man hath all the dayes of his life: It is euer with him, and ſpeakes good vnto him, and comforts him. A man that hath no company, needes not be alone; for, hee may conuerſe, with much delight, with his owne Conſcience, and it is the ſureſt friend a man can haue: For, it will neither hurt him by flattery, nor forſake him for any carnall reſpects, and being an internall agent, is out of the watch of all outward hindrances, and is alwaies a meſſenger of good things to a man, and fits him, and fills him with

with peace, that paſſeth all the vnderſtanding of all men that want a good Conſcience.

Secondly, it giues a man aſſurance of the beſt treaſures; it makes a man certaine of his ſaluation: For, a good Conſcience will not bee quiet, till it know the loue of God, and the promiſes of grace in Chriſt; and the aſſurance that conſcience giues, is a better aſſurance than any man can haue for his lands, or any eſtate on Earth, becauſe it is ſo highly honoured, that God's owne Spirit doth not diſdaine at any time to witneſſe with it, and to it, *Rom.* 8.15,16.

Thirdly, by reaſon of that new acquaintance and affinity it hath with the holy Ghoſt, it brings vs into a familiar friendſhip with God, as being an immediat Agent with the holy Ghoſt in all things that concerne vs; for God's Spirit treates with the Conſcience, and the Conſcience treates with the Soule.

Fourthly, it is a continuall bulwarke againſt the Diuel, and all his fiery darts, whether he tempt vs to ſinne, or to feare and doubting: For, ſo ſoone as the temptation is caſt in; a good Conſcience, by her reaſoning, preſently throwes it out, reſeruing principles both of precept and promiſe, alwaies in a readineſſe to that end: ſo as, by contrarious reaſoning within vs, it both hinders vs from yeelding to ſin, and ſupports vs againſt all doubts and feares, *Prou.* 28.1.

Fiftly, againſt all afflictions, and diſgraces, and reproches of the World, a good Conſcience ſtill comforts a man, and makes him reioyce by the force

force of the teſtimony thereof, 2. *Cor.* 1. 12. So as it is moſt true, that A good Conſcience is a continuall Feaſt: he neuer fares ill, that hath a good Conſcience, *Pſalm* 7. 8. *Pro. Acts* 24. 16. *Rom.* 9. 10.

Sixtly, and the greater is the comfort of a good Conſcience, becauſe it will comfort vs, and ſtand by vs and for vs, when all other comforts faile. It will neuer leaue vs in ſicknes, or in death; and ſo is better than a thouſand friends, or wiues, or children: yea, it will go with vs to the Iudgement-Seat of Chriſt, with this aſſurance, that as a good Conſcience ſpeaks to vs now, ſo will Chriſt ſpeak to vs at that Day, *Rom.* 2. 16.

Thus of the ſorts or kindes of Conſciences.

The laſt point is about the bond of Conſcience, what it is that can binde a mans Conſcience: and the doubt ariſeth from this and other Texts, becauſe heer a ſeruant is bound in Conſcience, to ſubmit himſelf to a froward maſter, both to his command, and to his puniſhments; and other Scriptures ſpeak of his obedience to Superiours, for Conſcience ſake. For anſwer heerunto, wee muſt knowe, that God and his Law haue power ſimply and abſolutely to binde Conſcience, that is, to vrge it to require obedience of a man, or to accuſe if he obey not, or to excuſe if he obey. As for the authority of Maſters or other Superiours, it cannot reach to the Conſcience properly: for, they haue no power to command or puniſh Conſcience; but that which ties Conſcience to ſubmit vnto them, is the commandement of God in his Word, in this and ſuch like places. And therefore hence

How farre Conſcience may be bound.

hence wee may learn the difference between the power of mens lawes, and the power of GOD's Word; which difference will further appeare diſtinctly in many things.

Firſt, men may make many lawes, either eccleſiaſticall or ciuill, which binde not at all, yea, which wee are bound not to keep; as, if they command a thing contrary to the Word of God: and in that caſe it is better to obey God than men, and Conſcience is firſt bound to God, *Acts* 5. *Dan.* 3. Now, all God's Lawes binde.

Secondly, if ſuch as are next aboue vs in authority, command vs any thing contrary to the lawes of the ſupreme Magiſtrate, to whom they and wee are bound; we are not tied to obey.

Thirdly, mens lawes can onely binde vs to outward working or ſuffering; they cannot make laws, or inflict puniſhment vpon the hearts or mindes of men: whereas God's Lawes enioyne obedience vpon the inward man, as well as the outward; and eternall puniſhment, as well as temporary.

Fourthly, the beſt laws of men, where they bind moſt, binde not by any immediate power of their owne, but by fear of God's Word, that enioyns vs to obey their lawfull authority.

Fiftly, mens lawes euer binde with limitation, that is, with reſpect of the end of the law, and the perſon of the law-maker, and the offenſe of others: and heerupon Diuines ſay, If mens lawes be omitted, ſo as the end of the lawes be nor hindred, that is, that the Common-wealth be not damnified, or other particular ends croſſed; or offenſe be not giuen,

uen, as much as in vs lieth; or the Law-giuer bee not despised or contemned; the Conscience may not accuse a man of sinne.

Sixtly, some Lawes of men are meerely penall; note, that I say, meerely penall, that is, they are made about matters of lesse importance, and not vttered precisely in commanding tearmes, or so vttered, that the Common-wealth is accounted by the Lawgiuer to bee sufficiently prouided for, if the penalty bee inflicted. Now, hee that is ready to pay the fine, or the penalty, and doth not transgresse, but in some case of necessary respect, hee is not to bee charged with sinne before God.

And thus of Conscience, and of the laying downe of the first reason.

The auouching of it followes in verse 20.

Verse 20. *For what glory is it, if when you bee buffeted for your faults, you shall take it patiently? But if when you doe well, and suffer for it, you take it patiently, this is acceptable with God.*

WHere the Apostle makes it good, that the best praise is, to suffer wrongfully. First, by affirming that it is no true glory for a man to suffer for his faults, and endure it. Secondly, by shewing that to suffer patiently for well doing, is a thing verie acceptable to God: That it is no true glory for a man to suffer for his faults, that he endure it patiently,

patiently, hee expreſſeth in theſe words: *What glory is it, if, when yee bee buffeted for your faults, you take it patiently?*

Out of which words diuers doctrines may bee briefly noted.

Doct. 1. Firſt, that men of all ſorts doe naturally affect glory, or praiſe, or reputation, and are guided by it in their actions or ſufferings, euen the meaneſt ſort of men ſet before themſelues ſomething, which they glory in, and according to which they order themſelues, as heere ſeruants, euen of the worſt ſort too, yea, ſuch as are faulty, & ſo diſliked, and corrected, yet will not be without ſomething to glory in: and that is, as is heer ſuppoſed to be, their patience in abiding blowes. And this ariſeth in man, partly out of corruption of nature and pride, that ſeekes to couer their faults with ſome thing they account to bee of praiſe, and partly out of the force of ſome remainder of goodnes in their natures, that are not deſtitute of all deſire of vertuous actions. Which may ſerue for vſe to all men in their carriage one towards another, to auoid, as much as may be, the diſhonouring and diſgracing one of another: for no perſon is ſo meane, but hee findes himſelfe ſtung by diſgrace. And it may teach ſuperiours to vſe praiſe and glory, as a meanes to prouoke and excite inferiours to obedience and care, as being a motiue, that will work vniuerſally vpon all natures.

Vſe.

Doct. 2. Vſually men account that to bee glory, which is not: vainglory is taken for true glory by moſt men: thus men miſtake that place, *Their glory.*

In

In Idols and pictures, *Hosh.*10.5.

In Epicurisme and shamefull lusts, *Phil.*3.19.

Wherein vaine glory is seene.

In the increase of meanes and power to sinne, *Hosh.*4.6,7.

In the gifts, and power of other men, 1.*Cor.*3.21.

In Ruffianlike pride, or vaine and strange apparrell, 1.*Cor.*11.14. 1.*Pet.*3.5. 1.*Tim.*2.9,10.

In mischiefe and malicious practices against the godly, *Psal.*52.1. and 94.4.

In fraudulent bargaines, *Pro.*20.23.

In a mans owne gifts of nature, as wit, strength, memory, &c. *Ierem.*9.23.

In the common graces of Religion, as knowledge, zeale, &c. *Rom.*2.27. 1.*Cor.*4.7.

In the praise sought and giuen by himselfe, *Iohn* 7.10. and 8.54. 2.*Cor.*10.18.

In the merit of his owne workes, *Rom.*4.2.

In the praise of men more then of God. 1.*Thes.*2.6.

In strife, contention, and prouocation of others, *Iam.*3.14. *Gal.*5.26. *Phil.*2.3.

In the falles of other men, that are diuided from them in iudgement, 1.*Cor.*5.6.

In earthly things, as houses, riches, beauty, honour, pleasures, &c. 1.*Pet.*1.24. *Esay.*48.16.

So heere some men account it their glory to suffer patiently, though they bee guilty and haue deserued all they suffer.

And therefore wee should bee warned, and directed in studying that which is true glory, and if any aske what were indeed glorious: I answer, that spirituall riches are the best glory, and therefore our soules are called our glory by an excellency,

Psal.

Psal. 3.4. The best glory is within, *Psal.* 45.14.

Wherin true glory consists

And in particular, it is true glory,

To bee righteous and mercifull, *Prou.* 21.21.

To bee humble and feare God, *Pro.* 22.4.

To knowe God, *Ierem.* 9.23.

To liue so sincerely, as wee may haue the testimony of a good conscience, 2. *Cor.* 1.12.

To bee exalted of God to the priuiledges, and hope of his children, *Iam.* 1.9.

To haue interest in the crosse of CHRIST, *Gal.* 6.14.

To bee abased, and truly humbled for our sins, *Iames* 1. verse 9.

To abound in labours, and sufferings for the Gospel, 2. *Cor.* 11. and 22.12.

To defer, anger and passe by a trespasse, *Prouerbes* Chap. 19. verse 11.

To suffer without fainting for Religion, *Eph.* Chap. 3. verse 13.

So heere, to doe well, and suffer for it, and endure it patiently, this is a glory with God.

ἁμαρτάνοντες. *Sinning.*]

Doct. 3. The words may bee rendred thus: What glory is it, if sinning and buffeted, yee take it patiently? The word rendered *Sinning*, signifies propetly to erre from the way, or misse the mark: and so it shewes vs the nature of sin, which swarueth from the direction of Gods Word, that agreeth not to the way there appointed. Where God hath appointed a way, not to walk in it, or to goe besides it, is sinne: and in what things GOD hath not in his Word appointed a way, there men haue

haue liberty, and they are to be reckoned indifferent, and there are a world of such things.

Doct. 4. Wee may further note from the word sinning, that where seruants displease, disobey, and vex their Masters, and will not doe as they are bidden, they sinne: The holy Ghost vseth the same word, to censure the fault of a seruant towards his Master, which is vsed to censure the fault of any man towards God.

Doct. 5. Seruants, that will not bee corrected by words, may bee corrected by blowes, they may bee buffeted, *Pro.* 29. 17, 19.

Doct. 6. Men many times inflict shamefull and sudden punishments for trespasses against them: as heere; they buffet their seruants. And therefore how iust is it, if God for sinnes against him powre out exquisite shame and confusion vpon wicked men that are impenitent?

Doct. 7. To suffer for our faults, and not take it patiently, is a detestable and hatefull vice in the iudgement of all sorts of men.

Doct. 8. It is no true glory to bee patient, when a man suffers for his faults; not but that patience is a dutie, and praise-worthy in all sufferings: but it is no glory comparatiuely with theirs, that suffer and are not faulty: and besides, it is no glory at all, so long as the fault is not repented of, while it remaines a fault: And so it doth, whilst men doe not iudge themselues for it, and reforme it, it is no true praise to endure punishments. For patience ariseth either out of a naturall defect of sence or iudgement, or else it is forced by feare of men,

or is directed to vain ends, as the applauſes of men, or the extenuating or hiding of their faults, or the like.

Thus of the firſt part of the verſe: out of the latter part diuers things may bee alſo obſerued, &c.

Doct. 1. Such is this euill world, that a man may ſuffer euill for doing well.

Doct. 2. Wee muſt not be weary of well doing, though wee ſuffer for it.

Doct. 3. To ſuffer for weldoing, may befall any ſort of men, as heere it is ſuppoſed to bee the caſe of ſeruants.

Doct. 4. It is by accident, and not from the nature of weldoing, or any neceſſity that is abſolute, that men ſuffer for weldoing: It doth not neceſſarily follow, that men muſt ſuffer alwaies, or all ſorts of men, for goodnes: It may befall them; it doth not follow, that it muſt befall them: and therfore the Apoſtle ſaith, *If you ſuffer.*

Doct. 5. To ſuffer for weldoing patiently, is wonderfull glorious, and acceptable before God.

Doct. 6. Many things may bee gracious with men, that are no whit regarded with God.

Doct. 7. To ſuffer for weldoing, when it is not patiently taken, is not thank-worthy with GOD: though the cauſe men ſuffer for, be good, yet they loſe their praiſe, when they vſe ill meanes to bee deliuered, or carry themſelues impatiently.

Doct. 8. To know that God fauours vs, or accepts of what wee doe, will make a man endure ſtrange things; as heere ſeruants, that were vſed many times little better then beaſts, yet endure it,

it, becauſe it is at all times acceptable to God.

Doct. 9. Laſtly, it would heer be noted, that to ſuffer for any kinde of wel-doing, is acceptable before God: though a man doo not ſuffer for Religion, but for the duties of his particular Calling (as the caſe washeer) yet euery ſuch ſuffering is gracious before God.

Verſe 21. *For, heerunto yee are called: for, Chriſt alſo ſuffred for vs, leauing vs an example, that ye alſo ſhould follow his ſteps.*

THus of the firſt reaſon taken from God's acceptation: the ſame reaſon followes in the beginning of this Verſe, and that is taken from their calling: and for theſe words, *For thereunto were yee called*, the ſenſe is, that vnto patient ſuffering for well-dooing, they were tied by their calling, if need did require. Now, God calls men to ſuffering, diuerſe waies. Firſt, by his decree: for, he hath heer deſtinated men to be made like to his Sonne, in ſuffering vniuſtly; they were ordayned to afflictions, *Rom.* 8.29. 1. *Theſ.* 3.3. Secondly, by his Word or Law wee are called to it, becauſe the Word of God doth require, that wee ſhould take vp our croſſe, and ſuffer for the truth, as many Scriptures ſhew. Thirdly, by the work of God's grace, when hee makes vs again new men in Ieſus Chriſt: for, by the ſame calling that he calls vs to be Saints, he calls vs to ſuffer for ſanctity; and this ſeems to bee intended ſpecially heer. Fourthly, God calls vs to ſuffer by his ſpeciall gift: for, as he

God calls men to ſuffer diuers waies.

hath giuen vs to beleeue, ſo hath he giuen vs to ſuffer for his ſake. Now, God by euery gift doth really call vs to the execution and vſe of it, when there is occaſion. Fiftly, Seruants and other Inferiours are called to ſuffer correction, though it ſhould be vniuſt, euen by their particular Calling. Sixtly, the coherence ſhewes, that the example of Chriſt, ſuffering vniuſtly, is a pattern that calls vs alſo to ſuffer, and ſo to walk in his ſteps. This laſt, and the third way of Calling, are eſpecially meant in this place: and ſo from thence, diuerſe things may be briefly noted by way of doctrine. For, of our effectual Calling I haue at large intreated both in the former chapter, and the tenth verſe of this chapter.

Firſt, all God's people or ſeruants become His by Calling: it is the way by which God hires ſeruants, and makes a people to himſelf: for, by nature euen the Elect are not a people, but liue in darknes, dead in ſinne, ſenſuall and carnall as other men; and re-creation is ſuch a link in the chain of ſaluation, as cannot be wanting, *Rom.* 8.30. And therefore men ſhould labor to make their Calling ſure, as euer they would haue comfort, that they are God's ſeruants or people.

Secondly, God works great things many times without any great toile, or power of inſtruments; as heer, To conuert a man, is but to call him; To make him liue, is but to bid him liue. Thus God can call vp generations of men out of the heap of dead and forlorn mankinde. Thus the dead ſhall be raiſed at the laſt Day, by the voice of the Sonne

of

of God: which should teach vs to liue by faith in all estates, and rest vpon Gods power, by which wee are kept to saluation.

Thirdly, God's Calling accepts not the persons of men, it puts no difference: all are called alike, as to honour, so to labour and danger. The Apostle puts-in all Christians, by this Calling, to suffer, if need require, as well as seruants. So with God there is neither circumcision nor vncircumcision, Iew nor Gentile, bond nor free: but all are one in Christ, *Col.*3.11. Which should bee a maruellous comfort to Christians that are meaner than others in the world, to think on it, that God requireth as hard work of the richest, as hee doth of them; and makes as great account of a poor Christian, as of the mightiest Monarch. And it should teach Christians humility, and not to striue so much for precedency; but rather, if men will excell others, it should be in seruice and sufferings.

Fourthly, all men are not called: hee saith heer, *Yee are called*; as importing, that it was a speciall honour done to them. Many haue not the meanes of Calling; and many refuse their Calling, when they haue the means. Which shewes the wofull estates of worlds of men, or to whom the voyce of God by his Word in the Spirit comes not.

Fiftly, the Calling of God doth propound conditions, vpon which his election in time doth depend: for, many are called, but few chosen vpon that Calling; and the reason is, because they yeelded not to the Conditions of their Calling. God calls men to a new Couenant, and requires, first,

he beleef of all things promiſed on his part. Secondly, ſanctity and holineſſe of life: thus they are ſaid to be Saints by Calling, 1.Cor.1.1. Thirdly, to ſuffer for well-doing, if there bee occaſion: ſo heer. Now, vpon the conſcience and conſent of the heart vnto theſe conditions, doth God make his choice, or acknowledge men: and therefore heerby mens hearts muſt bee tried, or men muſt try their hearts and eſtates, whether they be effectually called or no.

Sixtly, men are bound to take notice of, and to learn and obey the will of GOD reuealed in his Word, though it be hard to finde out: as heer the Apoſtle ſaith, They were called to ſuffer; which is a thing that is not eaſie to prooue by expreſſe Scripture, but muſt be found out, as it lies enwrapped in conſequences in diuers places of Scripture. For, if the lawes of men binde and oblige vs to puniſhment, though we knowe them not, becauſe we ought to take notice of them; much more muſt we ſtudy the Lawes of God, though they be many in number, and hard to finde out without much labour and many helps.

Seuenthly, our generall Calling doth binde vs to a carefull obſeruation of our particular Calling: as heer, their Calling in Religion to be God's ſeruants, did bind them to look to their duty as mens ſeruants, yea, and to be ſubiect to their corrections, though vniuſt. And therefore thoſe Chriſtians are farre out of the way, that neglect their particular Calling, and the charge God hath deliuered them, vpon ſentence of religion & their generall calling.

Eighth-

Eightthly, the main doctrine in them, or in the scope of them, is, that God calls his seruants, all of them, to suffer for the truth. Hee shewes them heauen, and the saluation of their soules, and bestowes rich treasure vpon their hearts; but withall tells them, hee looks they should arme themselues with a resolution to suffer what may befall them for well-doing. Our Sauiour Christ told his Disciples plainly, that they must think of taking vp the Crosse daily, before they come to wearing of the Crown. And therefore they doo foolishly, that vndertake the profession of Religion, before they haue set down to cast what it will cost them.

Thus of the second reason.

The third reason is taken from the example of Christ, who suffred greater wrongs than can befall seruants, or any other sort of men: and this doctrine of Christ's suffering, he handles at large from verse 21. to the end of the chapter. Which doctrine of Christ's suffering is fitted partly to the case of seruants, and partly to the vse of all Christians.

Concerning the Passion, fiue things are in all these verses noted.

First, who suffred: *Christ suffred*, verse 21.

Secondly, the end of his suffering, *viz. to leaue vs an example, &c.* verse 21.

Thirdly, the manner how he suffred, set out,

1. Negatiuely: and so he suffred, first, *without sin*, verse 22. secondly, *without reuiling*, verse 23.

2. Affirmatiuely: and so *he commits himself to him that iudgeth righteously.*

Fourthly, the matter what he suffred, *viz. our sins in his owne body on the tree*, verse 24.

Fiftly, the effect of his sufferings;

1. In respect of vs: and so his suffrings serue
   To kill our sinnes.
   To make vs aliue to righteousnes. } Verse 24.
   To heal our natures.

2. In respect of himself: and so they procured his exaltation, to be *Shepheard and Bishop of our soules*, verse 25.

Thus of the order.

Euen Christ suffred.]

The first thing to be considered in the Apostles description of the Passion of the person who suffered, is, that it is named heer with speciall Emphasis, *Euen Christ*, or *Christ also*. Christ is the sir-name of our Sauiour, as Iesus was his proper name. Iesus is a name onely giuen him in the new Testament: but Christ was his name in both Testaments, and signifies *Anointed*, being a Greek word, as Messiah doth in the Hebrew. And so it is a name importing his office of Mediator; as being thereby proclaimed to bee the substance of the ceremoniall types, euen the supreme Doctor, or Prophet, Priest, and King of the Church: for, these three sorts of men were anointed in the old Testament, and were types of Christ's anointing.

It is true, that we doo not reade, that our Sauiour was himself anointed with oile, because his anointing consisted in the substance of that shadow. For, the shadow signifieth two things: First, ordination to the office; secondly, the pouring out of gifts

gifts by the holy Ghost, for the exornation of the office.

Now, whereas Christ is Mediator in both natures, his anointing must bee distinguished according to his natures. The whole person was anointed, but yet differently in respect of his natures: for, gifts could not be poured out vpon his diuine nature; yet, as the Sonne of God, the second person in Trinity, he was anointed, in respect of ordination to the office of Mediator: and as the Sonne of man, he was anointed, in respect of the pouring out of the gifts of the holy Ghost vpon that nature in measure, as the Psalmist saith, aboue his fellows, *Psalm* 45.

The first doctrine about the Passion, is heere briefly contained in these three words of the Apostle, *Euen Christ suffred*; which is a doctrine full of excellent vses: for thence,

First, wee may see how vile the errour was of those Hereticks they called *Patri-passianus*; who taught, that God the Father suffred: whereas in this and other Scriptures we are taught, that it was onely Christ, the second Person in Trinity, that suffred. The ground of their error was, that there was but one Person in the Deity: which in heauen was called the Father; in earth, the Sonne; in the powers of the creatures, the holy Ghost: and thence they affirm the same things of the Father, they did of the Sonne, that he was visible, mortall and immortall, passible and impassible, passible on earth, and impassible in heauen. But we haue learned from the Prophets and Apostles, to beleeue

three

three Perſons, and ſo to acknowledge, that the ſecond Perſon ſuffered onely, and that in his humane nature.

Secondly, we may hence learne, that Chriſt was ſubiect to the Law after a peculiar manner, ſo, as no other man was ſubiect: For hee did not onely fulfill the Law by a moſt perfect obedience, but hee ſuffered the malediction and curſe of the Law alſo. Some men are ſubiect to the malediction of the Law onely: and ſo are all the wicked reprobates, that obey it not. Some men are ſubiect to the Commandements of the Law, and not to the malediction: and ſo our firſt parents were while they continued in their innocency, becauſe God did not require them to ſuffer, ſo long as they obeyed the Law: and ſo all godly men, in Chriſt, are vnder the Law, in reſpect of obedience, but not in reſpect of malediction: onely Chriſt is ſubiect to the malediction, and obedience of the Law, as our ſurety.

Thirdly, hence wee learne a plaine demonſtration of the truth of the humane nature of Chriſt: Hee had not a fantaſticall body, but a true body, becauſe he did verily ſuffer in the fleſh, as followes afterward.

Fourthly, Hence wee may bee informed of the exceſſiuely vile diſpoſition of the world, in that it is ſo ſet on wickednes, that the very Sauiour of the world, if hee come into the world, ſhall ſuffer from the world.

Fiftly, wee may hence learne, that Chriſt ſuffered willingly and of his owne accord. For in that hee that is God ſuffered, it ſhewes hee had power

to

to preserue himselfe so, as all the world could not haue forced him to suffer: and therefore wee haue cause so much the more to admire his loue to vs, that suffered for our sakes, as the next point will shew.

Sixtly, wee may hence learne to know, how abominable sinne is, that makes the Sonne of God suffer miserable things, if hee become a surety for sinne.

Seuenthly, wee may hence learne to know the ineuitable destruction, and fearefull perdition of impenitent sinners. For if God spared not his own Sonne, that was but a surety for sinne, and did none himselfe: will hee euer spare them, that are principals and monstrous offenders?

Eightly, did euen Christ suffer? then we should euermore arme our selues with the same minde, and prouide to suffer in the flesh, 1. *Pet.* 4.1. It is a shame for vs to expect, or desire a life of ease and prosperity, seeing the Prince of our saluation was consecrated through afflictions, *Heb.* 2.10. and 12.3. And the more should wee bee confirmed to suffer in willingnes in this life, because God hath predestinated vs to bee conformed to the image of his Sonne in sufferings, *Rom.* 8.29.

Lastly, in that it was Christ that suffered, wee may hence gather comfort to our selues in his passion, all the daies of our life, because his sufferings must needes bee of infinite merit, being the sufferings of him that is God as well as man.

Thus of the Person suffering.

The persons for whom hee suffered, follow.

For

For vs.]

The ſufferings of Chriſt were not caſuall, ſuch as befell him for no vſe: nor were they deſerued by himſelfe. For hee neuer offended God, nor did hee ſeeke his owne peculiar good in them, but hee ſuffered all hee did, for our ſakes, *Eſay* 53 5. Hee was wounded for our tranſgreſſions: the chaſtiſement of our peace was laid vpon him: and verſe 8. Hee was plagued for the tranſgreſſion of God's people: and as the Apoſtle ſaith, hee was deliuered to death for our ſinnes, and roſe againe for our iuſtification, *Rom.* 4.25. Hee was ſacrificed for vs, 1. *Cor.* 5.7. Hee gaue himſelfe for vs, *Epheſ.* 5.2.

Chriſt ſuffered for vs in diuers reſpects.

Now hee ſuffered for vs in diuers reſpects, as,

Firſt, to make ſatisfaction vnto the Iuſtice of God for our ſinnes, and to appeaſe the wrath of God toward vs, as the former places ſhew: His ſufferings were a ſacrifice for ſinne: Hee bare the curſes of the Law, which were due to vs, *Gal.* 3. 10. And thus he paied our ranſome, and pacified God, eſpecially in his death and buriall: He nayled the hand-writing that was againſt vs, to his croſſe, *Col.* 2.15. And as *Ionas* was caſt into the bowels of the ſea, to ſtill the raging of it, ſo was Chriſt caſt into the bowels of the earth, to make the ſeas of Gods wrath quiet for vs.

Secondly, hee ſuffered, as to make ſatisfaction for our ſinnes, ſo, together with that ſatisfaction, to remoue from vs the many miſeries might haue falne vpon vs for our ſinnes. Thus hee was iudged and condemned at the barre of *Pilate*, that we might bee acquitted at the barre of God: Hee endured

dured all sorts of paines and torments in soule and body, that wee might bee deliuered from eternall torments in hell: Hee died, that hee might deliuer vs from death and the feare of it, and from him, which had the power of death, which is the diuel, *Rom.* 6.10. *Heb.* 2.13. Hee was crucified, that hee might abolish the power of sinne in vs, *Rom.* 6.10.

Thirdly, He suffered for vs, that so by his sufferings He might merit the supply of our wants, and the possession of happines: He suffered, to make vs blessed. Thus hee died, to ratifie the eternall counsell, *Heb.* 9.15,16,17. Hee was poore, to make vs rich, 2. *Cor.* 8.9. Hee was bound, to make vs free: Hee was vnclothed, to couer our nakednes: Hee was forsaken of God for a time, that we might be receiued to euerlasting mercy: Hee was crowned with a crowne of thornes, that He might merit for vs a crowne of glory: Hee found no mercy from the Priests and Iewes, that wee might finde sure mercy with God; He was cast out of the earthly Ierusalem, and suffered without the gates, that He might prouide a place for vs in the heauenly Ierusalem.

Fourthly, He suffered for vs in this, that he suffered, that so hee might haue a sympathy of our sufferings, and haue a feeling of our miseries: Hee suffered being tempted, that hee might bee able to secure vs being tempted, *Heb.* 2.17,18. and 4.15.

The consideration heerof may serue for diuers vses.

Vses. First, it should breed in vs an admiration of the loue of Christ to vs, that could euer be willing to

to become ſurety for vs, and ſuffer for vs, eſpecially conſidering what wee were, *viz.* vniuſt men, 1. *Pet.* 3.18. wicked men, *Rom.* 5.6. enemies to him, *Rom.* Chap.5.8,10. That one ſhould dye for a good or righteous man, or for one that is a common good for, or to other men, is very rare: But it might bee, *Ionathan* might die for *Dauid*, or a ſubiect bee willing to die for a good Prince: but no man would die for his enemies, as CHRIST died for vs.

Secondly, it ſhould work in vs ſorrow and harty griefe for our ſinnes: wee ſhould now mourne as heartily for piercing Chriſt by our ſinnes, as if wee had loſt an onely child, &c. We complaine of the Iewes, and *Iudas*, and *Pilate* for abuſing him: But the truth is, it was thy ſinnes, and my ſinnes, that brought him to ſuffer for them, our debt was laid vpon him: We that are principals, are eſcaped; and he that was our ſurety, hath paied for it, euen to the vttermoſt farthing. And if there were no other reaſon to ſhew, how little reaſon Chriſt had to ſuffer for vs; euen this were ſufficient, that our hearts are ſo hard, as we cannot bee grieued to remember his ſorrowes for our ſinnes.

Thirdly, it ſhould eſpecially work in vs a hatred of our ſinnes, and a full and finall reſolution to ſin no more, but to conſecrate our whole life vnto him, and to his ſeruice, that hath ſuffered for vs, and by ſuffering, paid ſo dear a price. Shall we not liue to him that died for vs? Or doe wee ſo little care for his ſorrow, as by newe ſinnes wee would, as much as in vs lieth, crucify againe the Sonne of God?

God? Take heed of despising the blood of Christ, lest you sinne so long, till there bee no more Sacrifice for sinne, 2. *Cor.* 5. 15. *Heb.* 6.

Fourthly, wee should striue to bee disposed, as the Apostle *Paul* was, to glory in the crosse and suffrings of Christ aboue all things, seeing his sufferings were for vs, to satisfy and merit for vs. It must needs be an estate of wonderfull safety and felicity, that is purchased by such variety of sufferings of the Sonne of God. As the world despiseth vs: so wee should with singular and secret reioycing despise and contemne the world, hauing such interest in the crosse of Christ, *Gal.* 6. 14.

Lastly, it should work in vs a most harty willingnesse to suffer any thing for Christ and the Gospel, that hath suffered such extreme things for vs: it should not bee grieuous to vs to forsake father, or mother, or wife, or children, or house, or lands, or our owne liues for his sake, or for the Gospel, *Mark* 10. 29.

Thus of the second thing in the doctrine of the passiõn of Christ.

The third thing is the vse of it, and that is, to bee an example vnto vs, that wee might walk in his steps.

Leauing vs an example.]

The end then of the sufferings of Christ, is to be an example to vs to learne by. The word rendred *an example*, is a metaphor taken from Scriueners, or Painters, and signifies properly a copy or patterne, or portraiture of a thing exactly drawne out: wee are then set to schoole to learne by example: Christs

Christs suffrings are as a Writing-schoole, where the Copies are most exactly drawne.

Before I come to the particulars wee should beare for Christ in his suffering, diuers things may bee briefely noted out of the words, especially about examples.

Doct. 1. God would haue vs learne by examples, as well as by precept: and thence it is, the Scripture is so stored with all sorts of examples.

Doct. 2. Such as giue good example of well-doing, are as a common treasure; many may learne good by them. Good examples are like common schooles, and the better, because they are Free-schooles, wee may learne from example without cost. Though thou couldst not shew all the meanes thou desirest, yet to giue a good example of sound life and holines, is a great treasure in the Church: It doth not only make Religion wel spoken of, but it profits many, to teach their wel-doing: And therefore such as shine by the light of good example, should bee much made of in euery place: and they sinne fearefully, that wrong them, &c.

Doct. 3. It requires a speciall goodnes, to be fit to be an example to others, which the metaphor imports: For euery man that can write, yet cannot set Copies for other men to write by: so euery good Christian is not able to teach by example to the life, but with great imperfection: some had more need to bee learners, then to bee teachers, and therefore should not bee ouer-hasty to shew their gifts.

Doct. 4. Good examples are very scarce in the world,

world, & therfore Christ is faine to leaue vs one of his owne: the skilfull practice of Gods Word is so rare, that it is very hard to finde a man whom wee would set before vs, as a pattern to imitate.

Doct. 5. There was very great need of Christs example to teach vs by. The world is so generally falne away from the care of obedience, and the doctrine of well-doing is intertayned so dully, as a very matter of forme and for outward shew, and the examples of the godly are so imperfect, that it was necessary, after so many hundreds of yeers, in which sound practice was neglected, that the Christian world should bee fired with the incitations of so exquisite a patterne of obedience, as Christs was.

Doct. 6. Christs example is to bee imitated by degrees. God doth not looke we should follow the copy exactly at the first: which similitude imports a great deale of incouragement to the weak, but willing Christian, and withall shewes the doubtful estate of such Christians, as in a short time and with little labour think they haue learned the substance of all Christianity.

Doct. 7. In that hee saith, *Leauing vs an example*, it imports, that many good works tarry behind the godly in the world. For though it bee true, that their works follow them to heauen, yet it is true also, they are left behind. They follow them to heauen, in respect of GODs remembrance and acknowledgement of them, and they tarry behind them, in respect of the example of them, and the praisefull memory of them amongst men. Weldo-

ing cannot bee loſt, which withall imports, that it is a great honour and comfort, when a man goes out of the world, to leaue the memory and patterne of good works behinde him: and it is a fearefull thing for ſuch men as goe out of the world, to leaue an ill report behind them, and die an example of euill doers: though thoſe could leaue a great eſtate in worldly things, yet are they moſt accurſed, becauſe they leaue behind them ſuch an ill ſent and ſauour, by reaſon of their filthy, or vaine, or worldly kind of liuing.

Doct. 8. It is more then a ſtep to heauen; wee are heere required to follow Chriſts ſteps, importing, it is a long iourney, and wee are to make many ſteps.

Doct. 9. The more good any doth, the neerer they come to heauen: euery good work is, as it were, a ſtep neerer to heauen: and therefore as we deſire to bee with the Lord, ſo ſhould wee haſten and finiſh our work; nothing will bring vs ſooner to heauen: whereas if wee bee barren and vnfruitfull, either wee ſhall neuer come there, or it will bee a great while firſt.

Doct. 10. The way to heauen is a very hard way to hit: it is marked out by ſteps: If wee ſtep awry, wee are in great danger, either of fouling our ſelues, or loſing our way. It is like to his way, that is to paſſe ouer a brook, or through thornes, or through miery waies, where are placed ſteps, or a print of ſome footing before, which is hard to hit, and dangerous to miſſe. And therefore men muſt looke to themſelues, after they haue vndertaken pro-

profeſſion of the care of a better life: for, the ſimilitude importeth, that men muſt neuer look off their way, and they muſt not go ouer raſhly or haſtily, nor muſt they liſten to ſtrange noiſes, nor muſt they look to go that way with much company, nor is it ſafe for them to haue diſtractions or cares in their heads; all which parts of the ſimilitude, let men apply to themſelues.

Doct. 11. He that liues ſo, as hee hath the commandement of God, and the example of Chriſt, for a warrant of his actions, is in a ſure way, and is ſafe, and in the right way to heauen. They that walk by rule, and are carefull to tread right in the ſteps marked out in the way, ſhall haue peace, and much comfort and aſſurance, *Gal.* 6. 16.

Doct. 12. If we bee not skilfull enough to teach others by our example; yet, if wee bee willing to learn goodnes from ſuch as giue vs good example, we may be happy. Some Chriſtians are examples to others; as, 1. *Tim.* 4. 12. *Tit.* 2. 7. 1. *Theſ.* 1. 7, 8. Other Chriſtians learn, both in matters of faith and life, from them, as thoſe places ſhew: and this Text imports, that, if we but follow example, we pleaſe God.

Thus of the doctrines out of theſe words.

It remaines, that we conſider more ſpecially of the copy or example heer left vs to follow. God teacheth vs many things by examples: and to that end, hee hath giuen vs diuers ſorts of examples to learne by.

And ſo God is pleaſed to raiſe vp in the world examples, ſometimes of his Power; ſometimes, of

his Iuſtice; ſometimes, of his Holineſſe. Examples or monuments of God's Power, are thoſe ſtrange works of wonder, which God doth at ſome times, to ſhew his Almightineſſe and Soueraignty: ſuch was that, *Iohn* 9.1. To make a man, blinde from the birth, to ſee. Examples of his Iuſtice hee hath giuen vs in all Ages: ſo, *Numb.* 5.21. *Exech.* 5. 15. *Heb.* 4.11. *Iude* 7. 1. *Cor.* 10. Examples and patterns of his Holineſſe hee hath giuen vs, partly in his adopted ſonnes, and partly in his naturall Son, and his Sonne by the grace of perſonall vnion: thus he gaue vs *Iob* and the Prophets for examples of patience in ſuffering, *Iames* 5.10. Thus *Timothy* and *Titus* are charged to be paterns of good works, 1. *Timothie* 4.12. *Titus* 2.7. But it is the example of Chriſt which is heer vrged as the beſt patterne of all others.

Queſt. Now, the ſpeciall queſtion is, What muſt wee diſtinctly learn from the ſufferings of Chriſt?

Anſ. There are many things wherein Chriſt hath ſet vs an example in his ſufferings, which wee may and ought to learn from him; as,

Ten things for vs to follow in the example of Chriſts ſufferings.

First, his ſufferings ſhould make vs willing to reſolue to ſuffer, if God call vs to it: it ſhould teach vs to ſtand vpon our guard, and look for warre; as reſolued, It is meet we ſuffer with him, if we mean to raigne with him, 2. *Tim.* 2. 11.

Secondly, when he was tempted, or troubled in Spirit, he left vs an example for the manner of the fight, and which way wee ſhould make reſiſtance and ouercome; and that is, by the Word of God and praier: for, he beat the diuell away by Scripture,

ture, *Mat.*4. And in all his ſpeciall agonies, wee ſtill heare him praying and making his mone to his Father.

Thirdly, hee left vs a pattern of matchleſſe humility, and told vs, if euer wee would learne any thing of him, we ſhould learn of him to bee lowly and meek; who, beeing the Sonne of God, was abaſed to take vpon him the forme of a ſeruant, and in worlds of occaſions to deny himſelf, and his owne greatnes & reputation, *Mat.*11.29. *Phil.*2.6,7.

Fourthly, we may learn from his ſuffering condition, the contempt of the world. Why ſhould we ſeek great things for our ſelues, when our Lord and Sauiour was in ſome caſes worſe prouided for than the birds of the aire, and foxes of the field, as not hauing a place where to lay his head. And therfore he ſuffred without the City, to teach vs, that we alſo haue heer no abiding City, but ſhould caſt all our cares vpon prouiding for our eternall habitation in heauen, *Heb.*13.11,12.

Fiftly, we ſhould learn obedience from him towards our heauenly Father. Chriſt obeyes his Father euen in hard commandements, againſt his credit, eaſe, liberty, yea, life it ſelf: and therefore we ſhould learn to deſire to go and doo likewiſe.

Sixtly, hee left vs an example of louing one another, and gaue a ſpeciall charge, we ſhould prooue our ſelues to bee his, and to be like him indeed, as his true Diſciples, by louing one another, *Iohn* 13. *Eph.*5.2.

Seuenthly, wee ſhould learn patience of him when we doo ſuffer, though ſtrange things ſhould

befall vs. What though we should be betraied or forsaken of our friends in our iust cause, or suffer iniuries, or bee falsely accused euen of hainous crimes, or most basely vsed, euen to bee buffetted, derided, spetted on, or to see vile wretches, and grosse offenders preferred before vs, or lose all we haue, to our very garments, &c. yet none of these things should bee grieuous to vs, because all these things befell our Lord and Master in a worse measure and manner, than they can befall vs: yea, wee should be patient, though it were to lose our liues, as he did.

Eightthly, he left vs also an example of hope in suffering: for, when hee suffred shame and misery in this life, hee looked vpon the ioy and crown in another world; thereby teaching vs, with whole arguments to fense our selues against all the scorns and miseries of this world, *Heb.*12.3.

Ninthly, hee left vs a patterne of mercy; who made himself poor, to make vs rich: and therefore how much more should we, out of our abundance, yeeld some supply to others wants? 2.*Cor.*8,&c.

Lastly, the mortification and crucifying of the ould man, is to bee learned from the Passion of Christ, *Rom.*6. For, look how Christ was vsed, so should we vse our sinnes: he was crucified; and so should we crucifie our sinnes, piercing the heart of them by confession and godly sorrow, and so hanging them vp vpon the Crosse, till they be dead.

Thus we see, that Christ hath set vs a large copy, and that many things are to bee learned from his example.

Quest.

Queſt. But doth Chriſt's example binde vs to imitation in all things?

Anſw. In many things it doth binde, but in all things it doth not binde. There are diuers things that Chriſt did, which to leaue vndone by vs, is no ſinne: as, the works of his Power and Omnipotency are not imitable; and ſo alſo the works of his Office, as Mediator, are peculiar to himſelfe, and cannot be done by vs. Beſides, a world of indifferent actions of his, diuers of which are recorded; yet all men grant, they doo not binde vs to exact imitation, though they be things wee haue power to doo. He ſate and preached: he receiued the Sacrament in a priuate chamber at night, and gaue it onely to Clergy-men, and vſed vnleauened bread, &c.

In what things Chriſts example bindes not.

Queſt. But what rules are then left to ground our practice vpon? and how far are our conſciences bound by examples, and ſo by the example of Chriſt?

Anſ. Examples, and ſo the example of Chriſt, binde vs in the things he did, which were required by the morall Law, or the Word of God. For, an example is but the illuſtration of a precept: it is but like the ſeal to a blank, if there be no precept. Secondly, in other things which Chriſt did, not required by the Law, wee are ſo farre forth tied to follow his practice, as he hath for thoſe ſpecialties giuen himſelf a precept: as heer wee are bound to ſuffer from others, and for others, if need require, by the force of Chriſt's example; but ſo, as it is ſpecified, that his example bindes in this and other

How far examples binde conſcience.

things. But where the Scripture doth not make vse of his example, there wee are not bound, in things indifferent in their owne nature, to follow any example out of necessity.

Verses 22, 23. *Who did no sinne, neither was there guile found in his mouth:*
Who, when hee was reuiled, reuiled not again: when hee suffred, hee threatned not, but committed it to him that iudgeth righteously.

HItherto of the end of Christ's suffering: the manner followes, set down both negatiuely and affirmatiuely. Negatiuely, *Hee suffred without sinne*, in this verse; and *without reuiling*, in the next verse. Affirmatiuely, *Hee committed himself and his cause to him that iudgeth righteously.*

He did no sin: [ἁμαρτίαν οὐκ ἐποίησεν.]

The words of this verse do commend the innocency of this our Sauiour: which doth much increase the price and value of his sufferings. He suffred for the sinnes of others, that neuer committed any sinne himself, in thought, word, or deed: and as hee was innocent in all the course of his life; so did he beare his suffrings without fault, and carried himself so, as no man could finde any iust occasion against him.

The first thing affirmed of Christ, to shewe his innocency, is, that he did no sinne. In the Originall, it is expressed by a word of great force, which signifies to make, or frame, or fashion with art, or to make sinne; and it may be rendred (as I conceiue)

ceiue) more fitly, *Hee made no ſinne.*

To make ſinne, being a phraſe ſomewhat vnuſuall, the ſenſe is to bee inquired into. Now, a man may be ſaid to make ſin many waies:

A man is ſaid to make ſin many waies.

Firſt, when a man inuents and commits a ſinne neuer heard of before. Thus *Onan* made that ſinne of filthineſſe. Thus the Sodomites and Gentiliſh men and women made ſinnes of luſt. Thus drunkards make ſtrange kindes of drinkings. Thus the phantaſticall monſters of our times make the ſinnes of ſtrange apparell. And thus the Papiſts make that horrible ſinne of murthering of Princes, and damnable equiuocations. And thus ſwearers now make their monſtrous oaths.

Secondly, when a man ſins, hauing not ſo much as temptation to ſinne in himſelfe, or proneneſſe of nature to ſinne: and ſo hee ſinnes, that ſinnes wilfully, and not by infirmities, or weaknes of nature. Thus *Adam* made the firſt ſinne: for, hee had no corruption of nature to intice him, or incline him, nor could any temptation from without compell him; but hee ſinned wilfully. Thus thoſe men of bloud, make ſinne, that kill their brethren in colde bloud. And ſo, many whoremongers and drunkards make ſinne, when they are not inticed, but intice themſelues, and ſtriue by all meanes to fire and force themſelues to wickednes. And thus ſwearers, and vſurers, and ſuch like, make ſin.

Thirdly, when a man commits ſuch a ſinne as other men condemn by the very light of nature, though he do it by corrupt inclination, or though it bee ſinne, which others commit: ſo to make ſin, is

is to bee a malefactor, or one that is guilty of any grosse sinne.

Fourthly, when a man studies mischiefe, and sinnes not suddenly, but imagins, and deuiseth, and forecasts and plots, how to compasse his sinne; and thus all wicked men make sinne, because they sinne not suddenly, or by meere frailty, but doe study iniquity: euery wicked man is a great student; *Psal.36.4.*

Fiftly, when a man causeth others to sinne by euill counsell or example, or compulsion: Thus Tyrants made sinne, that forced men to deny the faith, and thus they make sinne, that make their neighbours drunke, and thus Stage-plaiers and Minstrels make sinne, that call and prouoke others to licentiousnes and wantonnesse: and thus superiours make sinne, when by their euill example, or negligence in not punishing offences, they tempt others to sinne.

Sixtly, when a man makes a trade of sinning: and thus men are said in Scripture to bee workers of iniquity, which is a Periphrasis of wicked men. Now hee that is said to make a trade of sinne, or to bee a worker of iniquity; first, is one that makes it his dayly custome to follow his sinfull course of life, or that followes sinne, as the tradesman doth his trade. Secondly that cannot liue without his sinne, that accounts his sinne the life of his life, that had as liefe be dead, as restrayned of his sinne: as the tradesman accounts himselfe vndone, if his trade bee destroyed.

Seuenthly, when a man calles good euill, and euill

euill good; when a man makes that to bee a sinne, which is no sinne. Thus they make sinne, that call those things sinne, which GOD by his Law neuer called sinne. And thus men make sinne, both out of superstition on the left hand, and out of rash zeale on the right hand. Thus also prophane persons make godlines and a holy conuersation to bee Schismes, and truth to bee Heresy: Thus the Iewes called *Pauls* religious course, Heresy: when hee by that way, which they called Heresy, worshipped the God of his fathers: and the Professors of Christian Religion they called a sect, *Acts* 28. *Esay* 5.20. Thus Lawyers many times make sinnes, when they make a good cause bad, and a bad cause good.

Eightly, when a man by slander casts foule aspersions vpon other men that are innocent, speaking euill with any manner of euill report of such, as liue religiously. And this art of making sinne, the slanderer learned of the deuill, that accuser of the brethren. Thus many godly persons are many times by wicked reports made grosse offenders in the common acceptation of the world, and in the rumours spred abroad of them in many places. Thus they made Christ and the Apostles grieuous sinners, and a spectacle to men and Angels.

Ninthly, when a man in aduersity deuiseth vnlawfull shifts and courses to get out of trouble, or deliuer himselfe from the crosse is layd vpon him. And this sence may in some sort be applied to the case of our Sauiour, who neuer vsed ill meanes to deliuer himself, though he suffred extreme things.

Lastly,

Lastly, in a generall sense: Euery man that is guilty of sinne, may bee said to make sinne. And so it is commonly by way of remouall said of Christ, that hee made no sinne, that is, that hee was neuer guilty of any offence against God, or man.

Thus of the sense of the words.

Diuers doctrines may bee gathered out of these words: but because one is principall, I will but touch the rest.

Doct. 1. Mens sinnes are of mens making: man made sinne, God made none.

Doct. 2. It is a hatefull thing to bee a maker of sinne. As t was most glorious for God to make a world of creatures: so it is most ignominious for man to make a world of sinnes.

Doct. 3. Christ made no sinne. This is the chief doctrine, and plaine in the text: Hee was not onely free from the first, and worst kinds of making of sinne mentioned before, but hee was free from all sinne in all estates of his life, he knew no sinne, he did none iniquity: He was that iust One by an excellencie.

Quest. But how came it to passe, that the man Iesus had no sinne, seeing all other men bring sin with them into the world, and daily sinne?

How Christ had no sinne.

Answ. Hee was sanctified from the wombe, being conceiued by the holy Ghost, which no other are: so as both originall sinne was stopped from flowing in vpon him in his cõception; and besides, hee was qualified with perfect holines from the wombe: and therefore is called that holy thing borne of the Virgin, *Luke* 1.35.

And

And it was necessary, his humane nature should bee so holy, and that hee should doe no sinne, because his humane nature was to bee a tabernacle for the Deity to dwell in, *Colos.* 2. 9. and besides, from his very humane nature, as well as from his Deity, must flow vnto vs life, and all good things; and therefore hee must needes be vndefiled: The man-hood of Christ is as the conduit, and the God-head as the spring of grace vnto vs. Besides, his sufferings could not bee auayleable, if he were not innocent himselfe.

The vses follow: and so,

Vses. First, wee see the difference betweene the two *Adams*: the first made sinne, and infected all the world with it: The other made no sinne, but redeemed all the world from it. The first *Adam*, as he had power not to sin, so he had power to sinne: but the second *Adam* had not onely a power not to sinne, but also no power to sinne; not onely, as they say in Schooles, *posse non peccare*; but also *non posse peccare*.

Secondly, wee may hence see, in what a wofull damnity against goodnes the world stands; when this most innocent Man, that neuer did any sinne, that neuer offended God or man in all his life; when he, I say, comes into the world, how is hee despised, and reiected of men! Who looked after him, vnlesse it were for his miracles? Few honored him for his holines. How is the world set on wickednes, that it should account him without forme or hand-somnes, that shone before God and Angels in such a spotlesse innocency? Oh what wit had

had the rulers of this world, that condemned him as a malefactor, that had no ſpot in him from the crowne of the head to the ſoale of the foot, that neuer did man wrong, or ſinned againſt God, *Eſay* 49.7. and 53.2,3,4.

Thirdly, wee may hence ſee cauſe to wonder at the loue of Chriſt to vs. Oh how is it, that hee bare the imputation of ſuch a world of ſinnes, that yet himſelfe neuer knew ſinne? What hart of man can ſufficiently admire his loue vnto vs, that can abaſe himſelfe to bee made ſinne for vs, that neuer did ſinne himſelfe?

Fourthly, is it not hence alſo moſt manifeſt, that impenitent ſinners ſhall not bee ſpared, or pitied of God? Did not God ſpare his owne Sonne that neuer offended in all his life? and ſhall hee ſpare them, that neuer left offending of him? Oh what madnes hath beſotted men ſo, as with ſtubborn wilfulneſſe ſtill to truſt vpon an vnknowne mercy in God, yea ſuch a mercy, as God could neuer conceiue in the caſe of his Sonne, that was not to him, as they are, in any reſpect! Were theſe men but throughly beaten from this ſinfull plea of mercy in God, they would repent of their ſinnes in time, and ſeeke true mercy from God, which neuer is withheld from penitent ſinners.

Laſtly, Did our Sauiour Chriſt ſuffer ſo patiently ſuch extreme things, that neuer deſerued any euill in himſelfe? What a ſhame is it for vs to be ſo vnquiet, and deiected, or ſo froward, or ſo vnſettled, when any croſſes or affliction fall vpon vs, who yet haue deſerued at Gods hands to ſuffer a thou-

thousand times more, and worse things then those that doe befall vs?

In his mouth was found no guile.]

Wee read in the Scripture, of guile in the spirit, when wee haue false hearts, and guile in the hands by false weights and ballances, and guile in the mouth in deceitfull words.

Guile in words is committed many waies. *Guile in words many wayes.*

First, by lying, when men speake what they thinke not.

Secondly, by flattering, when men praise others after a corrupt manner, or for corrupt ends.

Thirdly, by backbiting, when men censure others behind their backs, of malice, or whisper euill against others, *Psal.* 41.7.

Fourthly, by wresting the words of others to their hurt, *Psal.* 56.11. and 52.1,2.

Fiftly, by withholding the iust praises of others, or Apologie.

Sixtly, by fearfulnes in euill times, when men will not stand for the truth, or speake against their consciences.

Seuenthly, by disgracefull iests, *Ephes.* 5.4.

Eightthly, by telling the truth, of malice, 1. *Sam.* 22.9,10.

Ninthly, by boasting of a false gift, *Pro.* 27.1.

Tenthly, by hypocrisy and dissimulation, and that diuers waies, as

1. When men speake faire to mens faces, but reproach them behind their backs, or flatter them meerely, to catch them, and intangle them in their talke, as the Pharises often tempted Christ. *Guile in Hypocrisie many wayes.*

2. That

2. That reproueth ſinne in others, and yet commits it himſelfe, *Rom.* 2.19.

3. That colours ſinne, vnder pretence of Religion, *Marke* 12.40.

4. That profeſſeth Religion in words, and yet denieth it in his heart.

5. That hideth his ſinne by deniall, or excuſes, to auoid ſhame and puniſhment.

6. That giues good words to men in affliction, but relieues them not, 1 *Ioh.* 3.17,18.

None of theſe, nor any other waies of guile were found in Chriſt, though they called him a deceiuer, and ſought all occaſions againſt him.

Thus of the ſenſe: the doctrines follow.

Doct. 1. Guile in words is a vice, that wonderfully diſhonours a man: It was a fault would giue great aduantage to the enemies of the truth. As it is a ſinne, which is in a ſpeciall manner hatefull to God, *Pſal.* 5.7. ſo it is ſhamefull amongſt men: and therefore as any man would enioy good daies, let him refraine his tongue from euill, and his lips, that they ſpeake no guile, *Pſal.* 34.13.

Doct. 2. When hee ſaith, that They found no guile in his mouth; it importes, that they ſought it. And ſo wee learne, that the godly are ſo hated of the wicked, that they ſeeke occaſion againſt them: when they ſee not, or heare not of any faults in them, they ſearch, and inquire, and lie in waite to ſee, if they can catch their foot-ſlippings at any time: yea they mark their words, to ſee whether they can finde any falſhood, or hurt in them. And therefore Chriſtians ſhould watch themſelues,

ſelues, and their words the more carefully, and ſtriue ſo much the more to ſhew themſelues plaine men in their words and dealing, that they may ſpeake what they think at all times.

Doct. 3. The third doctrine, which falls in this text, is, that in Chriſt was found no guile: he could neuer bee taken in the ſinne of flattering, lying, coozening, backbiting, or any diſſimulation, or hypocriticall, or deceitfull ſpeeches; and therefore the vſe may bee,

Vſe 1. Firſt, to ſhew the fearefull eſtate of ſuch as vſe lying and deceit, and hypocriticall courſes in the dealings with men in their trades, or other occaſions of life. There was no guile in Chriſt, and therefore it is probable, they are not true Chriſtians, becauſe they are not heerein made like vnto Chriſt: yea deceit and guile is made a ſigne of a wicked man, *Pſal.* 36. 1, 3. And therefore ſuch as are giuen to the ſins of deceit, and hypocriticall dealing, are in a miſerable caſe, eſpecially ſuch as couer their deceit with ſmooth words, *Ier.* 9. 8. *Pro.* 26. 24 &c. 2. And ſuch as make a trade of it, giue their tongues to euill, and frame deceit, and binde their tongues to lies, and teach their tongues to ſpeak euill lies, *Iere.* 9. 5. 3. And ſuch as wil deceiue their neighbours, their brethren, or ſuch as are harmeleſſe, *Ierem.* 9. 5. *Pſalm.* 35. 20.

Vſe 2. Againe, this pattern in Chriſt may comfort the plaine-dealing, and plaine-meaning man, and plaine-ſpeaking Chriſtian, that hath no tricks & methods, and ſubtilty in his words, or carriage, but is a plaine man like *Iacob*: this is made a ſigne of

a godly man, *Zeph.*3.13. of a happy man, *Psal.*15.2. of a true Israelite, *Iohn* 1.47.

Being reuiled.]

Hitherto hath beene shewed, that Christ suffered without sinne: now the Apostle shewes, that hee suffered without reuiling, or threatning, which praise is increased in this, that hee reuiled not when hee was reuiled; nor threatned at the very time, when hee suffered extreme iniuries.

What reuiling is.

Reuiling is a sinne condemned in the sixt commandement, and is committed by bitter and disgracefull words against any other without desire of doing good: And so men reuile, when they disgrace others by false accusations, as when they called Christ a deceiuer, and said hee had a diuell, or was a glutton, or an enemy to *Cæsar*, or a blasphemer, or the like. Againe: It is reuiling, when the very tearmes vsed, are base & ignominious, if they be vsed onely out of passion: as to call men, made after the image of God, by the names of beasts, or the like. Againe, when wee vpbraid others with such deformities, or infirmities as God hath laid vpon them; as to mock a man for his deafenes, or lameness or ill sight, or the like, *Leu.*19.14. Besides, whē men reproch others with such words for any thing they faile in, as expresse more disgrace, then the fault deserues; as for some mistaking to call a man, foole, *Math.*5. yea it is reuiling, when the faults of others are charged vpon them without a calling, or desire of their amendment: And so it is reuiling, to vpbraid any with the sins they haue repented of.

And

And thus what reuiling is.

Doct. 1. Reuiling is a hatefull ſinne: That appeares from hence, that it is accounted a great ſuffring to ſuffer reuiling. And our Sauiour accounts it murther in his expoſition vpon the ſixt Commandement, *Mat.* 5. and therefore bitter words are compared to arrowes, and ſwordes, which are inſtruments of murther: and reuiling godly men, is tearmed blaſphemy in ſundry Scriptures in the originall: It growes out of a bitter roote, and is the very froth or ſcum of a naughty diſpoſition or maliciouſnes, *Heb.* 12.14,15. *Iam.* 1.21. It is a vice altogether contrary to the Spirit of God, which is a Spirit of meekenes. And if a godly man ſuddenly fall into bitter words, it makes the holy Ghoſt ſtir within him, *Epheſ.* 4.30. and euill words corrupt good manners, 1. *Cor.* 15. Thou loſeſt ſo much of thy honeſty, as thou vſeſt of reuiling.

Vſe. The vſe is therefore, Firſt, to perſwade all that are godly, to auoid this ſinne, and at home and abroad to reuile no man vpon any occaſion, *Titus* 3.2. and the rather, becauſe they are heires of bleſſing, 1. *Pet.* 3.9. and haue the example not only of the godly in Scripture, but of Chriſt himſelfe, as it is heere vrged.

Secondly, it ſerues to reproue, and ſhame all ſuch as are guilty of ſo hatefull a ſinne, eſpecially,

Who are guilty of reuiling.

1. Such as haue a mouth full of curſing, and bitternes: ſuch as are many Maſters, and Miſtreſſes, or Dames, that cannot ſpeake to their ſeruants, but it is with reuiling tearmes; their vſuall ſpeech to them, is to find fault with reproach, and ſo in any

ſort of men, that are thus bitter-tongued, *Rom.*3. 14. *Iam.*3.9. It is the ſigne of an vnregenerate heart.

2. Such as are giuen to it to complaine of their neighbours in all places, euill-minded men, that know little other diſcourſe, but by way of finding fault, or reproaching this or that man: and they ceaſe not, till they haue filled towne and countrey with reproches and ſlaunders, *Iam.*5.9.

3. Such as reuile innocent men, and ſpeake euill of the iuſt and godly, whom they ought to praiſe and honour.

4. Such as reuile men for this very reaſon, becauſe they are good. It is monſtrous ill to reuile a good man, but abominable vile to reuile goodnes and Religion it ſelfe, to ſcoffe and reproach preaching, and hearing of Sermons, and praying, &c. Woe is to them that thus call good, euill: and the worſt is, when they ſet vp, in ſtead of thoſe things, the prayſes of drunkenneſſe, good fellowſhip, and laſciuious meetings, and riotous diſ-
Eſay 5.20. orders, and ſo call bitter, ſweet; and euill, good.

5. Such as raile at ſuch as are in authority, and ſpeak euill of dignities, *Iude* 2. *Pet.* 2.

6. Such as reuile their very parents, and ſpeak euill of ſuch as God and nature haue ſo neerely bound them to. And ſo is it monſtrous vile for wiues to traduce their husbands, and by backbiting to deſtroy their reputations, as it is monſtrous for the people to reuile their teachers, that are godly and painefull men.

7. Such as reuile Chriſt, as the Iewes did (of which afterwards) and ſuch are they, that reuile God,

God, as swearers, murmurers, and blasphemers doe in their kinde, as well as Pagans and Atheists, that speak reproachfully of the doctrine of the duties, or treaty of persons.

Thus of the sinne of reuiling.

Doct. 2. Christ himselfe was reuiled: Hee that was so iust and innocent: Hee that did so much good in euery place: Hee that had power to bee reuenged on such as did reuile him. This is the more remarkable, if wee also consider, by whom hee was reuiled, euen by such as had their birth, breath, and being, and all from him: yea hee was reuiled of all sorts of men: Iewes, Gentiles, Rulers, the People, learned Men, and vnlearned. And this was the more to bee wondred at too, if we consider with what kinde of reuiling hee was reuiled, and that was with most hateful aspersions, as deceiuing, working by the diuell, blasphemy, sedition, treason, &c. The vse followes.

Vse. Was Christ reuiled? Then it is most manifest, that the world hates goodnes incurably: If that Iust one cannot scape reproach and slanders, then may not any godly persons promise to themselues peace that waies. Therefore carnall friends of such as suffer reproach for Religion, many times say, It must needs bee, they are faulty some way, or at least are not discreet: whereas this instance of our Sauiour shewes, that worldly-minded men will reproach such as are godly, though they were neuer so discreet, or innocent. Besides, this should teach vs patience vnder such indignities and wrongs: CHRIST was reuiled: and

shall wee bee so troubled and disquieted?

Christ did not reuile again.]

And the reason was, partly, because Reuiling is a sinne; and partly, because he suffred as our surety, though he had deserued no such shame, and we had; and therfore holds his peace, not onely from reuiling, but many times from iust apologie, confessing our guiltinesse by his silence. The practice of our Sauiour is heer reported for our learning, that all Christians might hence bee warned, not to render reuiling for reuiling, 1. *Pet.* 3. 9.

Motiues to patience.

There are many reasons to perswade vs to patience, and not to render reuiling for reuiling. First, the reproaches of vnreasonable men cannot take away thy innocency. Secondly, better men than we, haue been as vilely abused. Thirdly, as *Dauid* said, God may blesse thee for their cursing, and honour thee for their disgracing of thee. Fourthly, because we are heirs of blessing; and therefore such foule language as cursing and reuiling, should not be found in our mouthes. Fiftly, though thou deserue not those reproaches from men, yet thou art not innocent before God. Sixtly, heerin thou shalt bee conformed to the Pattern and Image of the Lord IESVS CHRIST, not onely in suffering wrongfully, but in forbearing reuiling for conscience sake.

He threatned not.]

To threaten those that wrong vs, is vsually a blemish and a fault: First, because vsually it ariseth of passion, and desire of reuenge. Secondly, because oftentimes it is ioined with lying, when such things

things are threatned, as for matter or degree cannot be done, or are not intended to be done. Thirdly, becauſe, by threatning ſo paſſionately, we doo iniury to God, to whom vengeance belongs. This condemns the vſuall practice of all ſorts of men, that ſinne fearfully in the cuſtomary practice of thwarting, vpon all occaſions of diſcontent and diſpleaſure. Who is he that ſuffers now, and in his heart or words threatens not? Eſpecially, how exceeding common is this ſin in the moſt families? where parents and maſters can hardly tell how to ſpeak of the faults of ſeruants and children, but it is with fooliſh and paſſionate threatning, contrary to the expreſſe prohibition, *Eph.* 6. 9. Maſters, vſe not threatnings. But, all ſuch as would haue the comfort of a ſound conuerſation, and deſire to carry themſelues as Chriſt hath left them a pattern, muſt ſtriue to break off this wretched habit of threatning: and if they bee oppreſſed by Superiours, or wronged by the incurable faults of Inferiors, they muſt learne of Chriſt, to commit all to him that iudgeth righteouſly; which is the affirmatiue part of the manner of Chriſt's ſuffring.

But committed himſelf to him that iudgeth righteouſly]

From theſe words diuers things may bee obſerued.

Doct. 1. Firſt, that in caſe of wrongs from other men, it is not alwaies needfull or conuenient to complain to the Magiſtrate for redreſſe. Chriſt heer commits his cauſe to God, but complaineth not: nay, though hee were wronged almoſt conti-

nually, and with grieuous wrongs, yet we read not, that euer he complained against them that did him wrong.

Heer two things are to be enquired after.

First, in what cases it is not fit to complaine to men.

Secondly, in what cases it may bee lawfull and fitte.

In these cases following, it is not fit to complain to the Magistrate.

In what cases it is not fit to complayne vnto the Magistrate.

First, where redresse of the wrongs may be had by priuate and peacefull courses, 1. *Cor.* 6.

Secondly, where the lawes of men doo not prouide punishment: some wrongs are offenses, and yet not punishable by mens lawes.

Thirdly, where the offense is committed of meere frailty or ignorance.

Fourthly, where the offense is grounded vpon meer surmises, which in the iudgement of charity ought not to be conceiued, 1 *Cor.* 13.

Fiftly, where the iniury is lesse, and the party tresspassing doth acknowledge the wrong: in this case the rule of Christ holds; If thy brother say, It repenteth me, thou must forgiue him, *Luke* 17. 4.

Sixtly, where, by the suite, Religion wil receiue greater dammage by the scandall, then the party suffers by the wrong; as in the case of the Corinthians, where a brother went to law with a brother before Iudges that were Infidels.

Seuenthly, where the Magistrates haue declared themselues to bee enemies to iustice and iust men; as heer in the case of Christ, it was bootlesse

to

to complain, because all the Rulers were his professed enemies.

Contrariwise, in these and such like cases following, men may lawfully seek iustice from men in authority.

In what cases men may lawfully seeke redresse from the Magistrate.

First, where the offense is grieuous, and against the Lawes of God and men.

Secondly, where the offender persists in euill doing, without repentance.

Thirdly, where the offense is against God and Religion, as well as against the party wronged.

Fourthly, where such wrongs are vsually punishable.

Fiftly, where the party complaining is bound to complain by his office, either by charge or oath; prouided, that the party complaining, first, loue his enemies; and secondly, prosecute with continuall respect to God's glory; and thirdly, vse the benefit of the Law with charity and mercy, without cruelty or extremity.

Thus of the first doctrine.

Doct. 2. The malice of wicked men against the godly, is so great, that when they begin to oppose them, though it be but in their name, they will neuer cease opposition, if they haue power, till they haue their liues too. Thus I gather from hence, that our Sauiour, beeing reuiled, doth not onely commit his cause to God, but commits himself to God, as expecting the increase of their oppositions, till they haue put him to death. This is the reason, why God indites euery man that hates his brother, of murder, 1. *Iohn* 3. 15. And *Dauid* so often

ten complaines of his enemies that slandred him, that they also sought his life, yea his soule; as if they were desirous not onely to kill his body, but damne his soule also.

Doct. 3. Wee may heer also note, that God is to be conceiued of according to the occasion: seeing we cannot comprehend God wholly as he is, wee ought to raise vp such conceptions in our hearts of the glory of God, as may with honour answer the occasion that presently concernes vs: as heer, in the case of wrongs, God is conceiued as a righteous Iudge. In the case of death, hee is called The God of the spirits of all flesh. In the case of prayer, he is called a God that delighteth to hear prayer; in the case of infirmities, a God that takes away iniquity, and passeth by transgression: and in cases of great difficulty, he is conceiued of as Almighty, and so forth.

That God is a Iudge, is terrible to wicked men, and that in many respects.

Doct. 4. It is euident from hence, that God is a Iudge: and this point is both terrible to the wicked, and comfortable to the godly. It is terrible to the wicked many waies: First, because he is Iudge of all the world; all must be iudged by him, *Gen.* 18.25. *Heb.* 12.23. 1. *Sam.* 2.10. Hee is not a Iudge of some one circuit, as Iudges amongst men are. Secondly, because he is a Iudge that needs no euidence bee brought-in: for, hee knowes all causes, and is witnes himself, *Ier.* 29.23. and so Iudges among men are not. Thirdly, because hee iudgeth for all offenses: he tries the hearts and the reines, as well as the words and works of men, *Psalm* 7.9, 11. Earthly Iudges try malefactors but in one or some

ſome few caſes. Fourthly, becauſe hee hath Armies of Executioners: he can call to the heauens, or ſpeak to the earth, and haue hoſtes of ſeruants to doo his will, and execute his iudgements, *Daniel* 7.9,10. *Pſalme* 50.4,22. ſo as none can deliuer out of his hands. Fiftly, becauſe hee is Iudge himſelf, *Pſa.*50.6. and 75.8. He doth not do iuſtice by Deputies, but will hear all caſes himſelf. Sixtly, becauſe his iudgement is the laſt and higheſt iudgement; and therefore there lieth no appeale from it. Seuenthly, becauſe he can bring men to iudgement without any warning: hee ſtandeth before the doore, and often ſeizeth vpon the offender, without ſeruing any Writ, or giuing him any ſummons, *Iames* 5.9. And therefore wicked men do very fooliſhly, that ruffle heer in the world, and lift vp their horns ſo high, and ſpeak with ſuch a ſtiffe neck, and walk on in their ſinnes and iniuries ſo ſecurely, *Pſalme* 75.5,6,7,8.

But comfortable to godly men.

Again, if God bee Iudge, it is comfortable to penitent ſinners: Firſt, becauſe repentance will alter the iudgement, if it be after the fact, and before the Sentence, euen in ſuch offenſes as deſerue euerlaſting death, as appeareth in the caſe of *Dauid* and the Niniuites, and is notified to the world, *Acts* 17.31. Whereas earthly Iudges muſt proceed in their iudgement, whether the parties bee penitent or no. Again, it is the more comfortable, that God is Iudge, becauſe all parties wronged or grieued may haue acceſſe to God, and put vp their ſupplications at any time; he is ready to be found, and willing to heare: which is ſeldome true of earthly

earthly Iudges. Thirdly, because godly men know their sentence already, God hath acquitted them by his Word, and by his Son and by his Spirit, and therefore they need not feare his last iudgement.

Doct. 5. God will iudge righteously: God's iudgement is a most righteous iudgement, *Psal.* 9. 8. *Rom.* 2. 5. 2. *Tim.* 4. 8. He is the righteous Iudge by an excellency, because there is no Iudge, but misseth it some way: onely God's iudgment is alwaies righteous, and it must needes bee so for many reasons.

How God iudgeth righteously.

First, because hee iudgeth the high as well as the low, *Iob* 21. 22.

Secondly, because his iudgement extendeth to euery offender in the world, *Iude* 15. Earthly Iudges may punish some malefactors, but they leaue thousands of men that are as great as they, I meane as great offenders as they: as for other reasons, it is because they cannot apprehend them.

Thirdly, because hee iudgeth for the breach of most righteous Lawes.

Fourthly, because hee will take no gifts, *Iob* 36. 18, 19.

Fiftly, because hee hateth heartily, what hee condemnes seuerely: so the day of Iudgement is called, A day of wrath, *Rom.* 2. 5. whereas man may censure other men for such faults as they themselues commit, or at least are not moued to the sentence simply out of the disliking of the fault.

Sixtly, because hee is not deceiued with shewes and outward appearances, but his Iudgement is according to truth, *Rom.* 2. 2.

Seuenthly,

Seuenthly, becauſe it is generall according to mens works, 2. *Cor* 5. 10.

Eightthly, becauſe in the day of his Iudgement, hee will ſpecially honour the righteous, *Romanes* 2. 7, &c.

Ninthly, becauſe when a man can haue no iuſtice from men, hee ſhall bee ſure to haue iuſtice from God: and this is eſpecially heere intended.

Tenthly, becauſe he doth not iudge raſhly: but, as we ſee, after wonderfull patience, and the many daies men haue had of ſinning, hee appoints his day of iudging.

Vſes. The vſes may bee diuers: for,

Firſt, it ſhewes the wofull caſe of wicked men that forget God, and in the hardnes of their hearts run on in ſinne, and ſo heape vp wrath againſt the day of wrath, *Rom.* 2. 4, 5.

Secondly, it ſhould teach all men that haue any care of themſelues, to deny all vngodlines, and worldly luſts, and to liue godly, and righteouſly, and ſoberly in this preſent world, *Tit.* 2. 12, 13.

Thirdly, it ſhould bee a ſingular comfort to all ſuch as ſuffer wrongs and iniuries in this world, whether in their names, or bodies, or ſtates, or any way; let them but bee patient, God will doe them Iuſtice, as theſe places ſhew; 2. *Theſ.* 1. 5. *Pſal.* 4. 5. *Iam* 5. 6. 7, 8. *Iude* 15.

Doct. 6. It is the duty of Gods ſeruants, in all diſtreſſes to commit themſelues and their cauſes, to God and to his righteous prouidence & iudgement. This the example of Chriſt heere ſhewes vs, and there is reaſon for it. Firſt, becauſe God requires

quiers wee should doe so, as these places shew, *Psal.* 37.5,6. *Pro.*16.3. 1. *Pet.* 4. *vlt.* Secondly, because it is not in man to direct his owne way, *Ierem.* 10.23. Thirdly, because God neuer disappointed the trust of them that committed themselues to him, *Nahum* 1.7. *Pro.*16.3.

Vse. The vse should bee to teach vs: As wee would shew our selues to beare the image of Christ, and to bee true Christians, to practise this duty, and in all cases of wrong, danger, affliction, or temptation; but then withall, when we haue committed our cause to GOD, wee must remember these rules:

Rules in committing our cause to God. First, Neuer to vse ill meanes to get out of distresse, *Esay* 28.16.

Secondly, not to limit God, but to let him doe whatsoeuer pleaseth him.

Thirdly, not to be impatient, or troubled, but quiet our selues in God, and wait and trust in him, and if we finde any difficulties, we must then roule our way vpon the Lord, as the Psalmist saith, *Psalme* 37.5,6,7.

Fourthly, we must acknowledge him in all our waies, and giue him glory, when he doth vs iustice, *Prouerbs* 3.6.

Verse 24.

Verse 24. *Who his owne selfe bare our sinnes in his body on the tree; that wee being deliuered from sin, should liue in righteousnes, by whose stripes you were healed.*

HItherto of the manner of the suffering of Christ. Now followes in the fift place, the matter hee suffered, *viz.* *Hee bare our sinnes*, amplified by shewing how, and that three waies: first, his owne selfe: secondly, in his body: thirdly, on the tree.

Hee bare our sinnes.] Christ may bee said to beare our sinnes in two respects chiefely. First, because hee did vndergoe the imputation of all our sinnes; our faults were charged vpon him, as our surety: Hee was made sinne for vs, 2 *Cor.*5.21. Hee stood before God's Iustice in our roome. Secondly, because hee suffered the malediction due to our sinnes by the Law: Hee bare our sinnes, in being made a sacrifice for sinne: Hee became indebted vnto the Iustice of God, as our surety, to beare the curses of the Law, which our sinnes deserued, *Esay* 53.5,8. *Gal.*3.10. And as this is true in generall of all the wrath of God, and the fearefull things due to our sinnes: so if wee mark the story of Christs sufferings, we may obserue, how the sinnes of our first parents, and our owne, light heauily vpon his back, God suffering our sinnes to bee charged vpon him in a speciall sines of the iudgement to our sinnes: and that wee may note, both in the circumstances of our sinning,

In what respects Christ bare our sins.

Christs sufferings fitted to the circumstances of sinne.

sinning, and in the sorts of sinnes.

For the circumstances: The first *Adam* sinnes in a garden. The second *Adam* suffers fearefully for sinne in a garden: The second *Adam* suffers on a tree, and so beares the sin of the first *Adam*, eating the forbidden fruit of a tree. For the sorts of sin: Why was Christ betrayed by *Iudas*, denied by *Peter*, forsaken by all his Disciples, refused by the Priests & people, but because we had betraied, denied, forsaken, and refused God in Paradise? And many of vs are now guilty of the same, or the like sinnes in the course of our liues. Hee was charged to bee a seducer, to satisfy for our being seduced: For our euill words, and sinfull excuses, hee was silent; because wee and our first Parents haue preferred the diuell before God, therefore was a malefactor preferred before him. Why was hee mocked, buffeted, and spit vpon, but to beare the shame was due vnto vs for our filthines, and vile conuersation? Why drank hee gall, but to pay for our sinfull pleasures? Why suffered he reuiling and scoffing, but to satisfy for our sinfull words? Many other things might bee obserued.

The consideration whereof should serue for many vses, & so it should teach vs diuers duties; as,

Vses. First, since he hath borne our sinnes in the imputation of them, and the malediction due vnto them, we should be most ready & willing to beare his crosse, as accounting it a great shame to bee vnwilling to suffer a little, and for a little while for his sake, that hath borne such strange things for vs: wee should bee content to forsake all for his sake.

Second-

Secondly, it should grieue vs at the heart for our sins, considering the feareful imputation of our faults charged vpon him, and the bitter things he suffered, to make amends to Gods Iustice for our wickednes, *Zach.* 12. 10.

Thirdly, hath Christ borne our sinnes? and can wee finde in our hearts to sinne any more? shall he againe bee charged with our faults? shall wee againe crucify him? *Rom.* 6. 6. *Heb.* 10. 24, &c. and as followeth in the next words of this text.

Fourthly, Oh how should wee loue the Lord Iesus, that Holy One, that bare the imputation of such base crimes, and endured such grieuous things for vs, before wee euer knew him, or cared for him; euen for vs, that were enemies to him? Deserue they not to bee accursed, that loue not the Lord Iesus? 1. *Pet.* 1. 9. 2. *Cor.* 16. 22.

Fiftly, we should therefore eate the Passouer with sowre hearbs; we should remember his grieuous suffrings with harty affection, and melting of soule before the Lord, when wee come before him to celebrate the memory of his Passion in the Sacrament.

Sixtly, we should no more stagger, or wauer in faith, but with all peace and ioy in beleeuing, rest vpon the propitiation made by Christ for our sins: we should therefore confidently beleeue the pardon of all our sinnes, because hee hath borne our iniquities. If any man sinne, wee haue an Aduocate with the father Iesus Christ the righteous, and he is the propitiation for our sins. 1. *Iohn* 2. 1 *Rom.* 3. 26

Seuenthly, wee should neuer more bee afraid

of death and hell: for our debt being paied by the surety, the hand-writing that was against vs, is now cancelled *Col.* 2.15. and there is no condemnation to them that are in Christ Iesus, *Romanes* 8.1. *Heb.* 2.14.

Eightthly, wee should not be so much troubled to bee vniustly traduced, seeing Christ, beyond all example, suffered most vnspeakeable ignominie, bearing the imputation of the sinnes of all the Elect.

Ninthly, seeing hee hath beene made in the similitude of sinfull flesh, and suffered for sinne in the flesh, wee should striue to bee made the righteousnes of God in him, and as hee hath borne our sinnes, so should wee striue to beare his vertues.

Who his owne selfe.]

It is emphaticall, that the Apostle saith, Hee bare our sinnes his owne selfe: For there bee two things which are heere imported. First, that hee had no partners: there were none with him: Hee bare all himselfe, *Esay* 59.16. Hee trod the winepresse alone, *Esay* 63.3,5. And therefore it is a vile dishonour to Christ, to ascribe any part of satisfaction to our selues, or to any Saint, or Angel. Secondly, it imports, that therefore his suffering is of infinit valew, in that he bare all, his owne selfe in person, who was God and man. Then it will follow, that he hath made a sufficient propitiation for all the world, 2. *Ioh.* 2.1,2.

In his body.]

Quest. Why? did he not suffer in his soule?

Ans. Yes: for so saith the Scripture, Hee made his

his ſoule a ſacrifice for ſinne, *Eſay* 53.10. and the Sonne of man came to giue his ſoule a ranſome for many, *Math.* 20. 28. *Marke* 10.45. This was ſhadowed out by the *Holocauſt*, or whole burnt-offering: for it noted, that the whole man ſhould ſuffer. So in the Sacrament, the breaking of the bread is not referred ſo properly to his body: for there was not a bone broken of him, ſaith the holy text: but fitly to his ſoule, which was broken with ſorrowes and heauines for our ſakes: So that by the body, he meanes ſynechdochically whole Chriſt, but yet the body is named, becauſe That was the outward ſacrifice, that was offered for our ſinnes on the tree.

Chriſt then bare our ſinnes in his body. What may wee learne from thence?

Firſt, wee ſee a manifeſt difference betwixt Chriſts Prieſthood: and theirs in the Law. For they offered the bodies of beaſts or fowles: but Chriſt offered his owne body.

Secondly, wee may take comfort in the aſſurance, that hee is the Sauiour of our bodies, as well as our ſoules.

Thirdly, Seeing ſuch grieuous things befell the body of Chriſt, why ſeeke wee ſo much eaſe for our bodies? why pamper wee our fleſh ſo? and why are we ſo impatient in the paines of our bodies, and remember not what Chriſt ſuffered in his body?

Fourthly, we ſhould therefore eſteeme his body to bee a precious body, aboue all bodies, ſeeing it was laid downe as a price for our ſinnes; yea, wee

should long to see that glorious body of his, that wee might admire it, and adore it, and embrace it, and in the meane time loue and delight in the Lords Supper, that exhibiteth the body of Christ spiritually vnto vs, reioycing in such meetings, aboue the ioy of all carnall people, before any other things.

Fiftly, wee should therefore take heed of sinning against our bodies, but make conscience to serue God both in body and Spirit, and say with *Dauid* & Christ, Lord, a body thou hast giuen me: for I come to doe thy will.

Sixtly, what cursed monsters are swearers, that teare the body of our Lord with their cursed oathes, and rake their nailes in his wounds with their blasphemies?

On the tree.]

The originall word signifies somtimes a staffe, *Mat.* 26.47. sometimes a pair of stocks, *Acts* 16. 24. sometimes a tree growing, *Reuel.* 2.11. vsually wood, 1. *Corinthians* 3.12. Heere, a Gallowes made of wood.

Christ bare our sinnes on the tree, because hee did in a speciall manner suffer bitter extremities on the tree, which hee suffered as our Suretie, and for our sinnes, for,

Reasons why Christ suffered on a tree.

First, to die on a tree, was, by a speciall Law of God, made a curse, and so is euery one that hangs on a tree, *Gal.* 3.13.

Secondly, he was debarred of the benefit of ordinary naturall comforts. For he liued in paine 3. hours in the darke, and had not the light of the sun.

Thirdly,

Thirdly, in that darknes he was put to the most fearefull conflict with the diuels, which at that time did with their vtmost fury assault him, and fight against him; *Colos.* 3. 25.

Fourthly, he endured most grieuous paines, and torments of body, and the effusion of his most precious blood.

Fiftly, hee was reckoned amongst the wicked in his death, and therefore hanged betweene two malefactors, *Esay* 53. 9.

Sixtly, hee was reuiled by the base multitude, and mocked, and derided by the chiefe Priests and Scribes, *Math.* 27. 39. to 45.

Seuenthly, God his father powred out vpon him the fearefull viols of his wrath, in withdrawing for a time the sense of his fauour, *Math.* 27. 46.

Eightthly, his whole body was offered vp on the tree, as a Sacrifice for the sinnes of the world, and the substance of all the sacrifices in the Law.

Vses. We haue therefore cause to reioyce in the crosse of Christ aboue all things: For on the tre, hee freed vs from the curses of the Law, and purchased for vs the blessings promised to *Abraham*, as the father of the faithfull, *Gal.* 3. 13, 14. and besides, by suffering so shamefull a death, he hath sanctified all sorts of waies of inflicting death vpon the godly; so as now they may with comfort in a good cause, or after repentance for their faults, euen suffer that death on a tree with ioy. And wee should the more praise God for his fauour, if he suffer any of vs to die of any other more easie, or more honourable death. And then wee may againe see the

hatefulnesse of sinne, in that God, punishing our sinnes in the person of his owne Sonne, doth not omit the very circumstances of abasement; his iustice exacting not onely death, but that painefull and ignominious death on the tree. Lastly, hence we may see, how little cause there is for Christians to plead merit, if they think how fearfully sinne hath angred God; and withall, how senseless the best of vs are, when wee heare, read, or think of these sufferings of Christ: they may rather see cause, for euer to abhorre the doctrine of merit, seeing heerby we proclaim our selues to bee worthy of the very merits of Christ, that can be so little affected with the thought of his suffrings.

Thus of the matter of Christ's sufferings.

The effects follow: and the effects, in respect of vs, are named to be three. First, the death of sin; secondly, the life of grace; thirdly, the healing of our natures.

That we being dead to sin.]

Men die diuers waies.

Men may be said to die diuers waies:

First, in respect of nature, when the Frame of nature is dissolued, by the parting of the soule from the body.

Secondly, in respect of God, when God is departed from men with his grace, and righteousnes, and fauour: thus wicked men are spiritually dead, *Eph.2.1.* and 4.17. 1.*Tim.5.6.*

Thirdly, in respect of the world: when a man is ouerwhelmed with crosses, especially such as are ioyned with disgrace in his reputation; hee is said to be dead, and his life to be hid vnder those afflictions,

tions, being despised and forgotten as a dead man out of minde, *Col.3.3. Esay 26.19.*

Fourthly, in respect of sinne: and so men either are dead for sinne, as malefactors; or dead in sinne, as all wicked men; or dead to sinne, as the godly heer. To take the soule from the body, is the death of all men. To take GOD from the soule, is the death of all wicked men. To take sinne from the soule, is the death of all godly men. To bee dead to sinne then, is to be mortified in respect of sinne.

Sinne is said to be dead, either in appearance or in deed. In appearance onely, it is dead in such as haue their sinnes onely restrained for a time, either by God's owne strong hand, or else by themselues kept downe for certain hypocriticall ends, or else for want of occasion or temptation to stir the sin: thus sinne was dead in *Paul*, when hee was vnregenerate, and reuiued when the Law came, *Rom.7.9.* Sinne is dead in deed in godly men, but with a difference: for, though in this life they bee wholly rid of many sinnes, yet some corruptions are not wholly remoued; yet are they dead to them in the inchoation of it, their sins lie a-dying: but in the life to-come they shall be wholly and fully deliuered from all sin.

Thus of the sense.

There be many doctrines may bee hence obserued: as,

Doct. 1. First, it is euidently heer implied, that all men by nature, and out of Christ, are aliue to sin, or liue to sin: and in sinning they may bee said to liue, or be aliue, or liue to it, in diuerse respects.

Natural men are said to be aliue to sin in diuers respects.

1. Because all the parts of their life are full of sinne: sinne infecteth their persons and their works.

2. Because they are in bondage to sin; so as all their life they are at the command of sin: they are seruants of sin, *Rom. 6.*

3. Because they account sinne to bee the life of their liues: they could not esteem life, but for the hope of liberty and power of sinning. It were a death to them to liue restrained of sinne, as appeares, when either by punishment, or for other ends, they are found to cease sinning.

4. Because they doo not destroy sinne, in letting it liue: they are guilty of the life of sinne in them, because they will not vse the meanes to subdue and mortifie sin that dwels in them, but let it alone vnresisted.

5. Because they haue most life, or are most liuely, when they haue most liberty to sin.

6. Because they continue in sin: they spend not an houre, but it is in sinne: yea, they so sinne now, that they desire to spend euerlasting life in sinne.

Vse. And so from hence, by way of vse, men may discern whether they liue in sinne or not: for, hee that is a seruant to his corruptions, and esteemeth them as the happinesse of his life, and resists them not, and hath a desire to sinne euer, is (without doubt) aliue in sinne, and dead to righteousnes. And so contrariwise, where these things cannot be found, there the person is not aliue to sin.

Doct. 2. Hence is implied also, that to liue in sin, is

is but miserable liuing: and therefore those whom God loueth, he changeth from that condition, and maketh them die to sin. Now, this may be shewed out of other Scriptures briefly: for,

Great is the misery of such as liue in sin.

1. Sinne infects a man, and all he goes about: it stains his very conscience; and, like the leprosie, will pollute his clothes, his flesh, his house, and whatsoeuer he toucheth almost, *Titus* 1.15. It maketh all things impure.

2. To harbour sinne, is to harbour the diuell too, who alwaies takes possession of the soule that is giuen ouer to sinne: so as the heart of the sinner is the Fortresse of the diuell, *Eph.*2.2. 2.*Tim.*2.26. 2.*Cor.*10.5. *Eph.*4.26.

3. While a man liues in sinne, he is in danger to be crossed and cursed of God in euery thing he doth: he shall haue no portion from God, nor inheritance from the Almighty, *Iob* 31.ver.2. Good things will be restrained from him, *Esay* 59.2. And he may finde himself cursed in euery thing he sets his hand to, *Deut.*28.16,17,18,&c. His very blessings may bee cursed, *Mal.*2.2. His very table may be a snare. For, certainly God will bee reuenged of the sinnefull man, that is aliue in sin, *Nah.*1.2,3,6.

4. His soule is dead within him while hee is aliue, *Eph.*2.2. 1.*Tim.*5.6. And how can it bee otherwise, when God, which is his life, is departed from him? and with God, all spirituall blessings are gone from his soule too.

5. The end of this life, is to die miserably, *Rom.*8.10. and 6.23. *Gal.*6. and to perish for euer with the diuell and his angels, *Reu.*21.8. *Mat.*25.45.

And

And in a speciall manner it is a miserable liuing, to be liuely and iouiall (as they call it) in sin: such men are worse than the generall sort of sinners; for, these wretched men, that are so liuely in sin, haue a most miserable heart in them, a heart like an Adamant, like a very stone within them, are senseless and brutish like the very beasts that perish, *Psal.* 49. *vlt.* Besides, in many of these God scourgeth sinne with sinne, and giueth them vp to such a reprobate minde, that their wickednes oftentimes exceeds the wickednes of the wicked, *Ier.* 5. *Rom.* 1.26,28. And further, many times strange punishments light vpon those workers of iniquity, *Iob* 31.3. To which may bee added, that oftentimes such wretched creatures conclude in most wofull and hellish terrors; so as they howle for vexation of heart, while God's seruants sing for ioy of hart, *Esay* 65.13,14. *Rev.* 6.15,16.

But, in generall of all that liue in sinne, it is manifestly heer implied, that they haue no part in Christ: Christ, in respect of them, and as they are in their present condition, died in vain.

Vse. The consideration whereof should awaken men from that heauy sleep in sinne, vnto an earnest care to liue righteously: it should warn men euery where to repent, *Eph.* 5.14. and the rather, because this very patience of God, in bearing thus long with them, and the mercy offred them in the Gospell, will increase to greater wrath and condemnation, if men will not be warned, *Rom.* 2.4,5. 2. *Thes.* 1.8,9.

Doct. 3. Hence also it is cleer, that God's Elect, before

before their Calling, haue liued in sinne as well as others, *Eph.* 2.3. *Tit.* 3.3. *Col.* 3.6. Which is fit to be noted for diuers vses. For, first, it sets out the rich mercy of God, and his free grace in election; and manifestly shewes, that we merit not the blessing, *Eph.* 2.3,4,&c. And secondly, it should teach the godly diuers duties: as first, not to bee proud or high-minded, but rather, remembring what they were, to make them the more humble all their daies. Secondly, to despair of no man, but rather to shew all meeknes toward all men, 2. *Tim.* 2.25. *Titus* 3.2,3. Thirdly, to cleaue fast vnto Christ, in whose onely propitiation they can bee saued from their sinnes, 1. *Iohn* 2.1,2. God forbid, wee should reioyce in any thing more than in Christ, and him crucified, *Gal.* 6.16. Lastly, wee should think it more than enough, that we haue heertofore liued in sinne: wee should henceforth resolue to spend that little time that remaineth, in a carefull obedience vnto God's will, ceasing from sinne, 1. *Peter* 4.1,2,3.

Thus of the doctrines implied in the Text. The doctrines that may bee gathered more expresly, follow.

Doct. 1. None but mortified Christians are true Christians. It is manifest, that none haue part in Christ, but such as are dead to sin; such men onely doth Christ acknowledge: for, hee is a Redeemer to none but such as turn from transgression in *Iacob*, *Esay* 59.20. All that are in Christ, are new creatures: their old things are past, and all things new, 2. *Cor.* 5.17. None are Christ's, but such as beare

beare the similitude of his death in their dying to sinne, *Rom.6.* Men lose their Baptism, if they bee not baptized into the death of Christ. Such men as place their happinesse in worldly things, are not the right seed; but such onely as are born by promise, that is, that receiued life by the promises of grace and a better life, *Rom.9.8.* Christ was sent to preach glad tidings to such as mourne in Sion, *Esay 61.1,2,3.* The mourners in Ierusalem were the onely men that were marked for God, *Ezechiel 9.* Christ will haue no Disciples, but such as will deny themselues, *Luke 9.* and are not fashioned according to this world, *Rom.12.2.* And this should teach men to haue mortified Christians in greater honour, and to esteem highly of such as will not be corrupted with the excesse of the times, and doo shew by a sound conuersation, that they are weaned from the lust after earthly things, and are consecrated to God and his seruice. Wee should honour and acknowledge such aboue all other men in the world, yea, in the Church. It should also compell vpon vs a care of a mortified life, and a daily resisting of sin and the diuell, and striuing to be made like to Christ.

Finally, if the count must be made by mortification, there will then bee but a short count vpon earth: for, look into Christian Churches, and cast out, first, all open profane persons, such as are drunkards, fornicators, swearers, murderers, railers against goodnes, such as serue vanity, and shew it by strange apparell, and such like men; secondly, all open idolaters, and superstitious persons, and such

as

as hold damnable opinions; Thirdly, all ciuill-honest men, such as haue onely the praise of men for a harmelesse conuersation in the world, but haue no taste of Religion, or conscience of zeale for Gods glory; Fourthly, all open worldlings, that minde not heauenly things, and sauour nothing but the things of this world; and lastly, all hypocrites, that make a shew of mortification, and yet are not mortified: and then suppose, how small a number will be left in euery place, to be reckned in this list of true Christians.

Doct. 2. Mortification is the very first step of grace, and the entrance into all power of godlines. Till our sinnes bee soundly crucifyed and dead, no work of Religion, that is acceptable to God, can be done: and therefor *Iohn* Baptist, and Christ, and the Apostles call for repentance, as the first thing, that opens a way into the Kingdome of heauen; becausse else sinne vnrepented, like a prison, will infect all wee do. *Esay* 1.13. to 16. Besides, the heart of man being naturally like a stone or iron, til it bee softned, no impression of grace can bee fastned vpon it: and if the ground of our hearts be not well plowed vp, the seed of the Word cannot but bee lost, *Ierem.* 4.4. The seed cast vpon the high way, will be picked vp by the fowles of the aire, and not growe: or if any seed, or plant of grace did grow for a while in the heart: yet the weedes of sinne would ouergrowe, and choake all, as is euident in seed sowne in thorny ground, or plants set in ground that is not digged and weeded. And further, while the person is euill, the work will be vile

vile and abominable. An euill tree cannot bring foorth good fruit.

And therefore this shewes, that such Christians as leape into the profession of Religion so easily, and think it is no more, but to giue-ouer ill courses, and fall to the practice of good duties, are deceiued: For if by sound mortification, their sinnes past bee not bewayled, and they soundly humbled; either their sinnes will after a while growe and reuiue againe, or else the conscience of these sinnes will secretly throughout their liues torment them; or else the diuell on a sudden may seaze vpon them with despaire, hauing so manifest a reason against them, that they did neuer practise mortification for their sinnes. Besides, lamentable experience shewes in those places, where Christians are not soundly formed at first in the exercise of mortification, they lead their liues in a dull course of profession, and haue not the experience of the life and power of Religion in themselues for the ioyes of it, or towards others in the practice of it. The mourners in Sion, and such as are broken-harted, are the most glorious, and the most fruitfull Christians, *Esay* 61.1,2,3,4. and continue in the greatest power of religion. And further it may bee noted in the best of those, that their separation from the loue of the world, is most really performed, as hath appeared, when in any speciall works of men, or for the help of the Church of GOD, they are called vpon to shew their zeale by their bounty: in such cases one poore Macedonian would shame a hundred of those rich *Corinthians*.

2. *Cor.* 8.

Doct. 3.

Doct. 3. True repentance for sinne, doth in diuers respects kill a man, it strikes him dead: to repent, is to bee a dead man; not onely in respect of the world which casts off a man, that will not run in the excesses of the time, as a dead man indeed, *Col.* 3. 3. but in respect of themselues. For first, by the assise a man must keepe vpon himself, he will be found dead by sentence, when he iudgeth himselfe before the Lord: he stands as a man condemned in the flesh: He sentenceth himselfe to eternall death for his deserts, by confessing what hee meriteth, 1. *Pet.* 4. 6. Now, a condemned man is reckoned for a dead man in Law. Secondly, Repentance destroies the sences, and affections, and conceites, and reason, that were wont to bee aliue in men. It dissolues the very frame of the old conuersation. The word rendred, dead, signifies to vndoe what was done about the life of men, to vnmake him, as I may say; so as all the old things passe away and all becomes new, 2. *Cor.* 5. 17. *Rom.* 6. 6. 1. *Iohn* 3. 8. In the new Conuert there is not left the sauour, sent, lust, or affections after sinne, and the sinfull profits and pleasures of the world: Hee doth not find that inflammation, or inticement he was wont to feele from euill example, or the glory of the world, or euill company, or the things before hee most esteemed, and delighted in. Thus hee is dead to himselfe, because he denies himselfe: and could bee well contented to forget, that euer hee had beene such as hee was before. Thirdly, in some of Gods children, their repentance is performed with such griefe and sorrow, as brings their life almost

ἀπογινόμενοι.

most to the buriers, as is noted, *Iob* 33.19,20,21. Fourthly, they may bee said to bee dead in repenting, because repentance is neuer fully finished, till their naturall death, sinne sticks so fast, as they haue dayly cause of mortification in some degree, and it will neuer bee gotten wholly out, till they bee in deed dead men, though in the meane time God accepts of their first repentance, as if it were perfect.

This doctrine serues effectually to discouer the estate of multitudes of Christians not to bee right; as they,

That do nothing at all about their sinnes:

That excuse their sinnes, and hide them, and fauour them, and cast the fault vpon others, *Pro.* 28. 13, *Gen.* 3. *Iob* 20.11,12,13.

That blesse themselues in their hearts, when their iniquity is found worthy to be hated, *Ps.* 36.2.

That haunt with such persons as may make them sinne more:

That say, It is no profit to walk humbly before the Lord, *Mal.* 3.14. and rather blesse the proud:

That hate and reuile such as are mortified:

That are dead rather in faith and good works, and finde a deadly sauour in the Word:

That haue sense and sauour onely in the things of the flesh.

Secondly, this should teach all, that minde their owne saluation, to look carefully to the truth of their mortification, and not to think it is such a slight & easie work; but to consider, that in repenting for sinne, they must neuer cease, till they bee like Christ dying for sinne; and that is in the sense before

before giuen. So our bearing of the similitude of Christs death in our repentance, notes diuers particular things in our repentance, as,

Diuers things in Christs death that ought to be in our repentance.

1. That our sorrowes bee voluntary, not inforced: hee gaue his life, it was not taken from him: wee must not tarry, till the diuel fire vs with the terrors of despaire.

2. That wee be payned at the very heart for our sinnes; so was Christ: it must be a harty griefe.

3 That wee shew forth the fruites of our repentance: so hee suffered openly.

4. That hee suffered by degrees and ceased not, till hee died: so must wee by degrees resist sinne, and neuer cease, vntill it bee quite abolished.

Hence also wee may know, whether wee haue truely repented: It is a signe of true mortification, when

Signes of true mortification

1. A man hath seriously condemned himselfe before God for his sinne.

2. When hee feeles the wonted violence of affections after sinne, and the world to be deaded, and his hart growne dul, and out of taste in matters of sinne and the world: Hee is crucified, that hath his lusts and affections crucified, *Gal.* 5.24.

3. That he is aweary of life it selfe, by reason of the remainders of sinne in his flesh, *Rom.* 7.

4. That hath felt as sensible sorrowes for his sinnes, as hee was wont to doe for his crosses: sorrowes, I say, that are voluntary, and for sinne as it is sinne.

Doct. 4. The Passion of Christ is the best medicine to kill sinne in vs: He died, that wee might

die to ſin: There is a vertue in the death of Chriſt to kill ſinne, *Rom.6.* Now the death of Chriſt may bee ſaid to kill ſinne,

Firſt, in reſpect of the guilt of it: Chriſt in his death paied all that was needefull for ſatisfaction, and ſo deſtroyed the imputation of it, and ſtilled the clamour of it: It cannot cry againſt vs in heauen, becauſe God is fully ſatisfied, and the bond diſcharged, and cancelled: the plea of our ſinnes died in the paſſion of Chriſt.

Secondly, in reſpect of the hatefulnes of it, or the demonſtration of the hatefulnes of it: The paſſion of Chriſt giues all men occaſion to ſee, how vnworthy ſin is to liue, that made him die, when it was onely imputed to him, and not done by him.

Thirdly, in reſpect of the power of it in vs actually. There is a ſecret vertue in the wounds of Chriſt to wound ſin, and in the death of Chriſt to kill ſinne: and therefore the Scripture ſpeakes not onely of the merit, but of the vertue of his death, *Rom.6. Phil.3.* which vertue is ſecretly deriued vnto the penitent ſinner, by the ordinances of Chriſt, his Word, Praier, and Sacraments.

Vſe. The vſe ſhould bee for triall: men may know whether as yet they haue any part in the death of Chriſt, by inquiring whether they bee dead in their ſins. Firſt, they haue no intereſt in the merit of his death, that haue not experience of the vertue of his death in killing their corruptions. Secondly, for inſtruction: When godly men finde any corruptiõ begin to be too ſtrong for them, they muſt fly to Chriſt for this medicine; and then

there

there is no sinne so strong in them, but by constant praier to Christ for the vertue of his death, will be subdued, if they pray in faith. Praier gets the medicine, and faith applies it to the disease.

Doct. 5. True mortification doth not incounter one sinne onely, but sinnes in the plurall number and indefinitely. It notes, that in true repentance there is a respect had to amendment of all sinnes. To mend onely one or two faults, is not true repentance: For hee that is truly dead, is dead to sinnes: there is no sinne, but the true Conuert desires and endeuors to bee rid of it, so far as hee knowes it to bee a sinne. *Herod* did mend in some things, but yet was not sound, because in one sin hee minded no repentance. And this point doth giue an infallible rule of triall of mens estates in Christ: for no wicked man in earth doth so much as in true desire forsake all sinne. There bee some corruptions, hee knowes, that hee would vpon no conditions part with. To desire and endeuour to bee rid of all sinnes, is an infallible mark of a childe of God.

Doct. 6. Mortification makes a man dead onely to sinnes: it doth not make him of a dead and lumpish disposition in doing good duties, *Heb* 9. 14. nor doth it require that it should destroy his nature or naturall temper, or the parts of his body, but his sinne onely: nor doth it kill his contentment in the creatures of God, and the vse of lawfull things, nor doth it destroy his liberty in lawfull delights and recreations: it kils his sinne onely.

Might liue vnto righteousnes.] These words containe the second effect of Christs death and passion, *viz.* the raising of vs vnto a righteous life: His death makes vs liue, and liue righteously.

Diuers doctrines may bee hence obserued:

The happines of such as liue spiritually.

Doct. 1. First, that men truly mortified, shall liue happily: These dead men will liue, there is no danger in great sorrow, and the other works of mortification: It kils sinne, but the soule liues by that meanes. Hee is sure to liue, that is dead to his sins, *Rō* 8.13. *Esay* 26.19. 1. *Pet.* 4.6. *Eze.* 18. *Ho.* 14.2. The reasons are; First, because God hath promised comfort to such as mourne for sinne, *Math.* 5.4. *Pro.* 14.10. Secondly, Christ hath a speciall charge giuen him to looke to those mourners, that they miscarry not, *Esay* 61.1,2,3. Thirdly, they are freed from eternall death, they cannot be condemned, 1. *Cor.* 11.31,32. *Iob* 33.27,28. Fourthly, because the fruit of the lips is peace to these, they are euer after interessed in the comforts of the Word, *Esay* 57.15,18. Fiftly, the nature of godly sorrow is onely to tend to repentance. It is worldly sorrow that tends to death, 2. *Cor.* 7.10. Sixtly, they that are conformed to the similitude of Christs death by mortification, shal be conformed to Christs life by the resurrection from the dead.

Rom. 6.5, 8,11.

Vses.

The vse may be, first, for confutation of such as think, that mortification is a way full of danger and makes many men come to great extremities; wheras they may heere see, there is no danger, in it: Hellish terrours, and despaire, and some kind of

of diseases may make strange effects in some men: but neuer was any hurt by godly sorrow for sinne, if wee will beleeue the Scriptures: and therefore it should incourage men to fall to work soundly about searching their waies, and confessing their sinnes, and iudging themselues in secret for their sinnes, *Iames* 4. chapter 7. 2. *Cor.* chap. 7. 10, 11. But heere men must looke to some fewe rules. First, that they see the warrant of the course in the Word; and know the places that require these duties: that they lay vp such promises made to the duties of mortification, as may vphold their hearts in the practice of them. Thirdly, that they refuse not consolation; but when they haue found true humiliation for their sinnes, and comfort from God in his ordinances, that they turne their sorrow into ioy, and their praiers into thanksgiuing, and spend their daies alwaies reioycing in the Lord.

Doct. 2. It is not enough to die to sinne, vnlesse wee also liue to righteousnes: It is not enough to forsake our sinnes, but wee must spend our daies in good works: wee are so charged to cease to doe euill, as withall wee are charged to learne to doe well, *Esay* 1. 16. we must bring forth fruits worthy amendment of life, as well as confesse our sinnes, *Math.* 3. 8. A man will cut downe his fig-tree for want of good fruite, though it beare no ill fruit, *Luke* 13. 6. It will not please any husband-man, that his Land beare no thornes, nor briers, nor weedes, if it beare him not good graine. It is not enough for a seruant, that hee doe his Master no

hurt, but hee must see to it, that hee doe his Masters worke.

For first, obedience and good fruits are required at our hands in the Law of God, besides the prohibition of sinne. Secondly, Christ died to this end, that wee might liue righteously, as well as die to sinne. Thirdly, because all the gifts of the Spirit bestowed on vs in our regeneration, are giuen to profit withall, not to lay them vp in a napkin, 1. *Cor.* 12. Fourthly, because wee shall bee iudged at the last day according to our works, *Rom.* 2. 6.

Vse. And therefore this shewes the dangerous folly of such carnall people, as think, if they come to Church, and liue ciuilly, and doe no body no wrong, they are out of al question in a right course.

And besides, it should awake careless and sluggish Christians, to looke to their gifts, and remember, what accounts they will giue to God for their vnprofitablenesse, and vnfruitfulnesse, 2. *Pet.* 1. 8.

Doct. 3. It is from hence euident, that the onely liuing, is to liue righteously: Hee is worthy to bee said to liue, that liues to righteousnes: a religious life is the best life: And these are the reasons,

A religious life is the best life, for 6. reasons.

First, because it is the most honorable life: For to liue to righteousnes, makes a man highly in the fauour of God, *Psal.* 11. 7. *Prou.* 15. 9. and it shewes, that a man is borne of God, 1. *Ioh.* 2. 29. and besides it helps a man to the best, and most blessed memoriall, *Prou.* 10. 7. and the fruits of righteousnes are the best meanes of glorifying God, *Phil.* 1. 11. And therefore *Salomon* said well, that The righteous is more

more excellent than his neighbour, *Prouerbs* 12.26. And *Dauid* saith, They are the onely excellent Ones, *Psal.* 16. whereas euery wicked man is lothsome; and a sinnefull life is a shamefull life, *Prou.* 13.5. and 14.34.

Secondly, because it is the most profitable life, and the most gainfull: for, blessings are vpon the head of the righteous, *Pro.* 10.6. The wicked worketh a deceitfull work: but to him that soweth righteousnes, shall be a sure reward, *Pro.* 11.18. And righteousnes is both the best riches, and the most durable, *Pro.* 8.18,19,20. And it hath the promise of this life, as well as the life to come, 1. *Tim.* 6. *Iob* 8.6. And the profit of righteousnes will help a man when he is to die; when the treasures of the wicked will profit nothing, *Pro.* 10.2. Yea, a good man lacketh not an inheritance for his childrens children: and the wealth of the sinner is many times laid vp for the iust.

Thirdly, because it is the safest and quietest life: He that walketh vprightly, walketh surely, *Prouer.* 10.19. and the fruit of righteousnes, is peace, *Iam.* 3.18. For, God's promise is, that No euill shall happen to the iust; whereas the wicked shall be filled with mischief, *Pro.* 12.21. And God's blessing makes them rich, and hee mingles no sorrow with it, *Pro.* 10.21. and 15.6. And righteousnes is reckoned as an impenetrable armour, 2. *Cor.* 6.7. And God doth mark euery one that doth righteousnes, and solaceth his heart, *Esay* 64.5. And the very doing of good, is sweetnes to the soule, *Prouer.* 13.19. And, whereas there is no peace to the wicked, the

righteous is at peace with God, with Angels, with the creatures, and with all godly men.

Fourthly, becauſe it is the moſt durable life: for, the fear of the Lord prolongeth the daies; but the yeers of the wicked ſhall be ſhortned, *Pro.* 10. 27,30. The way of righteouſnes is life, and in the path-way thereof is no death, *Prouerbs* 12.28. As a whirl-winde, ſo is the wicked ſeen no more: but the righteous is an euerlaſting foundation, *Prouer.* 10.25.

Fiftly, becauſe it is a life that ends the beſt of all mens liues: for, the wicked is driuen away in his wickednes: but the righteous hath hope in his death, and great hope too, hauing the promiſes of a better life, and ſo much glory, as the eye of mortall man neuer ſaw, nor ear of man heard, nor came into the hart of a naturall man, *Pro.* 14.32. 1. *Tim.* 6. 1. *Cor.* 2. 9.

Sixtly, becauſe righteouſnes is more proper to the ſoule. What is riches, or honour, or any outward thing to the ſoule of a man? or what ſhall it profit a man to prouide for the whole world to be his eſtate, if hee prouide not grace for his ſoule? Riches profit but the outward eſtates of a man: whereas righteouſnes profits the man himſelfe. And therefore *Adam*'s loſſe was greater in loſing his innocency, than in loſing of Paradiſe. What can it profit a man to haue all other things good about him, if he be not good himſelf?

Vſe. The vſe ſhould bee, firſt, for triall. Men ſhould throughly ſearch themſelues, whether they be indeed righteous men: and the more carefully ſhould

should they search, because the most righteous on earth haue their many ignorances and frailties. There is no man but sinneth daily, and in many things: and besides, a man may attaine to some kinde of righteousnes, and yet not enter into the Kingdome of heauen; as, there is a generation that are pure in their owne eies, and yet are not clensed from their sinnes. And the Pharises had a righteousnes that had many praises: they gaue alms, and fasted, and praied long praiers, and did that which was warrantable, in respect of the Law outwardly; and yet, if our righteousnes exceed not the righteousnes of the Scribes and Pharises, we cannot enter into the Kingdome of heauen.

Quest. But how may a man knowe all his infirmities, notwithstanding hee bee truely righteous, and haue such a righteousnes as doth exceed the righteousnes of the Scribes and Pharises?

Ans. For answer heerunto, I will cast the signes of a righteous man into two ranks. First, such as describe him in himself; secondly, such as describe him in the difference from Pharisaicall righteousnesse.

Signes that describe a righteous man in himself.

The signes that describe him in himself, either appeare vpon him in his infancy, or in his ripe age.

In the very infancy of the iust man, euen when God first changeth his heart, and clenseth him, and raiseth him vp to liue righteously, there bee diuers things by which hee may discern the truth of his sanctification; as,

First, by the dissoluing of the stonienesse of his heart. When God comes effectually to clense a man,

man, hee takes away the ſtony heart out of the body, and giues him a heart of fleſh: he may feele his heart melt within him, eſpecially when hee ſtands before the Lord, when the Lord is faſhioning of him for himſelf, by his Ordinances, *Ezech.* 36. 25, 26. Hee hath a new heart, that hath not a ſtony heart.

Secondly, by the riſing of the day-ſtarre in his heart. The Father of lights, when he reneweth the heart of a man, cauſeth a ſudden & heauenly light, as it were a ſtarre, to ſhine in the vnderſtanding; by vertue of which, men ſee more into the myſteries of Religion in that firſt moment, than they did all the daies of their life before. This is that new ſpirit the Prophet ſpeaks of: Hee that ſate in darknes before, now ſees a great light; he ſees and wonders at diuine things in Religion: whereas before, hee was a ſot, and vnderſtood nothing with any power or life; and by the comforts of this light, he can heare as the Learned; vnderſtands doctrine in a moment, which before was altogether harſh and dark vnto him, 2. *Peter* 1. 19. *Ezechiel* 36. 28. *Pſalm* 119. 130. *Mathew* 4. 16. *Eſay* 50. 4.

Thirdly, by his vehement deſire to righteouſnes, or after righteouſnes, *Mathew* 5. 5. Which hee ſhewes many waies; as, by the loathing of himſelf for his want of righteouſnes, and for all his wayes that were not good, *Ezech.* 36. 35. and by his eſtimation of righteouſnes aboue riches & all worldly things, *Pſalm* 3. 8, 9. and by his affectionate enquiry after directions for righteouſnes; Men and brethren, what ſhall we doo to be ſaued? *Acts* 2.

37.

37. and by his longing after the Word of truth, by which he may learn righteousnes.

Fourthly, by his estimation of righteousnes in others: he honours them that fear the Lord, as the onely Noble Ones: all his delight is in them, and he loues them, and longs after them for righteousnes sake.

Fiftly, by the couenant he makes in his heart about righteousnes: he not onely consents to obey, *Esay* 1.19. but hires himself as a seruant to righteousnes; resoluing to liue to righteousnes, and spend not an houre in a day, but a life in the seruice of righteousnes, *Rom.* 6.13,18.

And as the righteous man growes more strong, and better acquainted with God and his Ordinances, and the works of righteousnes, other signes break-out vpon him, which doo infallibly prooue the happinesse of his condition; such as are,

Six other signes of righteousnes, as it groweth.

First, vexation in his soule at the wickednes and vnrighteousnes of others, 2. *Pet.* 2.8.

Secondly, reioycing with ioy vnspeakable and glorious, when he feels the comforts of GOD's presence, and begins to see some euidence of Gods loue to him in Christ, 1. *Pet.* 1.9.

Thirdly, the personall and passionate loue of the Lord Iesus Christ, the Fountain of righteousnes, though hee neuer saw him in the flesh, esteeming him aboue all persons and things, 1. *Peter* 1.9. *Phil.* 3.8,9. longing after his comming, with great striuings of affections, 2. *Cor.* 5. 2. *Tim.* 4.8, &c.

Fourthly, flourishing like a Palm-tree, when he is planted in the House of the Lord, and enioyes power-

powerfull means in the House of his God, growing like the Willowes by the water-courses, *Psalm* 92.12,13. and 1.3.

Fiftly, resolution to suffer any thing for righteousnes sake, *Mat.*5.12. so as hee will forsake father or mother, house or lands, yea, life it self, rather than forsake the truth, and the good way of God, *Mat.*16.23. *Mark* 10.29.

Sixtly, he liues by faith: The iust liues by faith. In all estates of life he casteth his cares and himself vpon God, trusting on the merits of Iesus Christ; and is in nothing carefull, but patiently waits vpon God, *Gal.*2.2. *Heb.*10.38. *Gal.*3.11.

And thus he is described in himself.

How the righteousnes of a godly man differs from that of the Scribes & Pharisis.

Now, his righteousnes is distinguished from the righteousnes of the Scribes and Pharises, by diuers signes and marks; as,

First, in the ends of it. His righteousnes is not intended for the praises of men: for, his praise is of God, *Rom.*2.26. Hee doth not his work, to bee seen of men, *Mat.*6.1,&c. He had rather be righteous, than seem so.

Secondly, in the parts of it. The Pharises righteousnes is outward: his is inward also. The very thoughts of the righteous are right, *Pro.*12.5. Hee striues to get a clean heart, as well as clean hands; and is as well grieued for euill thoughts, and lusts, and desires within, as for euill words or works: wheras the Pharise is but like a painted sepulchre, all full of rottennesse and filth within: his soule desires euill, when hee dares not practise it in his life, *Pro.*21.10. Again, the Pharise makes conscience

ence of great commandements, but not of the least. Hee refrains whoredome, murder, periurie, swearing by God, sacrilege, &c. but makes no conscience of filthy-speaking, anger, swearing by that which is not God, or by lesser oaths, deceit, couetousnes, or the like: whereas a righteous man indeed, makes conscience euen of the least commandements, *Mat.*5.19,20. Again, a Pharise may bee good abroad, but is not vsually so at home: but he that is truely righteous, is so at home, as well as abroad: hee becomes a good husband, master, father, friend, &c. as well as a good man. Finally, the righteous man hath respect to all God's Commandements: whereas the Pharise, in some one or other of the Commandements, liues in the breach of it wilfully, and without desire of reformation; some, in couetousnes and extortion; some, in lust and filthinesse.

Thirdly, in the degrees or measure of righteousnes. The Pharise is carefull of some few works, of which hee seeks glory: but the righteousnes of the iust man, is as the waues of the sea: he is industrious to increase in all well-doing, and to bee filled with the fruits of righteousnes euery day, *Esay* 48.18.

Fourthly, in the continuance of righteousnesse. The iust man doth righteousnes at all times, *Psalm* 106.2. *Luke* 1.75. His desire is for euer to bee imployed in good works: whereas the Pharises righteousnes is but by fits, and as the morning deaw; and if trouble come for righteousnes, he fals away, and forsakes his righteousnes, &c.

And

And thus of the vse for triall.

Vse 2. Secondly, the excellent liuing of such as liue righteously, may greatly reproue such as cannot bee stirred with these things to a conscionable care of forsaking their sinnes, and of liuing righteously.

Quest. What should be the cause, that such men as heare so much of the excellent estate of righteous men, are not perswaded to conuert, and embrace that kinde of life?

Why so many do not imbrace a righteous life.

Ans. The cause is diuerse in diuers men: as,

First, in some it is long of certain corruptions, that discouer themselues about the hearing of the doctrine of righteousnes: for, either mens hearts are like a beaten path in the high-way, that the sound of doctrine cannot enter into their vnderstanding *Mat.* 13. Or else they vnderstand not with application to themselues, but think onely how the doctrine may fit others, *Luke* 13.1,2. Or else they meet with some hard condition that they are not willing to obserue, as the rich young Pharise did; or some other harsh doctrine, as they account it: which doth so vex and offend them, that they fall clean off from the respect of Christ and holinesse; as, *Iohn* 6.59,66. Or else they haue some vile opinions, that let them in the time of hearing; as, to think, that one is not bound to doo as the rules of Scripture doo require; or that, if one bee not a grosse offender, God will not impute lesse faults; contrary to our Sauiour's doctrine, *Mat.* 5.18,19, 20. Or else their hearts break, that is, they let the doctrine run out, and neuer think of it when they

are

are gotten out of the Church, *Heb.* 2.1. Or else they haue resisted the light of the truth so long, that God hath now deliuered them ouer to a spirit of slumber, lest they should conuert, and hee should heale them, *Math.* 13.15,16. *Esay* 6.10.

Secondly, in some the world is the cause of it: For either they are entangled with the examples of the multitude, especially of the wise Ones and great Ones of the world, 1. *Cor.* 1.26,27,28. Or else they are affrighted with the euill reports, with which the good way of God is disgraced in the world, *Acts* 28.22. Or else they are insnared with respect of their carnall friends: they are loth to displease father, or mother, or sisters, or brothers, or any they haue great hopes from, or dependance vpon, *Math.* 10.35,37. 1. *Pet.* 4.2. Or else they haue so much busines to doe, and so many cares about their worldly affaires, they cannot bee at leisure so long as to think, they cannot bring their liues into order, *Mat.* 13.22. *Luke* 17. Or else they liue at hearts-ease, and prosper in their estate, and so desire not to alter their course of life: & so their prosperity destroies them, *Prou.* 1.32.

Thirdly, in some men the cause is, the lust after some particular wickednes of life, in which they liue either secretly, or openly, which sinne is the very Idol of their hearts, and hinders a good resolution.

Fourthly, in some the cause is conceitednes; they are pure in their owne eies, and yet are not clensed: they rest in the outward profession of religion, and the feare of godlines, and regard not the

the sound power of it in their liues.

Lastly, in all vnregenerate men there are three causes, why they are not perswaded to a religious life: First, the one is the forgetfulnes of their death: therfore their filthines is stil in their skirts, because they remember not their latter end, *Lament.* 1.9. Secondly, the other is, that they are dead in sinne: What should hinder the conuersion of multitudes at once, but that wee preach to congregations of dead men? Thirdly, the diuell works effectually in all the children of disobedience, striuing to hide the Gospell from them, and the glory of a righteous life, that so they might perish, 1. *Cor.* 4.4. And thus of the second vse.

Vse. 3. Thirdly, such as consent to obey, and feele themselues raised from death to life, and are now desirous to spend their daies in a religious, and righteous course of life, must obserue all such rules, as may further them, and establish them in an orderly & fruitfull conuersation. He that would liue in righteousnes, must think on these directions following, as the very gates of righteousnes.

Helps vnto a righteous life.

First, he must giue ouer al needless conuersation with vaine persons and prophane men: hee must shun their company, as hee would such as haue the plague running vpon them: hee must not come neere them, as is vrged, *Prou.* 14.15. For what fellowship can bee betweene righteousnes and vnrighteousnes? 2. *Cor.* 6.14. Depart from me, ye euil doers, saith *Dauid*: for I will keepe the commandements of my God; *Psal.* 119.115.

Secondly, Hee must redeeme time: Hee must buy

buy time from his worldly occasions, and settle such an order in his worldly estate, or outward estate, that he may prouide to serue the Lord without distraction, abstayning from all things, that may entangle him, or interrupt him, *Eph.* 5.16. 1.*Cor.* 7.29,35. and 9.28. 2.*Tim.* 2.4. Hee must prouide to him time for God's seruice, and for commerce and fellowship with the godly, and for works of mercy.

Thirdly, hee must bee wise for himselfe: that is, hee must in all the meanes he vseth for or in religion, especially apply, what hee can, for his owne vse and study himself, and to vnderstand his own way, and prouide, whatsoeuer he doe, for his iustification, and sanctification, and finall saluation, *Pro.* 9. 12. and 14.8. And to this end he must meddle with his owne busines, and take heed of being a busie-body in other mens matters, so much as in his thoughts, 1.*Thes.* 4.11,12. And hee must also auoid vaine ianglings, and doubtfull disputations in religion, and quarrels that tend not to his edification, but to shew wit, or science, *Tit.* 3.9. 1.*Tim.* 6.20. 2.*Tim.* 2.23. And he must keepe his eye straight vpon the mark, to proceed directly and distinctly, in building himselfe vp in knowledge and grace, not losing his time, or going about, but keeping a straight path to supply what he wants, and growe in what hee hath, *Prou.* 4.25. *Ierem.* 31.32. Hee must take heed of vncertaine running, but bee sure to take accounts of himselfe for all his courses, to see that hee goe very straight towards the mark: and finally, he must not respect company, to goe the

paſe of other men, but runne as if hee alone were to obtaine, ſtriuing to excell, 1.*Cor.*9.24. and 14.12.

Fourthly, he muſt eſteeme the Word aboue all treaſures, *Pſal.*119.72. *Math.*13. and take hold of the inſtruction thereof, as that muſt bee the very life of his life, *Pr.*4.13. (For by the word doth God ſanctify vs, and make vs righteous, *Iohn* 17.) And he muſt order his whole courſe of life ſo, as that he may ſee the meanes of all his actions from the Word: he muſt liue by the rules of Scripture, that will liue righteouſly, *Gal.*6.16. Now that hee may doe thus, he muſt looke to diuers things. Firſt, that hee place no confidence in the fleſh, neither truſting vpon his own wit, nor carnal reaſon, nor gifts, nor yet yeelding himſelfe to bee a ſeruant to any mans humour, or opinions, or example, or commandement. Secondly, hee muſt prouide to liue ſo, as hee ſuffer not a famine of the powerfull preaching of the Word: hee muſt labour for the meat that periſheth not, *Iohn* 6.27. and ſo exerciſe himſelf in the Word morning and euening, that the Word may dwell plenteouſly in him, *Pſal.* 1.2. *Col.*3.16. Thirdly, hee muſt take heed of adding any more ſinnes, or duties, then are diſcouered in the Word, and of detracting from any thing that is forbidden, or required there, *Pſal.*30.6. deteſting conceitednes and ſingularity, hauing his conuerſation in all meeknes of wiſdome, *Iam.*3.13.

*Phil.*3.3. 1.*Cor.*7.23.

Fiftly, hee muſt dayly lift vp his heart to God, to ſeek a way of him, whoſe glory it is to teach to profit, and who giueth his Spirit to lead men in the paths of Righteouſnes, *Pſal.*23. *Eſay* 48.17.

Sixtly,

Sixtly, hee must remember the Sabbath day, to sanctifie it: For this will bee both the meanes and the signes of his Sanctification, and true righteousnes: It is the market-day for the soule, *Esay* 58.13, 14. *Exod.* 31.13, &c.

Seuenthly, he must haste to the comming of Christ, hee must dispatch his work as fast as hee can, and to this end hee must cast about to find out waies of well-doing, and when hee hath any proiects or opportunities of well-doing, hee must not delay, but with heart and readines finish his work. This is to seeke righteousnes, and to haste to it, *Esay* 16.5. *Amos* 5.14. Thus he must obserue to doe, as the phrase was, *Deut.* 5.22.

Eightthly, it will bee a great help vnto him, if hee get into the way of good men, and walk with the wise, sorting himselfe with discreet, and sincere Christians, *Pro.* 2.20.

Ninthly, hee must keepe his heart with all diligence: For thereout commeth life: Hee must carefully resist the beginnings of sinne within, and auoid those secret and spirituall dalliances of the soule with inward corruptions and temptations, and withall take heed of secret hypocrisy, in suffering his heart to bee absent, when God is to bee serued, *Pro.* 4.23. For thereby he may lose what he worketh, if his spirit bee not without that guile.

Tenthly, all that knowe the happines of a righteous life, should striue to amend those defects, which are found euen in the better sort of people, that so their life at length may answer to the end of Christs death: and therefore wee should

examine our selues throughly.

Defects of a righteous life of two sorts.

The defects and faylings found in the liues of righteous men, may be referred to two heads. First, for either they faile in the parts of righteousnes. Secondly, or in the manner of well-doing.

First in the parts of it.

In the parts of righteousnes there are great failings, whether we respect the first, or second table. I will briefely touch the principall defects, which are obserued and complayned of in Christians in both tables.

And so either in respect of the first table:

In the first table, men faile either in the knowledge of God, or in the affections to God, or in the seruice to God.

First, for knowledge: how little doe many men know of Gods praises and glory, that might bee knowne? and how far are many from a right conceit of God, when they come to think of him, or to worship him?

Secondly, in the most there is a great want in the exercise both of the feare of God, and trust in God: men haue not such awfull thoughts of God, as they should haue, nor doe they tremble so, as they shold, at his iudgemẽts that are in the world, *Psal.4.4. Heb.2.vlt. Dan.6.26.* And for the trust in God: men are specially faulty, that they doe not commit their waies daily to GOD for assistance and successe in all estates, resting vpon him alone, as they ought to doe.

Psal.37.3,5 Pro.26.3. Psal.55.22.

Thirdly, ioying and delighting our selues in GOD, is hardly found in any: and yet no wife should take such continual delight in her husband, to solace her selfe with him, as a Christian ought

to

to doe with God, *Psal.* 37.4. and 68.3,4. *Phil.* 4.4.

Fourthly, in the seruice of God there are diuers defects, as,

1. Some neglect the priuate reading of the Scriptures, who ought to excercise themselues therein day and night, *Psal.* 1.2.

1. In prayer: some haue not the gift of prayer, nor seeke it: and prayer for others is extremely neglected, contrary to Gods expresse commandement, that enioynes vs to pray one for another in many Scriptures.

3. Praysing of God in our discourses, as becommeth his great glory in his works, where is this found, and yet required at our hands, and at the hands of all people; and that which we should doe with an whole heart, and while we liue? *Psal.* 96.6.7,8. and 63.4. and 9.1. and 67.2.

5. Where is that walking with God, required in Scripture? Who doeth alwaies set the Lord before him? Where are those *solilequies* betweene the soule and God? Are not many content to goe weekly and monthly without speaking to God? *Psal.* 16.8.

And thus of the defects concerning the first table.

Or else in respect of the second table.

In the second table diuers things may be noted, as were defectiue in the parts of righteousnes, as,

First, there is a generall defect of mercy: men doe exceedingly faile in that liberality to the distressed, and poore seruants: The bowels of mercy are euery-where shut vp, either altogether, or in the neglect of many degrees and duties of mercy.

Secondly, in many Christians there is a feare-

full want of meeknes, they being guilty of daily sinnes, of passions, and worldly vexations, and that many times with a kinde of wilfulnes against knowledge, and conscience.

Thirdly, The cares of life and worldlines doe striue, and blemish the conuersation of many, and discouer a strange defect of that contempt of the world should bee in them.

Fourthly, domesticall disorders doe euen cry to heauen against many husbãds for want of loue, and of most wiues for want of obedience, and of seruants for want of diligence and faithfulnes in their places.

And thus men faile in the parts of righteousnes.

2. Defects in the manner of doing righteously and so,

In the manner of weldoing many things are wanting, first, both in the generall weldoing of good duties: secondly, and in speciall affection to God; thirdly, and in the manner of Gods seruice.

In Generall,

1. In generall, 5. waies.

First, zeale of good workes is exceeding defectiue in the most, *Tit.* 3.14. Men shewe not that willingnes and feruency of affection should bee shewed in all parts of righteousnes: men doe not lift vp their hearts in Gods waies: Gods commandements are vsually grieuous and tedious.

Secondly, there ought to bee a holy feare in the practice of their good duties, 1. *Pet.* 3.2. which is vsually wanting: men do so much trust vpon themselues, and doe duties with such boldnes & neglect of their waies, whereas they should feare alwaies, *Pro.* 28.14. Oh that meeknes of wisdome (required, *Iames* 3.9.) where is it to bee found?

Third-

Thirdly, men are not circumspect to make conscience, euen of the least duties as they ought, and to obserue to doo them, euen to watch for the opportunity of well-doing, and to look to the means of the performance of euery duty, and to abstaine from the very appearance of euill, and to bee discreet in looking to the circumstances of time, place, persons, &c. *Eph.*5.15. *Deut.*5.32.

Fourthly, there is great want of moderation in Christians: for, either they are iust ouer-much, in conceiuing too highly of themselues for what they doo; or else they are wicked ouer-much, in thinking too vilely of their works, *Eccles.*7.

Fiftly, men are strangely negligent in the growth of grace and knowledge: men stand still, and doo not prosper, and striue to increase in euery good gift, as they ought, 2.*Peter* 3.18. Many graces are not strengthned, and many works are not finished.

Secondly, in mens affections to God, how are men defectiue! Where is hee that loues the Lord with all his hart, and all his might, and all his soule? *Deut.*30.6. and 6.3.

Thirdly, in God's worship, these things are in many wanting.

Many defects in Gods worship.

1. Reuerence, and that holy feare which should bee shewed when wee appeare before the Lord, *Heb.*12.28.

2. Men vsually forget to doo all worship in the Name of Christ, *Col.*3.17.

3. The care of praising of God, that is, of looking to God's acceptation in all seruice, is much forgotten, *Heb.*12.28.

4. The desire of vnity and consent in iudgement among our selues when wee worship God, is miserably neglected and reiected by diuers wilfull Christians, *Zeph.* 3.9. *Phil.* 2.2,3.

5. Men miserably neglect thankfulnesse to GOD for the good they receiue daily from his mercies, *Col.* 3.17.

6. Many faile publiquely and shamefully in want of care to come time enough to God's seruice, *Zach.* 8.21. *Esay* 60.8.

In these things, Christians should bee admonished to minde their waies and their works, and to striue to walk as becommeth the Gospell, and the death of Christ; that they may hold fast the light of the truth, and shew out better the glory of a Christian life.

And thus of liuing to righteousnes.

Now follows the third form of speech;

By whose stripes we are healed.]

The healing of our sicknesses, is reckoned as another fruit of the Passion of Christ; or else it is the same with the former, expresst in other words. These words then are borrow'd from the Prophet *Esay*, chap. 53.5. who doth chiefly vnderstand the spirituall healing of our soules, of our sinnes, as the coherence shewes in the Prophet: but yet the Euangelist saith, *Mat.* 8.17. and vnderstands of the healing of our bodies also. And therefore I consider of the death of Christ, both in respect of soule and body.

And first, as this healing is referred to the soule, diuers doctrines may be obserued.

Doct.

Doct. 1. The soules of all men are diseased by nature; euen the very soules of the Elect are so, till they be healed by Christ. The soule is diseased diuers waies, especially by sorrows and sins: it is the disease by sin, is heer meant.

Quest. It would bee inquired, how the soule comes to be sick of these diseases, and why sinne is called sicknes in the soule.

How the soul comes to be diseased.

Ans. This spiritual sicknes comes into the soule by propagation. *Adam* hath inflicted all his posterity: and euery man hath increased the diseases of his nature, by his owne wilfull transgressions. Now, sinne is called sicknes, because it doth work that vpon the soule, which sicknes doth vpon the body: for, sinne hath weakned the strength of the soule in all the faculties of it; which all men may discern and obserue in themselues by nature. Besides, it causeth spottednes and deformity in the soule, as sicknes doth in the body: and therefore sinne was likened to the leprosie in the Law. Further, it often causeth pain and torment in the soule, as wounds & diseases do in the body: for, there is no peace to the wicked, especially when God fighteth against them with his terrors. Besides, it will cause the death of the soule, as sicknes will of the body, if it be not helped: and so men are said to be dead in sins.

Vse. The vse may bee, to shew the fearfull negligence of worlds of people, that are exceeding carefull to help their bodies to health, but neuer think of the poor soule, that lieth lamentably full of diseases. And withall it shewes, that all wicked men

men are men of ill natures, because their dispositions are all diseased, though there be degrees of ill nature, or of this euill in mens natures, as there is difference of sicknesses in mens bodies. And godly men should be compassionat, when they see the grieuous diseases in the natures and liues of other men; remembring, that they also were by nature subiect to the same diseases as well as they.

Doct. 2. The diseases in the soules of men, by nature are very grieuous; which is heer also implied, in that God was fain to send his owne Sonne to help and heale vs. Now, that the diseases of mens soules are so grieuous, may appeare many waies. First, because such a multitude of men are infected, not some one person in the whole world; in the body of mankinde, not on some part, but from the crown of the head to the sole of the foot, all full of sores and diseases. There is no man that sinneth not; and so, no man that is not sick: and that is the reason why men feare the pestilence, because it makes so many sick. Secondly, because the soule of man by nature is sick of a multitude of diseases at once; for, euen sinne is a sicknes: and so our sicknesses are innumerable, because our sinnes are so. And hence it is, that in Scripture so many metaphors are vsed to expresse the sicknesse of the soule; as, leprosie, wounds, plagues, poison, gall, &c. Thirdly, because the disease lieth in the soule it self. Of diseases, those are most mortall, that get into the spirits, and doo most enfeeble man: how much more when it is in the soule? Fourthly, because, in respect of our selues, our sinnes or our diseases

The diseases of the soule are grieuous many waies.

eases are incurable: wee can giue our selues no remedy that can help vs, *Ier.* 30. Fifthly, because, in the Colledge of spiritual Physicians, ther is scarce one of a thousand that can help the poor soule out of these diseases, *Iob* 33. Sixtly, because there bee but certain seasons only, in which men can be healed; as it was with the lame man at the poole of Bethesda: and if men misse these seasons, they are in danger to dye of these sicknesses. There be seasons of grace, and daies of saluation: and men must not harden their hearts, while it is called To day.

Vse. The vse should be to awaken wicked men to a serious consideration of their danger, and at length to think of help for their soules, being thus diseased; as they would doo for their bodies, if they were desperately sick.

Ob. We feel no such diseases in our soules.

Sol. First, wicked men haue a kinde of spirituall lethargy vpon them, and so are in grieuous danger: but, by reason of their spirituall sleepinesse, they feel it not. Secondly, though they feele not their diseases now, they shall doo heerafter: and then think, what a pain it will be vnto them, when God awakens them whether they will or no. It may be, it wil be in this life, as it was with *Cain* and *Iudas*: and then a wounded spirit will ake so, who can bear it? Thirdly, the matter is not altogether so easie with wicked men, as they pretend: for, they doo feele so much as may shew they are very sick. Somtimes they feel their consciences galling and paining them at the hart for the very time: and what are the passions and perturbations of their soules,

Why many feel not the diseases of their soules.

soules, but as so many fits of a Feuer: And that they are grieuously sick, may appear by the want of their spirituall senses: they can hardly see or hear any thing. Besides, they may knowe they are sick, by the potions of afflictions which God giues them, who doth nothing in vain.

Doct. 2. That in Christ the diseases of our soules may be healed. *Esay* 53.5. *Mal.* 4.2. *Luke* 4.18. He is a sure Physician for our soules. God hath vndertaken it, that he will cure and heale vs: he challengeth it as a glory to himselfe, which hee procures by Christ. *Iob* 5.17, 18. *Dan.* 9.24. Now, in as much as our diseases may be healed by Christ, and that hee is our Physician appointed by God, wee may gather many arguments of great comfort, euen from hence, that he is the Physician.

wherein Christs healing ouels for our comfort.

First, because he can heale all diseases, and hath done it: and therefore it is heer set downe indefinitely, to import, that by his stripes wee may bee healed of any sickness, no sin, but Christ can cure vs of it. *Psalme* 103.3. *Mat.* 4.23. *Psalme* 30.33.

Secondly, because he doth it freely: hee takes nothing for his cure. *Hosea* 14.4.

Thirdly, because he hath offred, and doth daily offer to cure vs. *Ier.* 3.22.

Fourthly, because hee doth all his cures with wonderfull compassion and loue, as is noted in the Gospell, when he healed their sick bodies: much more hath he compassion of a sick soule.

Fiftly, because he is alwaies about his Patients: The Lord is neer to them that are afflicted in spirit. *Psalme* 34.

Sixtly,

Sixtly, because hee heales all that aske him to cure them, *Psal.* 30. 2.

But then withall wee must obserue such rules as are appointed vs in Scripture: For if wee would haue God by Christ to heale vs,

First, wee must pray for our healing. Hee will be sought vnto for this. We must be importunate, like the woman of *Canaan*.

Ezech. 36. *Hos.* 14. 2, 3. *Esay.* 19. 22. *Ier.* 17. 14. *What wee must doe to be healed of christ.* *Psal.* 147. 3. *Esay* 57. 15, 18.

Secondly, wee must feele our sicknes, and acknowledge with sorrow of heart, that we are very sick, and need his help: For the whole neede not the Physician, but they that are sick, *Matth.* 9. 13. and hee heales none, but such as are broken in heart.

Thirdly, wee must bring faith to bee healed. This was required in such as CHRIST healed in their bodies: and therefore much more in those that would bee healed in their soules. If wee trust in the Lord, wee shall bee healed, as some read it, *Prou.* 28. 25. There is no sinne, but by prayer and faith in Christ, may be subdued, *Ierem.* 17. 14.

Fourthly, wee must take heede, that we neglect not the time of healing: there is a time to heale, *Eccles.* 3. 3. We must into the water, as soone as the Angell comes downe to trouble it: as the lame men did at the poole of Bethesda; wee must bee very carefull to make vse of the opportunities of Gods grace, when hee calls vs to repentance, and offers mercy, and affords helpe and meanes.

Fifthly, we must turne to God with all our hearts without dissembling, desiring in all things to please God: though wee haue still many infirmities, yet our hearts must bee conuerted to God, that he

may

may heale vs: If wee become not new creatures, the mending of particular faults, is to little purpose, *Esay* 6.10. as wee see in *Herod.*

Sixtly, wee must make conscience of it to receiue the medicines of the Word of GOD: For now wee are healed by meanes, not by miracle: Peace and healing are the fruit of his lips, *Esay* 57.18,19. We must obey them that haue the ouersight of it: and suffer their words of exhortation patiently, *Pro.* 12.18. He sent his Word, and healed them, *Psal.* 107.20. There is no disease in the soule, but remedies may be found in the Word: Gods words are life to those that finde them, and health to all their flesh: That is good for all diseases, *Prou.* 4.22. And to this end wee must take heed of tampering with our owne medicines, or contesting with our Physicians: wee must not be wise in our own eies: no man is Physician good enough to heale himselfe, *Prou.* 3.7,8. and wee must take heede of superstitious medicines: In vaine shall the daughter of Ægypt vse many medicines; for she shall not be cured, *Iere.* 46.11. Indulgences, Pilgrimages, Penances, Whipping of the body, or the like, are vaine medicines, and being not appointed by Christ, they will neuer profit to heale the soule of sin. And further, such as would bee soundly healed, must take heede of secret flattering teachers, that doe all their cures with preaching mercy, and cry Peace, Peace, and neuer teach men sound courses to bee rid of their sinnes: Those are they, that heale the hurt of the daughter of Gods people slightly, *Ierem.* 8.11.

Seuenthly,

Seuenthly, looke to the beginning of sinne: when we first feele lameness in the waies of righteousnes, wee must speedily seeke help, lest wee be turned cleane out of the way. Sinnes of infirmities nourished or neglected, may proue grieuous diseases at length, *Heb.*12.13.

Eightthly, men that haue some good euidence, that they are healed by Christ, that their comfort may bee established, they shall doe well to shewe themselues to the Priest, that hee may try and testify, that they are whole from their Leprosy, *Leuit.*14.

Ninthly, if Christ heale vs, wee must bee sure to remember to make him our praise; wee must acknowledge his great mercy in healing our natures, *Ierem.*17.14. Hee stands vpon the credit of the cure. Christians faile exceedingly, that they are not more thankfull for deliuerance from faults and temptations: they doe lesse for the cure of their soules, then they doe for the cure of their bodies: wee must blesse the Lord, and call vpon our soules to doe it, as *Dauid* did, *Psal.*103.1,3. and 14.13. and the rather should wee with all thankfulnes praise God for such cures: First, because no outward medicines can doe any good, God cures onely by his Word. Secondly, because God onely can cure vs, *Ierem.*33.6. *Deuter.*32.39. Thirdly, because God accounts it the greatest honour we can doe him, to offer him praise, *Psal.*50.14. Fourthly, because God neuer doth those cures vpon the soule of a man, but hee loues him wonderfully euer after, and forgiues him all his sinnes, *Hosh.*14.

Psalme

Psalme 103. verse 2,3,4. *Ierem.* 33. verse 68.

Tenthly, wee must bee patient, and indure the medicines, whether they bee hard sayings, or afflictions. *Dauid* praies to God to wash him, and to purge him with hyssope, and not spare, *Psal.* 51.

Eleuenthly, it is a great help to get our soules healed, to shew mercy to the bodies of other men: God will not heale our soules, if we oppresse other mens bodies; as wee see in the case of oppressors in our times, *Esay.* 58. 6,7,8.

Thirdly, since in Christ men may be healed, it giues vs occasion to bewaile the feareful carelesnes of the most men, that will not seeke cure, yea in places where the meanes is offered to cure them. All sorts of people are like Babylon for this confusion: shee would not bee cured, *Ierem* 51. Men refuse cure, and all comfort and aduice, yea when they are warned of their diseases, they break out into more wilfulnes and offending, as God said of *Ephraim*, When I would haue healed *Ephraim*, then the iniquity of *Ephraim* was discouered, *Hos.* 7. 1.

Doct. 4. The fourth doctrine is, that wee are cured by Christs stripes. His sufferings heale our sorrowes: His wounds make vs whole: His sicknes offers vs health: and his stripes heale vs; partly by satisfying for our sinnes, and so remouing the cause of our diseases both spirituall and corporall; and partly, by an vnspeakeable vertue of his Passion, which being applied to our soules, makes our sins dye. And this point may serue for vse many waies:

Vses. First, for information; and so it may shew vs the wonder of Gods working, that can doe great

great things by meanes, in respect of vs altogether vnlikely. Wee hold it a thing almost beyond beliefe, that the applying of medicines to the sword that wounded a man, shall make the wounds heale in a man. But this heere is a mystery, that onely the Christian Religion can tell of, of which there neuer was president in nature: that The wounding of one Man should heal another, or that the stripes of the Captaine should cure all his diseased souldiers: and yet thus it is, euen thus is the Lord pleased to glorify the power of his working. Secondly, we may hence bee informed of the precious vse of euery part of Christs sufferings; not his dying onely doth vs good, but euery thing hee did endure: His stripes cure our wounds: his shame wrought our honour: His temptations draue the diuels from vs: not any thing was done to him by his aduersaries, but GOD made it work for our good. Shall wee then dare to take offence at the crosse of Christ? Haue we not reason to glory in it aboue all things? Thirdly, doe we not heere see, how hatefull sinne is in Gods sight, and how foule our diseases are, when nothing can cure vs, but Christs blood, and that must bee fetched out of him with the best stripes, which the hands of the wicked inflicted vpon him. Oh the hardnes of our hearts, that can see Christ thus vsed for our sinnes, and yet are not perswaded, that sinne is hatefull to God! Oh how should wee bee sorry for our Sauiour, and mourne to think of it, as wee would for our onely sonnes! Would it not grieue vs at the heart, if we should see the young Prince, the Kings

Gal. 6. 14.

sonne basely whipped by our aduersaries, only for our affaires? Oh what hearts haue we, that (as bad as they are) would be melted to see this done to a Kings sonne, and yet are not troubled to knowe, it was done to Gods Sonne? Fourthly, we may see, what wicked mallice will doe, if it bee not restrayned: to disgrace our Sauiour, to get a sentence against him, to binde him hand and foot, yea to kill him, will not serue their turnes, vnlesse they may most basely scourge him before hee dies. That malicious men now doe not alwaies so, is not, because their malice doth not tend to it, but because either God, or man restraines them. It is a most diuelish humour, and therefore to bee auoyded and detested of all those that loue the Lord Iesus.

Vse 2. Secondly, how many waies should this instruct vs, what care the Lord Iesus requires of vs? what should not this make vs willing to doe? Oh how should wee loue him with all our hearts, aboue all the world, that could endure to bee thus abased, euen vnto stripes for our sakes, when hee could haue preuented it, if hee had pleased? what a shame should it bee to vs to bee impatient, or to think much of our crosses, who, though wee had suffered many things, yet not so grieuous as those things befell our Sauiour? Yea further, it should encourage vs to suffer any thing for Christ, and the rather, because wee haue not resisted to stripes, or blood, nor cannot now suffer the thousandth part for him, of that he hath suffered for vs.

Thus of the healing of our soules.

These

These words also may bee expounded of the healing of our bodies, as we shewed before, and so the like doctrines may bee obserued, as,

Doct. 1. That the bodies of all men by nature neede healing. For sinne hath brought vpon man the sentence of deformities, and infirmities, and diseases; and wee see, God doth inflict diseases vpon many, and that of diuers sorts; and many men, that for the present are free from the paines of diseases, yet haue their enemies in their bodies, in diuers parts of them, laid as it were in garison, which may and will break out vpon them at a time they know not: or if they were not there, the Lord from without can send diseases vpon them. The world is euery where full of occasions of sicknes: or if there were not outward meanes to worke them, yet God can strike men from heauen.

Vse. The vse should bee to warne such as are in health, to walke humbly: For they know not, how soone sicknes may seaze vpon them. Secondly, such as haue their friends taken away by sicknes, or are yet afflicted, should submit to Gods will: For this is the case of all men, euen the greatest, yea and Gods elect are liable to such a condition by nature.

Doct. 2. The diseases of the body are grieuous; & therfore Christ takes notice of that kind of distress to prouide for the healing of our bodies. We see by experience, that of many sorts of crosses, it is most grieuous to beare the paines that arise from the wounds or sicknes of the body; and it is the more grieuous, partly, because no men are priuiledged

from diseases, but either haue them, or are in danger of them, as was said before, and partly, because God hath armed such a multitude of sorts of diseases, to which the body of man is liable.

Vse. Therefore the vse should bee, to take warning from these pains of the body, to preuent eternall paines in hell, by reconciling our selues to that God, that can so fearefully afflict both body and soule; and as wee feele the outward man to decay, the more to labour for the health of the inward man, especially by those harbingers of death to prouide for the time, when our change shall come.

Doct. 3 Christ is a Physician for the body of man, as well as for the soule: In Christ our bodies may be healed. Christ prouided healing for mans body, as well as for his soule, and mens bodies he heales either in this life, or in the generall Resurrection: First, in this life some hee hath healed by miracle, as hee did multitudes in the daies of his flesh, while hee was heere in this world, which he did in execution of his office, as hauing charge of mens bodies: and some hee healed by meanes, giuing his blessing vnto the medicines prouided in nature, and applied by the skilfull, to the diseased: yea hee vndertakes the healing of all Gods Elect in their bodies, as this place imports, which hee doth promise, and will performe, if it bee good for them. Many times to heale the body, would hurt the soule, or keepe the leper from heauen, and then Christ will not heal them: else he vndertakes, and is bound to heale the body as well as the soule. But the especial healing is at the resurrection, when

all

all the bodies of the Saints shall be healed perfectly of all diseases, and freed from the very disposition, yea the very possibility to haue any diseases.

Vse 1. The vse should bee for great comfort to the godly, when they are distressed, they may and ought to looke vp to Christ and say, If it bee good for mee, my Sauiour wil heale me; and the rather, because Christ is such a compassionate Physician, and hath had the feeling of our infirmities and paines that way: and besides, hee is such a Physician, as can doe two things, that neuer Physician could doe: For first, hee can take away the first causes of diseases, which is sinne, which no Physick can doe, *Math.9.* Secondly, hee can cure our bodies, when they are starke dead, which neuer any Physician could doe: they may helpe some liuing bodies, but they could neuer helpe one dead body: Yea such as finde not cure for the paines of the body, should bee of good comfort, because they should haue had cure of it, if it had beene good for them; and they must consider, it is the Lord that doth it, *Psalme* 39. and that all shall worke together for the best, *Romanes* 8. and that nothing can separate them from the loue of Christ; and that they are deliuered from eternall paine; and that Gods deare children haue suffered as great torments or weakenesses.

Vse 2. Secondly, all men should bee taught to seeke to Christ for cure, since it is his office to heale; and to this end men are bound to looke to diuers rules, if they would haue CHRIST to heale them.

Rules for such as desire Christ to heale or help their bodily griefes.

First, they must seeke to him for cure, they must pray him to heale them; wee doe not read that euer Christ healed any sick person, vnlesse he were brought to him, or hee intreated to heale him: wee must pray for our bodies, as well as our soules: Thus did *Dauid*, *Psalme* 6. and 31. and *Hezekiah*, *&c.*

Secondly, wee must vse the lawfull meanes wee can get for our healing: our Sauiour shewes that, when he said, The whole needed not the physiciã, but the sick; the sick then doe need, and must with conscience and care vse all lawfull and outward helps that they can attaine to, that are fit for them, *Mathew* 9.

Thirdly, they must take heed of trusting vpon the Physician, or Physick giuen them: that was *Asa* his great sinne: For if wee bee cured, it is not Physick, but Christ that healed vs.

Fourthly, wee must bring faith to bee healed for our bodies also: This our Sauiour often asketh after, when hee is about to cure mens bodies, as the Euangelists shew.

Fiftly, wee must bee carefull to seek the remouing of the cause of our diseases, which is sinne, especially if wee finde, that God hath a quarrell with vs for any speciall fault wee are falne into: Thus *Dauid* got the punishment of his sinne remitted, by iudging himselfe for his sinne, *Psal.* 32. 4, 5.

Sixtly, we must submit our selues to Gods will, and in the case of our bodies, must resigne our selues into his hands, to let him doe with vs what it shall please him, since hee knowes what is best for vs: and if Christ will not heale vs now, yet to comfort

comfort our selues, as *Iob* did in the hope of that time, when our Redeemer will bee seene of vs in the body, when it shall bee vtterly and for euer freed from all paines and infirmities whatsoeuer, *Iob* 19.

Doct. 4. It is further to bee noted, that wee are not onely healed by Christ, but it is by his stripes: The wounds made in his body, doe heale our bodies: which should make vs so much the more to loue the Lord Iesus, and the more patiently to beare it, if we be not presently healed, because he did beare more grieuous paines euen in the body, and because if it were good for vs, he would heale vs, in that hee paied so deare for our healing.

Verse 25. *For you were as sheepe going astray, but are now returned vnto the Shepheard and Bishop of your soules.*

HItherto of the effects of Christs sufferings in respect of vs: In respect of himselfe, the effect was his exaltation to become the Shepherd and Bishop of our soules, euen of the soules of all the Elect: which is so implied in the words of this verse, as withall in a passage is expressed both our misery without Christ, and our happines vnder his gouernment.

The words of this verse in themselues containe three things. First, our misery by nature: in our selues wee are as sheep deceiued, or going astray. Secondly, the meanes of our recouery out of that estate, and that is, the causing of vs to returne.

Thirdly, our happinesse vnder the gouernment of Iesus Christ, to whose charge wee are committed when we returne.

The first words, expressing our misery, are words borrowed out of the Prophet *Esay*, chapter 53. 6, 7. and in the words, vnregenerate men, euen God's Elect among them, are likened to sheep. A sheep is a certain image to resemble a man by. And so we finde in Scripture, that a sheep is the image or resemblance, first, of Christ-man: He is likened to a sheep dumb before his shearer, for his silence and patience at his arraignment, *Esay* 53. 7. Secondly, of men that are true beleeuers, for the harmlessenes, tractablenesse, and profitablenesse, *Mat.* 25. 33. Thirdly, of men that erre and wander out of the way of godlinesse: and so wicked men, before their calling, are likened to wandring sheep; yea, godly men after their calling, in respect of their falls or failings, are likened to sheep going astray; as *Dauid* saith of himself, *Psalm* 119. *vlt.* But heere it is vnderstood of the Elect of GOD, before their calling.

The word, heer rendred *Going astray*, properly signifies deceiued, and is so vsed in diuers places of the new Testament: but the metaphor to the which it is ioyned, requires it should be expressed, Going astray, or wandring, or erring; but so, as it doth import two things. First, the euill condition of the vnregenerate: they are like wandring sheep. Secondly, the curse of it; and that is, they are deceiued, they are as sheep deceiued.

Now, that this point may bee distinctly vnder-

stood,

stood, I propound fiue things to be considered of. First, what faults in men are meant by the tearm of going astray. Secondly, what the misery of their condition is, that doo go astray. Thirdly, what the cause is of their going astray. Fourthly, by what signes a lost sheep may be knowne, especially such as are within the Church, which seemes to be the Fold. And lastly, the doctrines that may be briefly noted out of all the words of that part of the verse.

What is meant by going astray.

For the first. Vnder the tearm of erring or going astray, are construed in Scripture, errors in opinion, *Iames* 1.16. *Mat.*22.29. called erring from the faith, 1.*Tim.*6.10. whoredome, *Numbers* 5.12. idolatry, *Deut.*13.5, drunkennesse, *Esay* 28.1,7. bribery, and all waies of vnrighteousnes, 2.*Peter* 2.15. all deuising of euill, *Pro.*14.12. yea, the Prophet *Esay* expounds it of euery turning after our owne waies, for which we haue no warrant in the Word of God, and in which men persist without repentance, *Esay* 53.6. It is implied, *Psal.*119.110.

The misery of such as go astray, appears in diuers respects.

For the second. The misery of men liuing in their sinnes without repentance, is very great. I am tied to the consideration of it, only so far forth, as the similitude of a sheep going astray, will import. Euery wicked man then, is like a lost sheep, and that in diuers respects.

1. Because hee is not within the compasse of God's speciall prouidence: GOD doth not tend him, nor look to him: he is no part of his flock: he is without God in the world, and without Christ; as the lost sheep is without the protection and keeping

ping of the shepheard. Wicked men haue no keeper: they are left to the way of their owne harts; which is a fearefull curse, *Esay* 53.6. The wicked shall be as a sheep that no man takes vp, *Esay* 13.14.

2. Because hee hath no certain pasture. The prouision for his life, for soule and body, is altogether vncertain. Hee is, like *Cain*, a vagabond vpon the earth. He is heer to day: he knowes not where he shall be to morrow. God hath not giuen him any assurance of the keeping or getting of any thing he hath or desires. He is like the stray sheep, that hath all the world before him, but knows not where to settle, *Mat.* 9.36.

3. Because in the midst of all the best possessions of this life, they haue no peace, *Esay* 57. *vlt.* The sound of feare is alwaies in their eares. If a stray sheep get into a good pasture, yet he is still in feare, apt to bee frighted with euery sound, ready to runne away vpon euery occasion: so is it with them that are rich in the world, and not rich with God, 1. *Tim.* 6.10.

4. Because hee is shut out from all comfortable society with the godly: hee enioyes not the sound fruit of communion with Saints. The stray sheep may sort with hogges or wilde beasts, but from the sheep it is gone away. Euill company is a miserable plague of a mans life, to sort with such all a mans daies, from whom he may haue a world of vanity and filthinesse, but not any thing scarce worthy of the nature of men, in an age. Euery wicked man is an alien, a stranger & forainer from the Common-wealth of Israel, *Eph.* 2.12.

5. A

5. A sheep going astray, is easily taken by a strange Lord: it is driuen any whither by any body, it is so silly. And such is the fearfull estate of a man liuing in sinne: strange Lords may easily surprize him: false teachers may easily seduce him: euill company may carry him to any wickednes: a Prince may turn him to any religion: a very Atheist or diuell incarnate may easily lead him captiue.

6. A sheep is apt to be worried with dogs, or deuoured with wolues or wilde beasts, when there is no shepheard to tend him. So is it with wicked men: their soules, their bodies, their estates, are all in danger to bee seized vpon by diuels, by vniust and vnreasonable men; especially as any of them are more simple, so they are more liable to become a prey to the mighty Ones of the earth.

7. Men that wander out of the way of vnderstanding, shall remain in the congregation of the dead, *Psalm* 49.15. *Pro.* 21.16. And therefore he that conuerts a man from the error of his way, is said to saue a soule from death, *Iames* 5. *vlt.*

And this going astray of vnregenerate men is the more grieuous, because they are liable to many aggrauations: for,

Aggrauations of their misery.

First, they go astray from the womb: they were neuer yet in the right way, *Psalm* 58.3.

Secondly, because they wander in euery work they doo, as was said of Egypt, *Esay* 19.14. All their works are abominable, *Psalm* 14. All things are impure.

Thirdly, because this is the curse of all vnregenerate

nerate men: we are turned euery one to his owne way, *Esay* 53.6.

Fourthly, because they delight to wander, place their felicity in their sinnes, and will not be reclaimed or aduised.

Fiftly, because they may prouoke God so long, that hee may sweare, they shall neuer enter into his rest, *Psal.* 95.10,11.

Causes of mens going astray.

The third point is, the cause of their going astray; and that is noted in the originall word, They were deceiued. Now then it is to bee considered distinctly, who are the great deceiuers of the world, that cause millions of soules to goe astray.

First, the diuell is the Arch-deceiuer, hee hath beene a lier, and a murtherer from the beginning, hee deceiued our first Parents, and made them and all their posterity goe astray, *Iohn* 8.44. 1. *Tim.* 2.14. and by him are all wicked men drawne out of the way, and led captiue at his will, 2. *Tim.* 2.26.

Secondly, Antichrist is the next great deceiuer, who by his sorceries made all nations in the time of the Gospel goe astray, *Eccles.* 18.23. with his diuellish doctrine, and by wicked sorceries hee deceiued the Christian world.

Thirdly, a swarme of wicked ministers haue deceiued whole townes and countries, and made the sheepe goe astray, euen their whole flocks in many places, some of them, because they take the fleece, and neuer feed the flock, *Ezech.* 34.2, &c. *Iohn* 10.12. Some of them by preaching lies, and flattering the people with deuices of men, and say, Peace, when there is no peace, *Ierem.* 23.17,19,20,32.

Fourthly,

Fourthly, the world is a mischieuous deceiuer, and it deceiueth by euill example, and euill company, and euill report rayſed againſt the godly, and the good way, and the inticements of profits and pleaſures, and vanities of all ſorts, and honours, and the like.

Fiftly, mans owne heart deceiueth him, yea the heart of man is deceitfull aboue all things, *Ierem.* 17. 9. It will vſe ſuch carnall reaſons, pretend ſuch vaine excuſes, intertaine ſuch deceiuable hopes, and ioyne it ſelfe to ſuch ſwarmes of temptations and luſts, as it cannot auoid wandring, if there were no other deceiuers to goe withall: The way of our owne hearts is alwaies to goe out of the way.

Sixtly, ignorance of the Scripture is a chiefe cauſe of erring and going aſtray, both in opinion and life, *Math.* 22. 29.

Seuenthly, the loue of ſome particular ſinne, doth vtterly vndoe many a man, that will not bee warned of the deceitfulnes of ſinne, *Heb.* 3. 12. Thus couetouſnes made many a man to erre from the faith, 1. *Tim.* 6. 20.

Eightthly, God himſelfe in a fearefull kind of Iuſtice many times not only conſents, but permits a very ſpirit of peruerſnes and errour to ſeaze vpon ſome men, that refuſed to bee guided, or kept by God: ſo as they are giuen ouer to eternall perdition and deſtruction by reaſon of it. *Eſay* 16. 14. *Iob* 11. 28.

Fourthly, the ſignes of a loſt ſheep follow, and they are:

Signes of a loſt ſheepe.

First, he that refuſeth reproofe, is out of the way. Men that cannot abide to bee told of their faults, are

are not healed, *Prou.* 10. 17. as hee is in the way of life, that keepeth instruction.

Secondly, hee that liueth in any knowne sinne without repentance, is a lost sheep.

Thirdly, hee that fouleth with his feete, that which the good sheepe should eate or drink, and hee that thrusts with the side, and pusheth the diseased with his hornes, is no good sheepe, *Ezech.* 34. 17, 19, 21. They are so farre from feeding vpon the good Word and Ordinances of God, that by wicked reproaches they foule it as much as they can: and they, that if they finde a poore Christian that is diseased with some infirmities will push at him, to dis-hart him vtterly from a religious course, these are wicked beasts, they are no good sheepe.

Fourthly, he that liues without God and Christ, that can spend whole daies and nights without any communion with God, yea that when hee is present before God, finds his hart continually carried with wandring distractions, that constantly draw him away from all inward attendance vpon God, *Ephes.* 2. 12. *Esay* 29. 13. hee erres in his heart, *Psalme* 95. 10.

Fiftly, he that hath no other companions of his life, but swine and wilde beasts, that is, wicked men of all sorts, especially when it is ioyned with willing neglect and shunning of the society of the godly, *Psalme* 50. 2. *Cor.* 6.

Sixtly, he that tastes nothing but earthly things, and findes no sauour in spirituall things, it is a signe that hee is out of the pasture, and feedes in the wildernes, *Rom.* 8. 1. *John* 2. 18.

Seuenthly,

Seuenthly, hee that when hee is told, hee is out of the way, blesseth himselfe in his heart, when it is plainely found, that hee openly wandereth, *Psal.* 36. 1, 2. *Deut.* 29. 19.

Eightthly, he that liues in any of the grosse sins expresly mentioned in the Catalogue in Scripture, without repentance, as swearing, *Com.* 3. adultery, couetousnes, drunkennes, rayling, extortion, 1. *Cor.* 6. 9. or the knowne sinnes of deceit, *Micah* 6. 10.

Ninthly, he that doth his works of purpose to be seene of men, resting onely in the praises of men, not seeking the praise of God, *Math.* 6. *Rom.* 2. 16.

Tenthly, he that knowes not Gods waies, especially if he desire not knowledge, or intertain wilfull Obiections against the meanes of knowledge, *Psalme* 95. 10.

Eleuenthly, they that spend their zeal in meeting with other mens infirmities, neglecting sound reformation in themselues. It is the wisedome of the prudent to vnderstand his own waies, but to be a busibody in other mens matters, is erring, and the folly onely of fooles, *Pro.* 14. 8. Euery busibody is out of the way.

The doctrines follow: and so diuers things may bee obserued out of these words.

Doct. 1. Euen godly men, before their calling, were out of the way, as lost sheepe, as well as others, *Ephes.* 2. 1. *Tit.* 3. 3. Which should serue, First, to set out the riches of Gods free grace, as the only first cause of the happines and saluation of the Elect: Secondly, it should teach the godly diuers duties

duties both toward God, other men, and themselues. As for God, they should liue to his praise, and spend their daies in magnifying his great compassions in their deliuerance, that deserued so ill at his hands. And withall, it should teach them to put all their trust in God, seeing they carry about them a nature that hath been apt to wandring, and therefore haue cause to mistrust themselues. And for other men that are out of the way, they should pity them, and carry themselues with all meeknes and charity, remembring what themselues haue been, *Tit.* 3.1,2,3. And for themselues, they should bee the more humble and abased, hating all pride and conceitednes, and contempt of others.

Doct. 2. A man may bee a sheep, and yet lost. Not onely Dogs, Goats, Swine, Lions, &c. may bee out of the way, but euen sheep may wander, and bee clean lost: men of harmlesse natures, and such as are profitable members of humane societies, and such as are of a gentle disposition, and free from grosse offenses, yet may bee vtterly lost, and clean out of the way of happinesse; and, if they return not by repentance, may perish for euer. And this is a point which should maruellously affect ciuil-honest men, and moue them at length to see the weak vanity of their confidence, in their praises for ciuility of nature or life.

This is a doctrine very hardly entertained by this sort of men; and the rather, because they think they want nothing vnto the praise of a good life; neuer considering, that they are not religious, tho they bee ciuill; and that they haue a world of inward

ward impurities, though they are free from outward groſſe vncleanneſſe of life; and that they neuer felt the ioies of the holy Ghoſt to approoue of them, though they haue been tickled with the praiſes of men; and that they haue not ſought or deſired the aſſurance of God's fauour, or a better life, but ſpent their time in a ſtill dream, without prouiding for what is moſt neceſſary; and that they neuer ſerue God, nor haue had any ſociable fellowſhip with him in any of his Ordinances, in reſpect of the inward power of them.

Doct. 3. To break out from the means of Religion, and from the ſociety of godly Chriſtians, is the very way to vndo many a ſoule. A ſheep is loſt when it is gotten from ſheep, and is out of the paſture, and hath no diſcreet ſhepheard to take the care of it.

Thus of the firſt part, that is, mans miſery by nature.

The means of recouery out of that miſery, followeth; and that is noted in the word *Returne.* Where firſt may bee obſerued, that wicked men may return. It is not impoſſible for men that haue ſpent a great part of their liues in ſinne and vanity, at the length to be ſaued. And it is the firſt part of a mans work that would return, to inform himſelf ſeriouſly of the arguments that may prooue, that he may be helped out of his miſery. The firſt thing a diſeaſed man inquires after, is, whether his diſeaſe be curable or no.

Now, there are diuers things that giue hope of curing and ſaluation, euen to men that are as yet

clean out of the way; as,

Diuers things that giue hope of curing to such as bre out of the way.

First, the disposition of God towards sinners: which appears, first, because he swears he desires not the death of a sinner, but rather that he should return and liue, *Ezech.* 18. 21. Secondly, he is patient, and hath been with thee all this while; and he is therefore patient, that men might repent, and be saued, *Rom.* 2.4. 2. *Pet.* 3.9. Thirdly, he hath declared himself to bee willing to forgiue all sinnes, but onely the sinne against the holy Ghost. One sin onely is vnpardonable: all other sinnes may be forgiuen.

Secondly, the sufficiency of the sacrifice of Christ: He is the Lamb of God that taketh away the sinnes of the world, *Iohn* 1. *Rom.* 3.25.

Thirdly, the work of God's grace already shewed vnto them. For, first, God hath placed them in the visible Church, where repentance and saluation may be had. Secondly, he hath bestowed vpon them many temporall blessings, to allure them to seek to him for mercy. Thirdly, hee causeth the Gospell to be preached to all sorts of men without exception. And so grace is offred to them: and there is no other let, but their refusall of grace offred.

Fourthly, the example of all sorts of sinners, that haue returned. As great sinners as they, haue been receiued to mercy; and they are set out as examples to encourage other men to seek mercy; as, *Manasses*, *Mary Magdalene*, *Dauid*, *Peter*, *Paul*, and others. Many among the Corinthians haue been notorious offenders, but were iustified and sanctified.

The

The explication of the doctrine of returning, followes; where these things are to be considered of, &c.

First, the motiues to perswade men to return.

Secondly, the persons that need returning.

Thirdly, the time when men must return.

Fourthly, the false waies men must auoid in returning.

Fiftly, what a number of lost sheep doo vsually return.

Sixtly, the aggrauations against certain persons for not returning.

Seuenthly, the means of returning.

Eightthly, the manner how we must return; or, the rules to be obserued in returning.

Ninthly, the signes of a lost sheep returned.

Lastly, the lets of returning.

Motiues to return.

For the first. I mean not to insist vpon all sorts of motiues, but to follow the word *Return*, as it is vsed in Scripture, and take a few of the fittest motiues, as it is vsed in this place. And so, diuers things should make a man to return; as,

First, the consideration of God's maruellous goodnes, and amiableness of nature to all such as turn vnto him: he is wonderfull gracious to them, and mercifull, and will repent him of the euill, *Ioel* 2.12,13. *Ier.*31.19,20. The parable of the lost sheep shewes this fully.

Secondly, the great danger that men are in, if they return not. GOD is angry with the wicked euery day, *Psalme* 7.12. And his fury may break forth suddenly vpon them like fire, *Ier.*4.4. For,

the words of his seruants will certainely take hold vpon them, *Zach.*1.4,6. and iniquity will be their ruine, *Ezech.*18. verse 30. Except they repent, they must perish, *Luke* 13.5. And therefore if wee warne men of their sinnes, and they will not returne, wee are deliuered, and their blood will bee vpon themselues, *Ezech.*3.19.

Thirdly, if a man consider but the happines of such as doe returne, GOD will forgiue them all their sinnes, he will aboundantly prouide for them, *Esay* 55.7. If they returne, they shall liue and not die, *Ezech.*18.23. and 33.11. and euerlasting ioy shall bee vpon their heads, and sorrow and mourning shall flee away, *Esay* 51.11. and in this verse the Apostle shewes their happines. For they shall alwaies liue vnder Iesus Christ, as the Shepheard and Bishop of their soules. For these and many other reasons, it is the onely wise course to returne, *Luke* 1.16. And there is not one wise man amongst all them that returne not, *Iob* 17.

And thus of the motiues.

Persons that need returning.

The second point is, the persons that need returning. It is certain, that those that liue out of the visible Church, or in false churches, neede returning: As Pagans, Turks, Iewes, Papists, Schismaticks, and all Hereticks: Yea Iuda and Hierusalem neede repentance, *Ierem.*4.4. and 26.2,3. Men that liue in the visible Church, and are baptized, need to returne, or else they wil perish, *Luke* 13.5. *Iohn* 3.3.

The time of returning.

The third point is, the time of returning: and in short, the best time to returne, is the present time, while

while it is yet called to day, while wee haue the meanes of returning, when God cals vpon vs by the ministry of his seruants, especially when hee knocks at the dore of our hearts, and laies the axe to the roote of the tree, it is wonderfull dangerous to defer repentance: for euen the longer thou liuest in sinne, the more hard will thy heart bee, *Heb.*3.13. and the meanes of grace, euen the Kingdome of God may be taken away: or God may cut thee downe euen by sudden death, or may cast thee into a reprobate sence, and giue thee vp to a heart that cannot repent, *Rom.*2.4,5.

False wayes to be auoyded in returning.

The fourth point is, the false waies to bee auoidid in returning, and these are, First, to returne with despaire, or to goe back without the guide faith in Gods mercy, or to goe the way that despair leads. In this way *Cain* and *Iudas* perished. Secondly, to returne fainedly, and not with a mans whole heart; to make a shew of returning, when men doe not returne indeed, *Ierem.*3.10. Thirdly, to returne but part of the way, and to repent by halues, as *Ahab*, and *Herod* did. Fourthly, to returne, when it is too late, euen when the dore is shut: to repent, when it is too late, *Iob* 27.9.

Aggrauations against diuers that returne not.

The fift point is, the aggrauations, that lye against diuers persons about their not returning. For if it be euill in it selfe for any, not to returne: then how fearefull is their case? First, that are proud of their skill in going out of the way; that are wise to doe euill, *Ierem.*4.22. Secondly, that are deepely reuolted, that is, that are such as liue in horrible and fearefull sinnes, *Esay* 31.6. Thirdly, that will

not returne, though their transgressions bee vpon them, and they pine away in them, *Ezech.* 33.10. They will not giue ouer, though they haue no peace, and are daily buffeted for their euill doing, and their consciences beare the shame and trouble of their offending. Fourthly, that will not returne, though the seruants of God openly testify against them, *Neh.*9.29. 2. *King.*17.13,14. Fiftly, that will not returne, though the hand of God bee vpon them, euen to consume them, *Ierem.*5.3. Sixtly, that are turned back by a perpetuall backsliding, *Ierem.*8.4. that hold fast their sinnes, and refuse to returne, *Ierem.*8.5.

What number of lost sheepe doe vsually returne.

The sixt point may bee this, *viz.* what number of lost sheepe doe vsually returne, not all that goe astray: Our Sauiour tels vs of a parable of one lost sheepe returning: and the Prophet *Ieremie* tels vs of one of a Tribe, and two of a Tribe, *Ierem.*3.14. Multitudes of men perish, and neuer returne.

The meanes of returning.

The seuenth point is the meanes, or cause of our returning, and these are either Principall, or Instrumentall: The principall causes are GOD, and Christ that good Shepheard: It is God, that turneth back the captiuity of his people, *Psal.*14.*vlt.* and three times in one *Psalme* the people pray God to turne them againe *Psalme* 80.3,7,19. This is *Ephraims* sute, Turne thou mee, O Lord, and I shall bee turned, *Ierem* 31.18. So the Church saith, *Lamen.*5.21. And Christ is that good Shepheard, that seekes that which is lost, yea laieth downe his life for his sheep, *Iohn* 10. The instrumentall causes of returning, are either externall or internall. The exter-

externall meanes of returning, is the Word preached, and so both the reproofes of Gods seruants testifying against the wicked, to make them turne from their sinnes, *Nehem.* 9. 26, 29. as also the promises of the Gospel, by which the sinner in the name of Christ, is as it were wooed and intreated to returne with assurance of salvation. The internall meanes, is Faith: For that is it, which turns a man cleane about, and causeth him to set his face vpon God, and Iesus Christ, and to leaue all his old courses, and by-waies, *Acts* 15. 9.

The manner of returning.

The eighth point is, the manner how wee must returne: and so wee shall finde in Scripture diuers things vrged vpon vs.

First, that we, in returning make a thorow search & triall of our waies, to finde out distinctly in what particulars wee haue gone astray, *Lamen.* 3. 40. they must remember and bethink themselues and turne, *Psalme* 23. 28.

Secondly, wee must with true sorrow bewaile our former wandrings, and iudge our selues for them; going and reioycing, wee must goe with our faces toward Zion, *Ierem.* 51. 4, 5. *Hosh.* 14. 2, 3. 2. *Chron.* 6. 24, 37. *Ierem.* 3. 13. *Ioel* 2. 12.

Thirdly, wee must order our waies to a generall reformation. The Prophet complaines, that they would not frame their doings to turne to the Lord: importing, there can bee no returning to GOD, vnlesse men cast their courses into a frame of reformation, *Hosh.* 5. 4. Men must amend their doings and their works, *Ierem.* 35. 15.

Fourthly, wee must returne in sincerity, and

that hath diuers things considerable: for,

1. Wee must returne with our whole hearts, not fainedly, *Ierem.*3.7. 2.*Chro.*6.38. our very faces must bee turned from so much as looking after our abominations, *Ezech.*14.6.

2. Wee must returne from our owne euill waies, euery man from his way: note it, from his way, that is, from those courses, in which he hath specially offended, *Iames* 3.8. *Esay* 55.7. the wicked must forsake his way.

3. Wee must forsake not onely outward sins, but inward sinnes also: we must reforme the wandring of our hearts, as well as our liues: the vnrighteous must forsake his very thoughts, *Esay* 55.7. and put downe the very Idols of his heart, *Ezech.*14.7.

4. We must turne from all our transgressions: It is not enough to forsake sinne, as some outward, or inward sinnes: but wee must forsake all sorts of sinnes, *Ezech.*18.30.

5. Wee must returne with resolution neuer to start back: wee must not bee like a deceitfull bow, *Hos.* 7.16.

Fiftly, wee must so returne, as wee must consecrate our selues to God, to waite vpon him continually, *Hos.* 12. 6. and to serue the true and liuing God, 1.*Thes.*1.9. and to doe works meete for repentance, *Acts* 26.20.

The ninth point is, the signes of returning, or how wee may try whether we bee effectually returned; and that may bee partly gathered by some of the points before, and partly, by some other things

things may bee added: Hee that is truly turned, may know it,

First, by the cause of his returning. It was somewhat aboue his owne power or disposition. It was God, that turned him by his Word: neither did he turn out of despaire, as *Iudas* did: but faith in God, and perswasion of Gods goodnes in Christ, made him returne: Hee feares God, and his goodnes. *Signes to knowe who are truly returned.*

Secondly, by the manner of his returning: For if he returne in the manner before mentioned, he needes not doubt the truth of his repentance: especially if he bee sure to haue no hypocriticall or carnall endes of his reformation, and that hee doe desire to returne from all his transgressions, making conscience of the least commandement of God, aswell as the greatest, and of secret sinnes, as well as open, and of the euill that cleaues to his best works, *Esay* 1.16.

Thirdly, by the fruits of repentance, or returning: and so hee may comfort himselfe,

1. If hee esteeme Christs pasture aboue all worldly things, finding the sweetest sauour in the Word, of all things in this life, *Psal.*19. and 119. 2. *Cor.*2.

2. If hee haue a minde to know God, that he finde, that out of habituall disposition hee haue an erneſt desire to know God, and to bee knowne of him, *Ier.*24.7. he will follow on to know the Lord. *Hos.* 6.3.

3. If hee doe distinguish betweene the precious, and the vile, *Ierem.*15.19. and discerne betweene the righteous and the wicked, betweene him that serueth God, and him that serueth him not,

not, *Mal.*3.18. esteeming godly men to bee the onely wise men, *Luke* 1.17.

4. If hee bee carefull to put iniquity far from his Tabernacle: If hee be carefull to reforme his house, and cannot abide to dwell where sinne dwells vnreformed, *Iob* 22.23.

5 If he become as a little childe for humility, and trust vpon God for all things necessary, as the little childe trusts vpon his father for diet, clothes, inheritance, preferment, &c. without any doubting or carking care.

6. If hee bee earnest with God to heale his nature, and to perfect his work, *Esay* 19.22. *Ierem.* 31.18,19. He praies, and that earnestly for the mending of his disposition to wander.

7. If hee bee profitable according to his bigenesse and pasture, if hee bee full of mercy and good fruit, if hee be zealous of good works.

These bee things meet for repentance, that is, things that bee of equall weight with it in the scales: they, each of them, weigh iust as much as repentance.

The last point is, what should be the reason, that men haue so little minde to returne: They will not be driuen home againe, though they know that they liue sinfully, and heare of Gods wrath, and discerne vanity in all their pleasures, and that sinne hath vsually proued it selfe to be a lie, and that they are in danger of strange punishments, and of eternall torment. What (I say) should be the lets of returning, or rather the causes, that they mind not to returne?

Quest.

Answ.

Answer. The causes are:

First, the diuell is the cause, hee hath blinded their eies, and works effectually in them, and leads them wandring, and captiue at his will, 2. *Cor.* 4. 3. *Eph.* 2. 2. 2. *Tim.* 2. 26. *Lets of returning.*

Secondly, impotency of consideration is the cause they neither can, nor doe think of the arguments should make them to returne, or moue them: they cannot spend an houre in the consultations vpon it, whether they doe well, not to returne.

Thirdly, ignorance of the glory of Religion, and the Kingdom of Iesus Christ, *Col.* 1. 26. there is a vaile vpon their hearts, 2. *Cor.* 3.

Fourthly, opinion that it is a dishonour and shame to returne: this makes diuers continue in erronious and humorous conceits, or in fantasticall conformity to the wicked: yea in the very excuses of sinning, because they feare they shall be vilified, laughed at, and censured for it.

Fiftly, expectation to haue their particular courses to be proued to bee sinnes. Thus doe almost all men in their times persist in their sinnes, vnder the couerture of this question, Who can proue them to be sinners? Thus scapes vsury, excesse, & vanity of apparell; excesse likewise in drinking of healths, til the wine inflame them, swearing prophanation of the Sabbath, &c. being willingly ignorant of this, that God hath condemned sinne in the generall in Scripture, and laies it to men to looke vnto it, that they fall not into his hands for transgressing; and if they doubt, they must be ruled by their teachers.

Sixt-

Sixtly, forgetfulnes of their latter end: Therefore is their iniquity in their skirts ſtill, becauſe they remember not their laſt end: for both the terror of that day, and the ſhortnes of their life, and the iudgements they would meet with of thoſe things, if they were to dye, would fright them out of thoſe courſes. But they will not apply their hearts to wiſdome, becauſe they cannot remember their daies, *Lament.* 1.9. *Pſal.* 90.12.

Seuenthly, euill teachers are a great hindrance: For they ſtrengthen the hands of the wicked, and by preaching peace, perſwade them they are in no danger, *Ierem.* 23.14. *Ezech.* 13.22.

Eightthly, in ſome there is a very ſpirit of fornication in the midſt of them, they are ſo exceſſiuely delighted with an influence after the courſes they take, that no arguments can enter into their hearts, though they haue neuer ſo good meanes vſed, *Hoſh.* 5.4.

Ninthly, there is in ſome men a ſenſleſſe ſpirit, a fat heart, a reprobate minde, ſo as the things they doe ſee, yet they cannot lay them to their hearts, nor bee ſtirred by them; and ſo for the moſt part they ſee little or nothing at all, but are vtterly vnteacheable: There are of theſe ſorts of men almoſt in all aſſemblies and conditions of Chriſtians, where they haue had the meanes with much power, *Eſay* 6.10. *Acts* 28.27.

Tenthly, there is in ſome a peruerſe ſpirit, wilfully to reiect the Word of GOD, and all good counſell, though they know they are not right, and ſo follow vanity and become vaine, 2. *King.* 17.14, 15.

15. and by following fooliſh vanities, forſake their owne mercies.

Eleuenthly, the cuſtome of the world hath ouercome many, and that makes their hearts dead and ſenſleſſe, and careleſſe of returning: the examples of the moſt, and of the wiſe men, and great ones of the world, hath confirmed them in their wandrings, *Epheſ.*2.1,2.

Twelfthly, deſpaire is the cauſe in ſome, they ſay there is no hope, *Ierem.*18.12.

Vſe. The vſe of all ſhould bee eſpecially, to awaken the careleſſe, and to perſwade men, all ſhifts and excuſes laid apart, to ſet their hearts vpon this work of repentance, and returning: men ſhould not be like horſes or mules, but receiue inſtruction, and turne vnto the Lord: elſe iniquity will be their ruine: If they repent not, they muſt periſh: and they doe nothing by their delaies, but heape vp wrath againſt the day of wrath. They liue fooliſhly: for while they reiect God's Word, what wiſdom can be in them? and they muſt die miſerably. Are they not as the clay in the hands of the potter, and will they ſtill prouoke God to his face? Yea if they fruſtrate the power of all the meanes they enioy, ſo as it may not bee of effect to turne them: it ſhall bee eaſier for Sodom and Gomorrah in the day of iudgement, then for them: yea the very duſt of their feete, whoſe miniſtery they haue deſpiſed, will riſe vp in iudgement againſt them.

Vnto the Shepheard.] The happines of the penitent conſiſteth in this, that

that they liue euer after vnder a Shepheard and Bishop for their soules.

First then, they haue a shepheard to tend them. Heer diuers things are to be inquired.

First, who this Shepheard is, seeing the Text mentions him not expressly. The Prophet *Ezechiel* saith, It is God's seruant *Dauid*, *Ezech.* 34. 23. and in *Heb.* 13.20. the Lord Iesus, raised from the dead, is said to bee the great Shepheard of the sheep, who is therefore called *Dauid*, because hee came out of the loins of *Dauid*.

Secondly, who the sheep are: and they are not cattell, but men, *Ezech.* 34. *vlt.* yet not all men, but God's Elect, euen those his Father gaue him, *Iohn* 10.29. and those chiefly when they are returned, as the coherence shewes.

What attributes are giuen to Christ as a shepherd

Thirdly, the attributes giuen to this Shepheard in other Scriptures. Heer he is named barely, The Shepheard: but, it is profitable for vs to knowe what kind of Shepheard he is; and so, foure things are said of him.

Christ is one Shepheard.

1. That he is one Shepheard, that is, that it is he only to whom immediately the charge of these men is giuen, *Ezech.* 34. 23.

He is the true shepherd

2. That he is the true Shepheard, and that in diuers respects. First, in respect of his calling: he came not in by the window, as the thief and robber doth, but was called of God to this work, euen from the womb, *Esay* 49. 1. *Iohn* 10.2. Secondly, he is a true Shepheard, because he hath all the imploiments that belong to a shepheard: hee goeth out to his flocks with a rod, and a staffe, and his shep-

ſhepheards crook: hee hath a rod to driue-on his ſheep, both a rod of inſtruction and correction: and hee hath a crook to catch them and pull them back: and he hath a ſtaffe to driue away euil beaſts, *Pſalme* 23. Thirdly, he is the true Shepheard, becauſe neuer ſhepheard did his work, or diſcharged the truſt and care laid vpon him, ſo faithfully. The beſt Paſtors, and their actions done by thoſe that be men, and after their owne hearts, yet haue many frailties, and fail many waies, both in the skill, attendance and power.

He is the good ſhepherd

3. That he is the good Shepheard by an excellency, *Iohn* 10. 11. and ſo he is in diuers reſpects. Firſt, becauſe other ſhepheards haue their flocks deliuered to their hands: but hee ſeeks his ſheep, and hath none but ſuch as he was fain to finde out in the woods, and deſerts, and ſolitary places of the world; yea, he left (as it were) his owne glory, to come downe from heauen to looke theſe loſt ſheep, *Ezech.* 34. 11, 12. Secondly, becauſe he laid down his owne life to redeem his ſheep, and to get power to bring them back, *Iohn* 10. 15. yea, put his neck vnder the ſword of his Fellow, his Father: he was contented, that his owne Father ſhould kill him, *Zach.* 13. 7. Thirdly, becauſe hee keeps ſuch ſheep as haue no fleeces on them, but what hee giues them: all his were naked ſheep, that no other ſhepheard would haue taken vp: hee cloathes them all with the fleeces of his owne righteouſneſſe, and ſo becomes the Lord their righteouſnes, *Ier.* 23. 4 6. Fourthly, becauſe he is compaſſionately mooued with the wants and diſtreſſes of his

1 *Tim.* 1. 13, 16
1 *Cor.* 9. 10 11

his sheep; not for himself, but for their sake: and this hee shewes, not onely by pitying them when they haue no subordinate shepherds to tend them, but by loathing those euill shepheards, that leade them to euill pastures, or any way hurt them, *Zachary* 11.8.

And he is the great shepherd, and that in diuers respects.

4. That he is the great Shepherd, *Heb.* 13.20. and so hee is in diuers respects: First, because his sheep are his owne. Other shepherds, for the most part, tend the sheep of other men: but all his sheep are his owne, *Iohn* 10.12. Secondly, because hee marks all his sheep: hee did not onely seek them when they were lost, but made them when they were not, *Psalm* 100.3. They are not onely the people of his pasture, but the sheep of his hands. Thirdly, because hee hath more flocks than any shepheard euer had: for, he hath flocks in all parts of the world, to the very ends of the earth, *Micah* 5.4. For, he was not onely to raise vp the Tribes of Israel, but to be a light to the Gentiles, and giueth saluation to the ends of the earth, *Esay* 49.6. Fourthly, because he is great in skill and power: in skill, because though he haue such great flocks, yet he knowes all his sheep particularly, and calls them all by their names, *Iohn* 10.3. And so hee knowes all their wants and diseases too, and all the waies to help and cure them. In power, because hee hath a mighty Arme, *Esay* 40.10,11. And hee stands and friends them in the strength of Iehoua, and in the Maiesty of the Name of the Lord his God, *Micah* 5.4. And besides, hee shewes it in his ability to driue away from his flocks, euen those hurt-

hurtfull beasts that other shepheards cannot resist. If a Lion, or the hungry Lion, roar after his prey, hee will not care for the voice of a multitude of shepheards called out against him, saith the Prophet, *Esay* 31.4. yet this Shepheard, alone with his voice, can make the fiercest Lion leaue his prey, and runne away: He can make the Diuels flee, and restrain the rage of cruell Tyrants.

Fiftly, because he is a Prince, aswell as a Shepheard. Other shepheards are vsually no more than ordinary men: but he is a great Prince, and therefore must needs be a great Shepheard, *Ezech.* 34.23.

Sixtly, because he is the Arch-Shepheard, the Prince of shepheards; He, vnder whose authority all other shepheards are, and to whom they must giue accounts, 1. *Pet.* 5.4.

Thus of the attributes giuen to this Shepheard.

The happinesse of those that liue vnder the gouernment of such a Shepheard, followes.

The happinesse of such as liue vnder this Shepheard, appears in ten particular priuiledges.

First, he will feed them, as a shepheard doth his flock: they that wait vpon the Lord, shall bee fed, *Psalme* 37.3. And thus chiefly hee will feed their soules: they shall grow, and eat, and finde pasture, *Iohn* 10.9. He will feed them with knowledge and vnderstanding, *Ier.* 3.15. and with such food as will breed life, and life in more abundance, *Iohn* 10.10. They shall neither hunger nor thirst. He that hath mercy on them, shall lead them by the Springs of water; he shall guide them: those Springs of water, are his Ordinances, *Esay* 49.10. and their pasture is fat pasture, *Ezech.* 34.14. The chief feeding-place is his holy Hill, the Temple, and Sanctuary:

and that shall bee a blessing to his flock: there shall bee showres of blessings in their seasons, *Ezech.* 34. 26. He doth not feede in the fields and Desarts: but, with a more excellent feeding, he feeds them in his garden, in the very beds of spices, euery doctrine being as a seuerall spice; and the whole summe together, as a bed of spices, *Cant.* 6. 2, 3. The Prophet *Dauid* seems to resemble powerfull and florishing doctrine, to greene pastures; and the secret and sweet comforts of the Sacraments, to still waters, *Psalme* 23. 2.

Secondly, he will tend and keepe them so, as,

1. The wilde beasts shall not teare them: Tyrants, Heretickes, diuels shall not make a pray of them, *Ezech.* 34. 25. so as they should dwell safe, though they were in the wilderne, and sleepe in the woods, *Ezech.* 34. 25, 28. Though they walke thorow the valley of death, they need not feare, *Psalme* 23. 4.

2. Hee will iudge the Ramms and the Goats that push at them, that is, hee will reuenge the wrongs are done vnto them by such as liue in the same churches with them, that reproch or oppose them, *Ezech.* 34. 17. &c.

3. The Sun shall not smite them, *Esay* 49. 10. that is, the wrath and anger of God shall not afflict their spirits, but they shall lie downe in great rest and tranquillity of conscience, *Ezech.* 34. 15.

4. If they fall into diseases, he will giue them such medicines, as shall refresh their soules, *Psal.* 23. 3.

5. They shall want nothing, *Psal.* 23. 1.

6. None

6. None of them shall bee lacking, hee will keepe all that are giuen to him, no man shall take them out of his hands, *Iohn* 10.29. *Ieremy* 32.40.

7. Hee will order them, not by force and cruelty, but by iudgements, *Ezech.* 34.16, shewing a due respect of the seuerall ages and conditions of his sheepe, *Esay* 40.11.

8. Hee will goe in and out before them himselfe, and they shall follow him, and he will leade them in the paths of righteousnes, *Iohn* 10.4, *Psal.* 23.3.

9. Hee will doe more for them, then any Shepheard did for his flock: hee will make them liue euer, he will giue them eternall life, *Iohn* 10.29.

10. Lastly, all this is the more comfortable, because hee hath tied himselfe by couenant for his sheepe, to doe all this for them, *Ezech.* 34.25.

Vse. The vse should be for instruction, and so both to Ministers, and to the people.

First, to Ministers: They should heer learn to be wonderfull carefull of the finding & feeding of the flocks committed to their charge, seeing Christ ordinarily and externally doth administer this work by their seruice: If they bee not carefull, they dishonour (as much as lieth in them) the office of Christ: The feeding, which vnder Christ, on Gods holy hil, they should prouide for the people, is the chiefe blessing of the life of a penitent sinner, *Iohn* 21. 1. *Pet.* 5. 2.

Secondly, to the people: The people that are good, should hence learne

1. To pray to CHRIST to shewe them

Cant. 1.7. where hee feedes, that they may bee directed to the fertill paſtures of ſome powerfull Miniſtery.

2. To truſt vpon Chriſt for all things neceſſary for their ſoules: Since God hath appointed him as the Shepheard of our ſoules, wee ſhould glorify his office, by beleeuing in him, and relying vpon him: neuer ſheepe had a better ſhepheard; and therefore wee neede not feare any more, nor bee diſmaied, *Pſalme* 37.3. *Ierem.*23.4.

3. Our hearts ſhould bee ſet vpon the houſe of Chriſt, and vpon his Word, as the food of our ſoules: wee ſhould run to Church with great willingnes and appetite; as the ſheepe doe to their foddering places.

4. When wee finde good paſture, and ſafe feeding, wee ſhould be wonderfull thankfull, and ſeeke all his praiſe with ioyfull hearts, *Pſal.*79. *vlt.* and 100.

5. Wee ſhould ſubmit our ſelues to the Miniſters of the aſſemblies, whoſe words are like goades, and like nailes faſtened, becauſe they are giuen by this our Shepherd, *Eccleſ.*12.11.

6. If the ſpirituall Aſſyrian break into the Church of Chriſt, we ſhould remember, that if ſeuen Shepheards, and eight principall men bee rayſed vp againſt him, he ſhal be driuen away, *Mich.*5.5

But withall wee muſt take heede, and looke to it, that wee be right ſheepe of his paſture: For there are multitudes in the flocks of Chriſt, that hee will not feede, hee takes no care of them, but *Zach.* 11.9, 10. ſaith of them, That that will die, let it dye. And as a ſhepheard ſeparateth the goates from the ſheepe:

sheepe: so will Christ separate a world of wicked vngodly men from the good, though they now be often folded together in one assembly. It is the poore of the flock onely, that are his sheepe, *Zach.* 11.7. such as heare his voice, and depend onely vpon it, and will follow Christ, *Iohn* 10.3,4,5,27.

Lastly, wee may hence gather, how wofull the estate of such people is, as either haue no shepheards, or euill shepheards set ouer them, *Zach.* 11. 4,5. *Ezech.* 34.4.

And Bishop of your soules.]

The godly haue Christ to bee the Bishop of their soules. That this point may be more distinctly and profitably conceiued of, I would consider of foure things in the explication of it.

Explanation of the tearm Bishop.

First, the vse of the tearme Bishop heere giuen to Christ: It was before the Apostles time a foren word, much vsed in prophane writers: For the originall word heere rendred a Bishop, was a tearme giuen to watch-men, and spies, and ouer-seers of works, and sometimes to any sort of Rulers. In the Apostles time, it seemes, the tearme was impropriated, and giuen onely to Ministers, that had charge of soules. For the Apostles appointing certaine men to looke to the bodies of Christians, which they tearmed Deacons, they appointed other eminent men to looke to the soules of Christians, whom they tearmed Bishops, as appeares, *Phi.* 1.1. *Acts* 20.28. In the time of the Apostles the tearme suffered yet a more strict impropriation, and was giuen to some especiall Ministers, that had Charge not onely of the people, but also of the Clergy: and

in time in some Churches vnto these choice men of the Ministery were added the titles of Barons, iurisdiction and power of censures, sole power of ordination, and the like. In this place the Apostle giues the tearme of Bishop to Christ, as the first and principall Ouerseer of our soules, to whom the charge of their originall doth belong.

Secondly, we must note, that Christ is not said to be a Bishop of our soules: but The Bishop of our soules: which imports, that hee is such a Bishop, as there is no other like vnto him: That charge that Christ hath of our soules, hee hath it alone; There is no Bishop like to Christ our Bishop: for,

Christ excels all other Bishops in 10. respects.

1. There is no good Bishop but hee: For he died for the soules hee hath charge of, and so doe not other Bishops: and whereas other Bishops may bee vnrebukeable in respect of men sometimes, he is vnrebukeable in respect of God and men too: neuer any Bishop liued so well, or did so much good, or loued good men, and promoted Gods cause so much as Hee.

2. No other Bishop can instruct the flock, as hee doth. For hee can make his people profit, because hee teacheth inwardly, whereas they can teach onely outwardly: and hee instructs all his flock, and makes them all to knowe God, from the greatest to the lowest of them, which no other Bishop can doe.

3. Hee is the onely Bishop, because all other Bishops must giue accounts to him, 1. *Pet.* 5. 3.

4. Hee is the vniuersall Bishop of all soules: other Bishops haue their particular Charges, or Churches:

Churches: but he hath the charge of all the flocks vnder heauen: All Parishes are within his Charge.

5. All other Bishops haue their ordination from him: they haue no authority but what they receiue from him, *Acts* 20. 28.

6. Because no other Bishop can take the absolute charge of our soules; they are not able to keepe vs, our soules haue many diseases which they cannot cure, and are assaulted with many aduersaries, which they cannot resist, &c.

7. Because he is a heauenly Bishop, they are but earthly, and diuers parts of his office hee executes in heauen; whereas other Bishops can doe nothing for vs, but on earth.

8. Because hee is the onely Law-maker, the onely Law-giuer to our soules: other Bishops can make no lawes, but by his authority, *Iam.* 4. 11.

9. Because the other Bishops may require goodnes in their flocks, but cannot make them good: hee can make all his people righteous, hee is the Lord and their very righteousnes, *Iere.* 23. 6.

10. Other Bishops die, and leaue their flocks vnprouided: but he liues euer, & neuer forsakes his Church, but is with them to the end of the world. *Mat.* 28. *vlt.*

Thirdly, who are the charge of Christ? Not all that are found in the Charges of other Bishops, hee will not stand to our diuision of Parishes: he counts by Election and righteousnes: All that the Father hath giuen him, are his Charge, and none else: The coherence shewes, they are onely penitent sinners.

Fourthly, the happines of such as are vnder his

Such are happy, that liue vnder the Charge of this Bishop.

charge; which must needs be great. O! it is a great comfort to a poor sinner, to knowe that Christ hath a Charge of his soule: for, he shall bee sure, that Christ will feed his soule, and nourish it vp by his Ordinances, and will keep him to eternall life, and vse him with all tenderneſſe and compassion. A bruized Reed hee will not break; and the smoking Flax he will not quench. The particulars are metaphorically handled before, in the consideration of the benefits wee receiue from Christ as a Shepheard.

Vses. The vses follow; and so,

First, for information: and so, first, wee may heer take occasion to think of the preciousneſſe of our soules: for, as they are made of better stuffe than all this visible world, being spirits; and were redeemed with a greater price than would haue been laid down to redeem this whole world; so it heer appeareth, because God sets his owne Sonne to tend our soules; which should make vs make more reckoning of them, and not be so careleſſe of them. It were an ill bargain To winne the whole world, and loſe our owne soules. Secondly, in that he takes Charge of our soules, it imports, that his Kingdome is not of this world, and that he leaueth our bodies and outward estates to the charge of the Kings and Rulers of the earth: hee claimes himself chiefly the Charge of our soules. Thirdly, in spirituall things it is imported, that we are to be subiected to such as haue the ouer-sight of vs, onely so farre forth as they command vs in the Lord, and not otherwise. Other Bishops haue their power

er

er subordinate to Christ, and must in all things see to it, that they doo nothing against Christ. Wee are subiect, first and originally, to Christ: the Charge of our soules properly belongs vnto him. Fourthly, we may heer see, what need our soules haue of looking to: if they were not in great danger, and subiect to many diseases and necessities, Christ had neuer taken such a peculiar Charge of them. Fiftly, it imports the abiect estate of all grosse offenders: for, if Christ bee the Bishop of soules, they cannot belong to his charge. For, wise and godly men, as much as lieth in them, cast out notorious offenders, and protest against them: and therefore will Christ much more cast off and refuse all such seruants of the diuell, and the world, and Antichrist, as will not beare his yoke. Sixtly, it imports, that all Bishops must haue ordination from him: and therfore such as cannot shew their calling from Iesus Christ, are plants which he will root out.

Secondly, for consolation to all the godly. All that haue committed their soules to him, may rest vpon it, that He is able to keep them till the Day of his comming, 1. *Tim.* 1. 2. They shall neuer bee lost: none can take them out of his hand, *Iohn* 10. 29. It is the will of God, that none of them should be lacking, *Iohn* 6. And therefore they may comfort themselues with those words of the Apostle, Nothing shall euer be able to separate vs from the loue of God, *Rom.* 8. *vlt.* *Vse* 2.

Thirdly, for instruction; and so it should teach vs to take chiefe care of our soules. For from his office *Vse* 3.

fice wee may learne, that hee accounts our soules to bee the chiefe thing hee would haue kept safe. Secondly, seeing hee is the Bishop of our soules, we should learn not to giue to any man aboue what is writt̃e seeing they are but stewards of his graces, and seruants vnder him. Thirdly, wee should especially striue to bee such, as Christ may take the charge of vs, and may proue that we belong to his charge: If wee bee of Christs charge, then First, wee must heare his voice all our daies with great attention, and affection: His sheepe heare his voice, and the voice of a stranger they will not heare, *Iohn 10.* Secondly, wee must bee sure wee haue returned, and repented vs of our former wandrings; else hee is not the Bishop of our soules. Thirdly, wee must resolue all our daies to obey him, that is thus declared to haue the ouersight of vs, and bee ruled by such messengers, as he sends vnto vs in his name.

Duties of such as bee vnder the charge of this Bishop.

Bishops also and Ministers should heere learne to knowe, what a good work it is to haue the charge of soules vnder Christ, and accordingly carry themselues with al faithfulnes, and diligence and iustice, and humility, not Lording it ouer Gods heritage, but as such as giue account vnto the chiefe Bishop at his comming, *1. Pet. 5. 2, 3. 1. Tim. 4. 1, 2, 3.* and *3. 1.* They are but Christs Curates.

Lastly, woe to such as are complayned of to this Bishop; there will be no escaping; he will not be corrupted: they may escape the punishment of earthly Bishops, but they shall neuer escape the punishment of this heauenly Bishop, *Mal. 3. 5.*

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An Alphabeticall Index of the most principall things handled throughout the whole booke.

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